

THE TURKISH RAID SAGA





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SUNUŞ

Tina Türkiye Sualtı Arkeolojisi Vakfı yeni bir yayınlara Denizcilik Tarihinde bilinmeyen bir sayfayı açıyor.

17. yüzyılın ilk yarısında Akdeniz'den Atlas Okyanusu'na çıkan Türk denizcilerinin İzlanda serüveninin yerel kişilerce kaleme aldığı 4-5 kitaptan bir tanesini eski İzlanda dilinden tercüme ettirerek yayınlamaktayız.

Bugüne kadar teşebbüs edilemeyen bu girişimin diğer kitaplar için de yapılması samimi dileğimizdir.

Ğerek bu eski dili tercüme edecek kişilerin son derece sınırlı olması, gerekse talep edilen yüksek tercüme bedelleri, sanırım bugüne kadar bu işlevi geciktirmiş.

Sayın Selim Sırrı Altier'in "Osmanlı Bahriyesi'nin Yelken Devri ve Türk Korsanları" adlı kitabı vasıtasıyla İzlanda'da yazılan, Türklere ait eserlerin varlığından haberdar olmuştum.

Ğeride bıraktığımız 2 yıl içinde 360 derece grubundan Mualla - Osman Erkut ve Mehmet Fertan kitapların orijinallerinin fotokopilerine sahip olduklarını belirttiler.

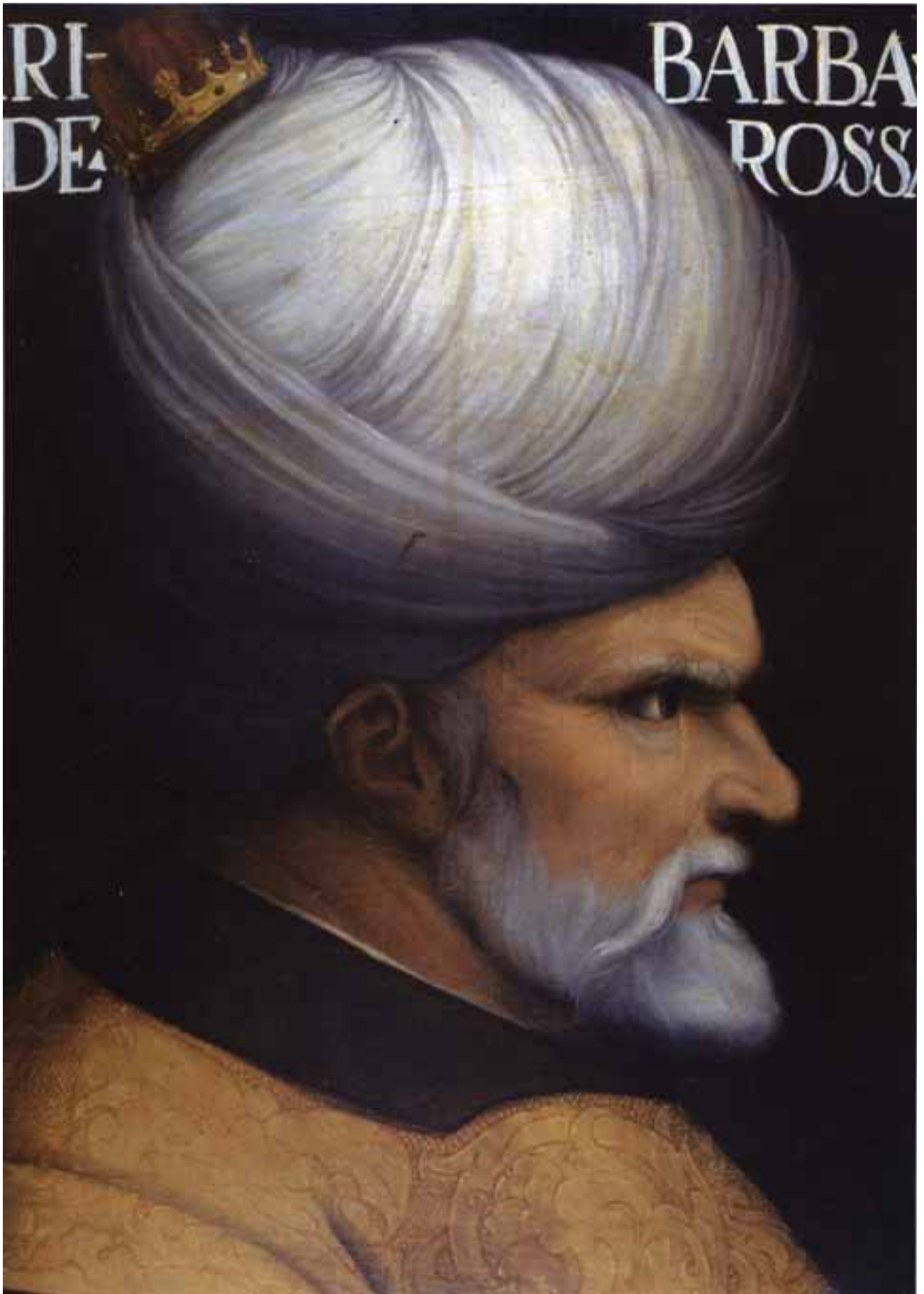
Tina Yönetimi, tercümesini üstlendiğim kitaplardan bir tanesini dar kapsamlı yayınlamayı uygun buldu ve elinizdeki bu kitapçık Deniz Tarihimize kazandırıldı.

