



*Terruit Hispanos Ruiters, tey terruit Anglos,
Terruit et Gallos, tevvitus ipse ruit.*

MR
MICHEL DE RUYTER



Historic Commemoration

**Official historical event in commemoration of the
350th anniversary of the death of the Dutch
Lieutenant-Admiral General Michiel Adriaenszoon
de Ruyter**

Syracuse, Sicily
April 29, 2026

Why this historical commemoration in Syracuse

Today, April 29 2026 marks the 350th anniversary of the passing of Lieutenant Admiral-General Michiel De Ruyter, who died in the Bay of Syracuse on 29 April 1676 from wounds sustained while commanding a combined fleet in service of the Dutch Republic and its allies. We commemorate his enduring legacy as a leader in international maritime cooperation, religious tolerance, and the selfless use of his capacities as a naval commander for the defence of freedom.

After his death aboard his flagship Eendragt, De Ruyter's body was embalmed and transported to the Netherlands, where he was laid to rest in the Nieuwe Kerk in Amsterdam with full state honours. His entrails, however, were buried in Syracuse, close to the location where he died - an act of dignity and respect by the local authorities that has bound the city of Syracuse and the Netherlands in shared history.

Michiel de Ruyter was the son of a beer porter. Therefore, we are very grateful to Heineken for their association with this commemoration as an Official Partner.



Official Program Historical Commemoration

16.00 hrs. **Symposium at Castello Maniace providing historical perspectives**

Vice Admiral (r.) Matthieu Borsboom

Board Member and President Apostolat Militaire International

Marco Leonzio, PhD

Doctor in Contemporary History

Ir. Frits de Ruyter de Wildt

Chairman of the Michiel de Ruyter Foundation and Descendent

17.00 hrs. **Walk to the Duomo di Siracusa**

17.30 hrs. **Ecumenical Service at the Duomo di Siracusa**

18.00 hrs. **Walk to the Palazzo Vermexio**

18.15 hrs. **Unveiling of a Commemorative Plaque inside Palazzo Vermexio
and wreath-laying by VIP-officials**

18.45 hrs. **Concluding reception to reflect and connect
kindly hosted by Barone Beneventano del Bosco**



EQUALITY – RESPECT – BAND OF HEARTS

Admiral of Europe

Admiral Michiel de Ruyter is often remembered as one of the greatest naval heroes in Dutch history. However, his significance goes far beyond national pride. His life story and deeds form an unexpected yet powerful source of connection among European countries.

During his military career, De Ruyter operated from the North Sea to the Mediterranean. At that time, European powers not only fought each other but also frequently collaborated. His actions spanned regions that today belong to 23 member states of the European Union. Whether as a protector of trade, ally, or adversary, his presence made him a shared historical figure within Europe's collective memory.

What sets him apart is not only his strategic acumen or courage, but also his human qualities: his diplomacy, his sense of justice and equality, and his ability to build bridges. In a time of division, he managed to inspire trust, forge coalitions, and serve the greater good.

In that sense, Michiel de Ruyter can inspire us today as a symbol of European connectedness. His legacy reminds us that our histories are intertwined—not only through conflict, but also through cooperation, mutual respect, and shared challenges. An **'Admiral of Europe'**, not because he defended borders, but because he crossed them—both literally and figuratively.

Syracuse, La Fedelissima – ‘The Key of the Kingdom’

In the second half of the seventeenth century, the European landscape was profoundly shaped by the Franco-Dutch War. The conflict, initiated in 1672 by the offensive of Louis XIV against the United Provinces, soon extended beyond its northern origins and developed into a general confrontation that affected the geopolitical balance of the continent, the stability of the Spanish monarchy, and the system of European maritime alliances. When France entered into direct conflict with Spain, the Mediterranean ceased to be a secondary theatre: control over its routes, ports, and strongholds directly influenced Spain's ability to defend its dominions, while offering Louis XIV the opportunity to open a front capable of weakening his adversary far from the principal continental battlefields.