Olayları ve yazılanları kendi dönemi içinde değerlendirmek ve görmek gerekiyor. Tercüme bitinceye kadar yazılanların içeriğini bilmek mümkün değildi. Hareket noktası 1600'lü yılların başında İzlanda'ya giden Türkler ile ilgili kitapların ilginçliğiydi. Resimler kendi koleksiyonumdan ve bazıları ilk kez Türkiye'de bir yayında yer alıyorlar.

Tercüme konusunda yardımcı olan Sayın Evren Ay'a, kitapçığın yayına hazırlanmasında katkıda bulunan Sayın Sanem Yükselsoy Tekcan'a, eserin orijinalini temin ederek yayınlanması için heyecan yaratarak destek veren Erkut çiftine ve Mehmet Fertan'a, Tina çatısı altında yayına sahip çıkan Yönetim Kurulu arkadaşlarıma teşekkür ederim.

Bu yayını dünyaya yeni gelen torunum Bulut Aydemir'e ithaf ediyorum.

Oğuz Aydemir



Barbarossa Hayreddin (1476 - 1546) XVI century painting

KUZEY DENİZİNE ÇIKAN TÜRK KORSANLARININ EN UZUN SEFERİ

SELİM SIRRI ALTIER

"Denizde ve karada devam ederek senelerce süren Hilal ve Salip savaşları dini yönlerden ağırlık kazandıkça, kuvvetlinin zayıfı, cesurun korkağı alt etmesi her zaman geçerli olup makbul sayılıyordu. Esir takası ve köle ticareti meşru olarak devam ederken, müsadeli top bulundurup kullanan ticari tekneler, askeri bandıralı ikmal gemileri veyahut müstakil Korsan Gezenler de dahil olmak üzere hemen hemen hepsi, tabii oldukları devletlerin himayeleri altında bulduklarından kendi aralarında geçerli anlaşmaların dışında, deniz ve karar hukuku protokolüne nadiren riayet ediyorlardı. O asırlarda deniz korsanlığı revaçta olup, esir ticareti, köle alışverişi de serbest idi. Derya üzerinde dolaşan muhtelif milletlere ve dinlere mensup o cesur denizciler, basit pusulayla rotaya girip, kıyıların belirli yerlerinden kerteriz alıyorlar, yıldızlardan mevkilerini tayin ederek rüzgara uygun yelken açıp, kürek salarak gayeleri istikametine dümen tutup ellerinde kılıç, pala limanları, adaları basıp talan ediyor, tüccar ve askeri gemileri ayırt etmeden vurup soyuyorlardı."

1301 senelerinde ANADOLU SELÇUKLU DEVLETİ sona erip, müstakil 24 ayrı Beğlikler teşekkül ettikten sonra da "Orta Asya"dan gelen devamlı göç akını, "Küçük Asya'nın" üç cihetini çeviren deniz kıyılarına doğru dalgalar halinde yayılan Müslüman Türk Boyları, Anadolu'nun Kuzey, Batı ve Güneybatı sahillerindeki köylere, kasabalara sistemli bir şekilde yerleşiyorlardı. Yıllar geçtikçe onlar, bu yörelerde yaşayan derya işlerine vakıf yerli halktan denizcilik mesleğinin inceliklerini de benimseyip öğrendiler. Devamlı surette zarar, ziyan gördükleri (Venedik, İspanyol, Ceneviz ve Rodoslu Sen Jean Şövalyelerine mensup korsanların) baskın ve talanlarına karşı koymak için kendi aralarında deniz ticaretinde sivrilmiş bazı Türk Kaptanlarına ait teknelerle Ege Denizi ve Akdeniz'e açılarak mukabil korsanlığa başladılar.

Bunların en eskileri olarak bilip hatırladığımız, Aydınoğlu Mehmet Bey'in kardeşi Orhan Bey, Türkmen Uç Beyleri ve Menteşeli Denizcilerden bazılarını bilhassa 1312 senelerinde İzmir Uç Beği olarak (Deniz Kuvvetlerimizi ilk olarak hazırlayan Umur Bey'i) Kıbrıs Krallığı ve Cenevizlilerle yaptığı Deniz Savaşları ve karar mücadelelerine istinaden, ön misaller olarak gösterebiliriz.

Şanlı Türk Deniz tarihimizde müstesna bir yeri olan "Barbaros Kardeşler" in en büyüğü olan Oruç Reis'imizi kraliyet kuvvetlerine meydan okuyan, yaptığı deniz ve kara harplerinden ötürü, Kuzey Afrika Limanlarında üstlenen "Serdengeçti Türk Korsanlarının Piri" olarak kabul etsek yeridir. Onun kardeşi Hızır Reis'in 1518 senesinde Yavuz Sultan Selim Han'ın fermanı ile Beğlerbeyi olarak taltif edilmesinden sonra, kendisine Anadolu'dan asker toplama müsadesi de verilmişti.

Ecnebi yazarların çoğu, Türk Korsanları olarak "Barbaros Kardeşler"den ilk şehit olan İlyas merhum hariç, başta Oruç Reis, Hızır Reis ve İshak Reis'i gösterirler.

Sekinci padişah 2. Sultan Bayezid (Veli) devri seadetinde ise Akdeniz'de Kemal Reis ve Burak Reis'ler derya üzere isim yapmışlardı.

Bunların yanı sıra Frenkleri Gelibolu'da mağlup eden Karamanoğlu Hamza Reis'i de hatırlayabiliriz. Akdenizde yalı halkının bilhassa Latin korsanlarının Hızır Reis (Barbaros)'ten sonra en çok korktukları ise 'Dragut Kaptan' dedikleri Turgut Reis idi.

Hızır Hayreddin Reis Anadolu ve Rumeli Kıyı şehirlerinden, civar adalar halkından, denizin meşakkatine yatkın tığ gibi yiğitleri, hükmü altındaki Cezayir ve Tunus şehirlerine kendi rızalarıyla gönüllü olarak getirip, kışlalarda ve gemilerde derya ekolü üzere eğitip talimli askerler, Serdengeçti, Levendler yetiştiriyordu. Onlarla birlikte (Üç Hilalli şanlı bayrağını) Zülfikar işlemeli forsunu dalgalandırıp, Din-i İslamın muzafferiyeti uğruna niyet-i gaza'yı ömrü billah prensip etmiş bulunuyordu.