It was within this context that the crisis of Messina assumed a significance far beyond the city itself. The revolt, rooted in civic, fiscal, and social tensions, provided France with a concrete foothold at the heart of the Spanish Mediterranean system. French intervention thus represented the convergence of an internal urban fracture with an international strategy. From that moment, Sicily was no longer merely exposed to the effects of the European war; it became one of its most sensitive operational theatres, where conflict immediately translated into a struggle for control over ports, fortresses, and coastal cities.

Sicily, moreover, was particularly suited to this transformation. Its position at the crossroads of routes between the Tyrrhenian, Ionian, Levantine, and North African seas made it a crucial hinge of Spanish power in the Mediterranean. Politically, however, the Kingdom was far from simple or

unified. The authority of the viceroy operated within a web of competing powers: courts, baronage, ecclesiastical hierarchies, urban senates, and local elites. Major royal cities—especially port cities—were not mere peripheral extensions of central authority, but holders of privileges, civic traditions, and entrenched interests.

This polycentric structure gave the Kingdom great complexity; yet in times of crisis it could generate acute tensions, rivalries between cities, jurisdictional conflicts, and divided loyalties. The revolt of Messina in 1674 did not arise in a vacuum. It followed earlier urban upheavals, particularly those of 1647, which had already revealed how fragile the relationship between Crown, cities, and ruling elites could become.

Within this framework, Palermo and Messina continued to compete for political and symbolic primacy, while Syracuse sought to redefine its own status, asserting the prestige of its civic tradition, the quality of its port, and the centrality of its strategic function. In this sense, the city was not merely a military stronghold, but a conscious political actor aware of its own weight and of the opportunities that weight could create.

Syracuse occupied a position of particular importance. In the political language of the time, it was described as the “key of the Kingdom”—a phrase that should not be dismissed as rhetorical flourish, but understood as a synthesis of a concrete strategic role: safeguarding Spanish dominion in the south-eastern sector of the island, overseeing routes between the Ionian Sea and the Channel of Sicily, providing a secure harbour for allied fleets, and acting as a bulwark against enemy incursions. Yet Syracuse did not enter the crisis of 1674 as a politically neutral city. Even before the revolt of Messina, its political memory had been marked by a long-standing mistrust toward certain segments of its patriciate. Suspicion had been fueled by aristocratic networks such as the so-called “Setta dei Filosofi”

and the Congregation of the Dove, which Spanish authorities perceived as opaque environments where cultural interests, family alliances, and civic ambitions converged.

When the revolt of Messina broke out, Syracuse thus appeared to the Crown as indispensable yet to be monitored: loyal in function, but less reassuring in its political legacy. To this legacy of mistrust was added a severe material crisis. The year 1671 brought famine and epidemics throughout Sicily, remembered in Syracuse as the *Malannata grande*. This crisis deeply affected the city's social fabric, weakening its resources and resilience. The transformation of Syracuse into a military stronghold therefore took place within a society already under strain—an essential element in understanding the human dimension of these events.

The fall of Augusta dramatically worsened the Spanish position in eastern Sicily. With that stronghold in French hands, the enemy secured a naval base of exceptional value, capable of supporting offensive operations and altering the balance of power across the Ionian front. Syracuse now found itself on the front line, fully invested in its role as a defensive bulwark. It became the central pivot of the Spanish system in south-eastern Sicily, with increased logistical and political importance.

For the population, the consequences were severe: the quartering of troops, increased taxation, requisitions, food shortages, and the progressive subordination of civic life to military necessity. Syracuse remained a city—but increasingly, it lived as a fortress. It is within this context that the story of Michiel Adriaenszoon de Ruyter acquires its full meaning for Syracuse. The Dutch intervention in the Mediterranean was part of the broader anti-French coalition formed during the European war against Louis XIV. When De Ruyter arrived in Sicilian waters, the crisis of the Kingdom had already become part of a continental conflict.

The battle of 22 April 1676, fought off Augusta, was one of the most intense confrontations for control of the central Mediterranean. During the engagement, De Ruyter—commanding from the front in his characteristic personal style—was gravely wounded by a cannon shot that shattered his leg. Although the allied fleet was not destroyed, the outcome allowed the French to retain strategic initiative, forcing the allies to withdraw towards Syracuse.

Two historiographical traditions exist regarding the exact place of his death. According to Dutch naval tradition, De Ruyter died on 29 April 1676 aboard his flagship *Eendracht*, anchored in the harbour of Syracuse. According to a Sicilian tradition, however, he was brought ashore and died in the city, assisted by Don Vincenzo Filingeri, Count of San Marco, and treated at the Hospital of San Giovanni di Dio, located in today's Piazza del Duomo. A similar dual tradition surrounds the treatment of his remains. While Dutch sources emphasize the preservation and transport of his body to Amsterdam, Sicilian accounts recall the initial burial of his entrails near the Pantanelli. In the context of the Counter-Reformation, his Calvinist faith made burial in consecrated ground a sensitive matter, and this provisional arrangement may have reflected a compromise between civic authorities and ecclesiastical caution. Despite these differences, one fact remains certain: the wounding, agony, and death of De Ruyter were inextricably linked to the port and city of Syracuse, embedding them in an event of European significance.

After the revolt of Messina, the political cost of Syracuse's loyalty proved considerable. The Spanish monarchy tightened its control over local institutions, reducing civic autonomy and strengthening military authority. Syracuse experienced this shift clearly, as traditional mechanisms of self-government were curtailed and the role of the military governor increased.

At the same time, the city sought to transform its strategic importance into political recognition. In 1680, its senate even petitioned to be recognized as a capital—an ambition not to replace Palermo, but to assert its elevated status based on its antiquity, its port, and its formidable fortifications. Although this request was denied, it demonstrates how strongly Syracuse perceived the exceptional nature of its position.

The transformation of the city was also physical. Defensive works redesigned Syracuse into a true military citadel. Bridges, fortifications, and controlled access points reshaped Ortigia into a fortified island-city. The maritime, civic, and aristocratic city was increasingly enclosed within the form of a fortress. When the earthquake of 1693 struck south-eastern Sicily, it hit a city already profoundly transformed by war, fiscal pressure, political suspicion, and military restructuring. Reconstruction would open a new chapter, but it did not erase the legacy of this seventeenth-century transformation.

To fully understand the meaning of De Ruyter's death in Syracuse, all these dimensions must be considered together: the long memory of mistrust toward urban elites, the Messina revolt as a Mediterranean crisis of the Spanish monarchy, the transformation of Syracuse into a bulwark, and finally the last days of a great admiral in a city that was at once a military stronghold, a civic organism, and a crossroads of European history.

Seen from Syracuse, this story takes on a particular light. Not because the city should overshadow the admiral, but because its context restores the full historical depth of the event. De Ruyter did not die in a remote corner of the world, but in one of the places where the great forces of seventeenth-century Europe converged: the rivalry between France and Spain, the role of the Dutch Republic, the significance of Malta, the importance of Sicilian ports, and the transformation of cities into fortresses.

Within this system, Syracuse was not merely an obedient stronghold. It was a city that, while defending the Kingdom, sought to assert its own rank and translate its military centrality into political prestige. It was in this tense and complex landscape that the wounding and death of De Ruyter became permanently inscribed in the Mediterranean history of early modern Europe.



Lecture ir. Frits de Ruyter de Wildt

Chairman of the Michiel de Ruyter Foundation and descendant

It is an honor and a pleasure to stand before you today.

After eight years of preparation, the moment has finally arrived to commemorate the passing of my ancestor in this remarkable location.

It all began in 2018, when I read in the biography written by Gerard Brandt that there had been ‘no time to ask the Pope for permission’ to bury Admiral De Ruyter’s entrails. Since the ship carrying his body departed for the Netherlands just one week after his death, I could imagine that a request had indeed been sent to the Vatican.

With the help of our highly valued board member, Vice Admiral (ret.) Matthieu Borsboom, we drafted a letter asking whether any record of such correspondence might be found in the Vatican archives. Matthieu, in addition to being a very active member of our modest board, is also President of the AMI, Apistolat Militaire International. He reports annually to the Pope on the state of Catholic military personnel worldwide.

On one such occasion, he presented our request. And after just one year, we received a response: yes, permission had indeed been granted.

Permission had been given to bury De Ruyter’s entrails next to the Small House of the Senators, on municipal land. To this day, the gate of that house still exists, located at Via del Consiglio Regionale 13. For the ladies: just behind Max Mara on Piazza Archimede. This morning, our board laid a wreath at that very spot. We felt though it was not quite suitable for a commemorative plaque, given the neighboring pizzeria.

With confirmation from the Vatican, the adventure truly began. Because: what were we going to do with this knowledge?

During a board meeting, it was decided to mark the 350th anniversary of his death in 2026 with a respectful commemoration. We also decided to think big—after all, ‘others would only make it smaller.’ That turned out to be a misconception.

Thanks to Matthieu’s contacts at the Vatican, Monsignor Kasteel personally joined our initiative. Under his inspiring guidance, we visited Syracuse for the first time in November 2024. It was extraordinary that we immediately received commitments from Mayor Italia, Baron Beneventano del Bosco, and archaeologist Tiralongo of this magnificent Castello Maniace to jointly prepare a historic commemoration of the 350th anniversary of De Ruyter’s death—today.

This afternoon, we will unveil a commemorative plaque in the City Hall of Syracuse, Palazzo Vermexio. In three languages, Latin, English, and Italian, the plaque tells the story of De Ruyter’s death and immortalizes the historical ties between Italy, Syracuse and the Netherlands. Personally, this is the achievement I am most proud of.

The Board of the Michiel de Ruyter Foundation invited countries ‘historically involved’ to today’s commemoration. The borders of that time lay within the Habsburg Empire. In the present context, this proved somewhat sensitive, as it includes countries whose relationships, past and present, have not always been harmonious.

This realization led us to focus on De Ruyter’s personality.

What makes Michiel exceptional is not only his strategic insight and courage, but above all his human qualities: his sense of justice and his ability to build bridges. In a time of division, he inspired trust, forged coalitions, and served the greater good. In that sense, Michiel de Ruyter can today inspire us as a symbol of European connectedness. His legacy

reminds us that our histories are intertwined, not only through conflict, but through cooperation, mutual respect, and shared challenges. An **'Admiral of Europe'**, not because he defended borders, but because he crossed them, both literally and figuratively.

There is one core value that best defines De Ruyter's character: equality. Norms and values such as equality and respect are timeless. There are numerous historically verifiable anecdotes that characterize Michiel's treatment of others, regardless of gender, religion, social status, orientation, race, skin color, nationality or political preference.

I will outline a number of modest examples. These demonstrate why Michiel already, in his time, dealt with his fellow human beings according to values that are still relevant today. In my view, he serves as an example for today's advocates of equality and respectful conduct, where his non-violent and modest approach is particularly striking.

Gender: He treated his wives as equals, in contrast to many of his contemporaries. A captain received so-called 'head money', a budget based on the number of crew members multiplied by their rank. There are many examples of captains who skimmed from this fund. Michiel, however, entrusted the provisioning of the crew to his wife and ensured three meals a day. This undoubtedly contributed to his nickname 'Bestevaer' a beloved father figure.

Social status: He treated people of different social status, lower or higher, with equality. Regardless of his rise on the social ladder, he remained an ordinary man, as evidenced by the Zeeland dialect he continued to speak even in Amsterdam, and by his residence on the Prins Hendrikkade among the crews, while he could easily have afforded a house on the canals.

A contemporary wrote: 'Honest with friends, kind to strangers, compassionate to the unfortunate, and exceptionally devout in daily life.'

Religion: Despite his strict, possibly contra-reformatory beliefs (*Dutch Reformed: predestination and church above state*), he successfully dealt with the Muslim ruler of Salé, Morocco. In addition, he was here in the Mediterranean to preserve Sicily for the Catholic Spanish Crown.

The 28 Hungarian ministers, one of whom even twice, whom he freed from the Spanish galleys a few months before his death, also belonged to his co-religionists. The negotiations for their release were quite difficult, and Michiel writes about this frequently in his journal. Characteristic is his remark to the ministers during their meeting: 'Now that you, as Lutherans and Calvinists, have endured this ordeal, I hope that this will also bring your beliefs closer together.' That wish still remains. I will return to this later.

Race: There is one record of '15 blacks' whom he had on board and set ashore. Research indicates that he had taken them from a captured French ship. He set them ashore at a place where enslaved people could live freely. This is not trade, but an example of compassion.

Orientation: a sensitive subject, also today. Although more subtle, he tolerated more regarding differing orientations among his crew, as evidenced by his relatively mild punishments on board. Presumably, though difficult to prove, these punishments were more aimed at maintaining order among the crew than at punishing the 'offender'. For example, he set ashore two sailors accused of sodomy, each with a coin in their pocket—one in a northern Portuguese port, the other in the south. Thus, the men were saved, the crew reassured, and his position as captain remained respected. A solution that would not suffice today, but for his time was more than modern.

Skin colour: This also remains a current issue. De Ruyter had a black childhood friend, Jan Compagnie. This This stowaway from West Africa had been left behind in Vlissingen by the captain of the ship on which he had hidden. In the Republic, keeping enslaved people was not permitted, so Jan ended up in an orphanage. He grew up together with Michiel in Vlissingen, and they got into much mischief together.

They were close friends in their youth. When Michiel entered merchant shipping, Jan Compagnie must at some point have returned to West Africa. Through his command of our language and customs, he rose to great local esteem—even becoming governor of Fort Goeree, the slave trading fort of the Dutch West India Company in West Africa. He thus followed a similar path up the social ladder as Michiel.

During Michiel's voyage along the West African coast from 1664 onwards, the two met again and greeted each other warmly. Michiel does not mention this in his journal, but his fellow captains noted it all the more.

That they were able to conduct excellent business and supported each other during and after this meeting seems likely, but deserves further research. For instance, Jan may have provided support through the involvement of local tribesmen in the recapture of Fort Goeree.

A detail regarding Fort Elmina on the coast of present-day Ghana: although this fort is often mentioned in connection with De Ruyter, he never visited it. English ships had blocked the harbor. Michiel wrote to the consul asking whether he was still needed and received the reply: 'Not necessary. I announced that you were on your way and they left immediately...'

Michiel bought approximately 2,500 enslaved people free during his lifetime—not for trade, but to set them free. A poor business case. It should be noted, however, that these were mainly white Protestant Dutch people.

His ship journals are filled with thanks to the Lord. From these notes emerges a deeply devout person. Nearly every sentence begins and ends with a reference or expression of gratitude. This makes reading them through a modern lens difficult and gives the impression of extreme religiosity. For his time, however, this would not have seemed unusual. Life was entirely centred around faith, and the Church played a central role in society.

Yet Michiel was more devout than many even in his own time. His family portrait illustrates this well. Contemporaries of similar status would have portrayed themselves far more lavishly than Michiel did.

He missed the church at sea so much that he brought his own minister on board. A practice that has since led navies worldwide to include Catholic, Protestant, Jewish, Islamic and Humanist chaplains on board. And I may even be forgetting a denomination.

On the day of his birth, Michiel was baptized in the Dutch Reformed Church of Vlissingen, the Great or St James Church. Initially as ‘Machiel’, but after the death of his older brother, he took over his name as heir: Michiel.

The Dutch Reformed Church had no synod of its own and was later replaced by the Netherlands Reformed Church. Under the influence of Lutheranism, Calvinism and certain ideas of Erasmus, a distinct Calvinist movement developed in the Low Countries at the end of the 16th century.

Soon, very consciously for Michiel, a division arose within the Reformed Church between the Counter-Remonstrants and the Remonstrants. Looking at the choices Michiel made during his life, it seems reasonable to assume that he was a Counter-Remonstrant: predestination and church above state. However, that is a judgment with the wisdom of hindsight, as he

himself does not seem to have made explicit statements about this. Indications are:

- He was not dogmatic and imposed his faith on others only through his example.
- His biographer Gerard Brandt was a Remonstrant.
- Before every battle he asked for God's help and afterwards thanked Him for preserving his life.
- Mist and weather changes were God's hand in battle.
- He sang psalms with a good voice (until he lost it after inhaling burning fuse in 1666).
- He ate simple sailors' food and was strongly opposed to drunkenness and excess (although he was once drunk with the Danish King...).
- Several times he was humble before battle, but after praying in private he would regain strength: 'a different man'.
- Even after the victory at Kijkduin, where his beloved stepson Jan van Gelder was killed, he thanked God for the blessing.

De Ruyter's passing took a week, long enough for many 'last words' to be attributed to him. A small aside: last words are also known of Maarten Harpertszoon Tromp, but whether they were actually spoken after a shot to the chest...?

Various statements from De Ruyter's final days have been recorded. One of them is quite relevant today and applicable to modern armed forces: 'Lord, preserve the fleet of this country, graciously spare our officers, sailors and soldiers who endure so much hardship and danger for so little pay. Grant them courage and strength, so that under Your blessing we may carry away the victory.'

But his very last words concern his own situation, when he must have realized he might begin to ramble and wished to prevent himself from speaking nonsense: 'Lord Jesus, You have said that we must possess our

souls in patience. Grant me, Lord, what You command: grant me patience as the strength of my soul, that I may remain steadfast until the end, since patience conquers more than strength.'

Although the strength of faith was not equally strong for everyone at the time, one should realise that the piety and trust in God that De Ruyter displayed so clearly were less exceptional in his time than one might assume. He was very aware of this. This becomes most evident a few months before his death, when he freed the 28 Hungarian ministers from the Spanish galleys. An immensely significant act for him. So significant that he told them himself: 'nothing in my life has given me more joy than to have granted you your freedom.' It was more important than 50 naval battles, of which 15 were major.

These ministers were the survivors of originally 400 ministers who had been forced by the Habsburg Emperor to convert to Catholicism. Forty of them remained steadfast and were sentenced to be burned at the stake. Through the intervention of the Pope, this fate was spared them, and they were marched in chains from Budapest to Naples to serve on Spanish galleys. Since Michiel was to fight alongside the Spanish against the French, this should have sealed their fate. However...

All Protestant Europe, led by the Republic, opposed this. The States General instructed Michiel to do his utmost to free them, and as a devout Protestant he was readily willing to do so. Different versions exist as to how he persuaded the Spanish Viceroy to release them. Declining attendance at a 'safe voyage reception' is the diplomatic version. Threatening to aim his cannons at Naples is the less diplomatic one. That he once stormed out of his cabin and quite clearly dismissed the Viceroy from his ship was recorded by a fellow captain. His efforts were undoubtedly an act of humanity and faith, for which we can still be grateful today.

As I mentioned, all of this took place just over two months before his death. Today, Wednesday 29 April 2026, marks the 350th anniversary of Admiral Michiel de Ruyter's death. He was seriously wounded in the legs during the battle against the French near Augusta. Michiel ultimately died aboard the flagship Eendraght here in the Bay of Syracuse. De Ruyter's body was embalmed, as it had to be transported to the Netherlands, where he would be buried with state honours in the Nieuwe Kerk in Amsterdam. His entrails, however, were buried in Syracuse, close to the place where he died—an act of dignity and respect by the local authorities.

Admiral De Ruyter is often remembered as one of the greatest naval heroes in Dutch history. But his significance extends beyond national pride. His life and actions form an unexpected but powerful source of connection between European countries.

During his military career, De Ruyter operated from the North Sea to the Mediterranean and the Atlantic Ocean. In those times, European powers not only fought each other but also frequently cooperated. His actions extended across regions that now encompass nearly the entire European continent. His presence—as protector of trade, ally or opponent—makes him a shared historical figure within European memory.

Respect: Even his opponents he treated with a respect for which centuries later we needed the Geneva Convention: Admiral George Ayscue he took prisoner to save him from execution ordered by Cromwell (making him the highest-ranking English prisoner of war ever), and when he overtook Admiral Holmes at St John's, Canada, he set 600 English prisoners ashore instead of giving them the customary 'swimming lesson in the ocean'.

These examples demonstrate the equal and respectful way in which he treated others and the connection he thereby created with his surroundings. Today, this is reflected in the many places in and outside

Europe where he is remembered: cities and natural areas named after him, museums that display him, his biography translated into Latvian, and attendance at symposia in and outside the Netherlands that consistently exceeds expectations.

Now Syracuse, Sicily, has been added to that list: a great honor and a wonderful appreciation of his sacrifice. I express the hope that what I have shared with you may serve as an example for us all. The past cannot be changed, but we can learn from it to improve the future in the present.

After the lectures, we will take a short walk to the Duomo, originally a Greek temple dedicated to Athena, now serving as a Catholic church. There we will hold an ecumenical service entirely in line with the tolerant way in which Michiel de Ruyter practiced his faith and allowed others to live theirs.

Afterwards, we will proceed to the adjacent Palazzo Vermexio, the present House of the Senators and City Hall of Syracuse. There hangs a plaque which we have designed in close cooperation with the Archbishop and his staff, as well as Mayor Italia and his Chief of Cabinet Azzia. We will unveil the plaque, after which wreaths will be laid by representatives of the Italian, French, English and Dutch navies.

To conclude the day, and this unique event, we will cross the Piazza Duomo for an aperitivo at Baron Beneventano del Bosco's Palazzo.

This offers us the opportunity to seek the connection that my ancestor pursued and embodied.

I wish you a memorable afternoon and a wonderful stay in Syracuse. Thank you for your attention.



ANNO DOMINI DIE 29 APRILIS
1676. LT-ADM. GEN. MICHEL
ADRIAENSZON DE RUYTER IN
NAVI PRAETORIA SUA EENDRAGHT,
IN SINUM SYRACUSANUM.
MORTUUS EST. POSTQUAM DIE 22
IN PROELIO VULNERATUS EST.
CLASSI PROTESTANTICAE
REIPUBLICAE SEPTEM
FOEDERATARUM PROVINCIARUM
NEDERLANDIAE PRAEFUIT.
ADIUVANS CORONAM HISPANICAM
IN DEFENDENDA INSULA SICILIA
CONTRA CLASSEM FRANCICAM.
PRAECORDIA ADMIRALII DE
RUYTER ANONYMO SEPULTA SUNT
IUXTA CASA MINOR IN PAENINSULA
ORTYGIAE. SYRACUSIS. CORPUS
EIUS BALSAMUM DIE 18 MARTII
1677 ANNO DOMINI SOLLEMNITER
IN TEMPO NOVO AMSTELODAMI.
NEDERLANDIA. CONDITUM EST.

ANNO DOMINI APRIL 29TH. 1676.
LT-ADM. GEN. MICHEL
ADRIAENSZON DE RUYTER DIED
ONBOARD HIS FLAGSHIP
EENDRAGHT IN THE BAY OF
SYRACUSE AFTER BEING WOUNDED
IN ACTION ON THE 22ND.
HE COMMANDED THE FLEET FOR
THE PROTESTANT REPUBLIC OF
THE SEVEN UNITED PROVINCES
OF THE NETHERLANDS, AIDING THE
SPANISH CROWN IN DEFENDING
THE ISLAND OF SICILY AGAINST A
FRENCH FLEET. ADM. DE RUYTER'S
INTERNAL ORGANS WERE
ANONYMOUSLY BURIED NEXT TO
THE CASA MINOR ON THE
PENINSULA OF ORTYGIA.
SIRACUSA. HIS EMBALMED BODY
WAS CEREMONIALLY LAID TO REST
IN THE NEW CHURCH. AMSTERDAM,
NETHERLANDS. AD MARCH 18TH,
1677.

IL 29 APRILE 1676. ANNO DEL
SIGNORE. IL TENENTE AMMIRAGLIO
GENERALE MICHEL ADRIAENSZON
DE RUYTER MORÌ A BORDO DELLA
SUA NAVE AMMIRAGLIA
"EENDRAGHT" NELLA BAIA DI
SIRACUSA. DOPO ESSERE STATO
FERITO IN COMBATTIMENTO IL 22
APRILE. ERA IN QUEL MOMENTO AL
COMANDO DELLA FLOTTA DELLA
REPUBBLICA PROTESTANTE DELLE
SETTE PROVINCE UNITE DEI PAESI
BASSI. CHE AIUTAVA LA CORONA
SPAGNOLA A DIFENDERE LA SICILIA
DALLA FLOTTA FRANCESE.
AGLI ORGANI INTERNI
DELL' AMMIRAGLIO DE RUYTER
FU DATA SEPOLTURA ANONIMA
ACCANTO ALLA CASA MINORE
SULLA PENISOLA DI ORTIGIA.
SIRACUSA. IL SUO CORPO
IMBALSAMATO INVECE FU LASCIATO
A RIPOSARE CON SOLENNE
CERIMONIA NELLA CHIESA NUOVA
(NIEUWE KERK) DI AMSTERDAM.
PAESI BASSI. IL 18 MARZO 1677.

*Terruit Hispanos Ruyter, rev terruit Anglos,
Terruit et Gallos, territus ipse ruit.*

—MUNICIPAL & ECCLESIASTICAL ARCHIVES SIRACUSA

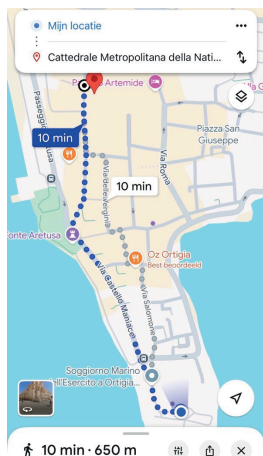
Today, a commemorative plaque will be unveiled at the Palazzo Vermexio. In three languages - Latin, English, and Italian - the plaque tells the story of De Ruyter's death and immortalizes the historical ties between Italy, Syracuse, and the Netherlands.

The Board of the Michiel de Ruyter Foundation is grateful to the local authorities of Syracuse and the Church for the cooperation we have received in making this commemoration possible.

The plaque stands as a tangible expression of the values of **equality**, **respect**, and a **band of hearts**.

The Michiel de Ruyter Foundation would like to thank the donors who made the realization of this plaque possible.

Walking route from Castello Maniace to the Duomo



Ecumenical Service at the Duomo di Siracusa

Piazza Duomo 5

Unveiling of a Commemorative Plaque inside Palazzo Vermexio

Piazza Duomo 4

Aperitivo/reception at the Palazzo of Barone Beneventano del Bosco

Piazza Duomo 23



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