O devirde Hızır ve Baba Oruç Reis'lere sadakatle bağlı olan 19 Reis icabında ufak filolar halinde müstakil olarak "Korsan gezmiş"lerdir. Başta Turgut Reis, Kemal, Burak, Aydın, Sinan, Uluç Ali, Murat, Deli Mehmet, Yahya, Musluhuddin, Salih, Seydi Ali, Hasan Kelle, İlyas, Divane Ali, Sait, Şaban, Mehmet Dümeni ve Kaya isimli Reislerimiz Osmanlı İmparatorluğu tahtının ziyneti, derya mücahitlerinin en naide birer incisi gibiydiler. Onları deniz üzere olduğu gibi, kara harplerinde de müstesna kabiliyetleri ve bilgileriyle tarih boyunca ennder rastlanan Akıncı Reislerimiz, Kaptanlarımız olarak daima hatırlayacağız.

Fırtınalar, boralar hangi yönden eserse essin deryalar daima o bıçkın denizcilerimizdi. Onlar, kafir üzre sefer murad ettikleri zaman, Kible cihetinden esen o mübarak manevi rüzgarın aşkıyla cihat ederek düşmanlarına asla göz açtırmazlardı.

Diğer tarafta boş durmayan Hristiyan aleminin mutaassıp kralları, meşhur amiral ve kaptanları da kendi inançları açısından, Papalığın da tahrik ve desteğiyle, bilhassa Kuzey Afrikanın münbit kıyılarında (Kolonyel yerleşim) ve (Misyonerlik) menfaatleri için kaleler ardında garnizonlar kurup, Müslamanlarla daima savaş halindeydiler. O asırlar içinde her kaptanın bilmediği 'Açık Deniz Navigasyon ilmini' evvelce Barbaros Kardeşlerden ve Piri Reis'in yazdığı kitaplardan öğrenip ilerleten ve en güzide 19 Reisinden biri olan Koca Murat Reis'imizin emrindeki iki üç parçalık küçük bir filo, Cebel-i Tarık Boğazı (şimdiki adıyla Septe Boğazı)'ndan çıkıp 1585 senesinde Kanarya Takım Adaları'ndan bazılarını talan edip, Lanzarotta Adası Valisini ve yakınları da dahil olmak üzere 300 esir alıyordu. Daha sonra aracılara sayesinde fidye olarak bir kısmını serbest bıraktıklarını tarihlerimiz yazmaktadır.

Atlantik Okyanusuna açılan kaptanlarımızdan Murat Reis 1609'da yaptığı bir deniz harbinde ağır yaralanıp vefat etmiştir. Mezarı kendi adına yaptırılan cami yanında bir türbe içinde Rodos Adası'nda bulunuyor. Onun vefatı tarihinden tam on sekiz yıl sonra 1627'de Cezayir Limanı'ndan 15 parçalık bir filo iken, yelken kürek avara eden bir diğer Akıncı Korsan Murat Reisimiz de, emri altındaki diğer reis ve levendleriyle Kuzey Denizi'ndeki adaları, limanları talan etmek amacıyla Septe Boğazı'ndan çıkıp Atlas Okyanusu'na açılıp, oradan Kuzeyin soğuk ve sisli, fırtınalı denizlerinde 'Destur Ya Pir' diyerek dümen tutuyorlardı. Korsanlıktan başka bir niyetlerinin olup olmadığını merak bu ya araştırıyorum. Bakarsın rast gele...

Gelen gazi Murat Reistir bak
Resullulah sancağını çeker ak
Deryalarda daim yardımcı Hak
Odur Mağrip uluların velisi
Her anda Hu dese gelir yetişir
Vardır Levendi bahadır delisi

Trablus, Tunus ve Cezayir Beğliklerimize mensup 'Mağribi Türk Korsan sefineleri' İspanyol, Portekiz ve Fransız Krallığı Batı sahillerine paralel bir rota ile açıklardan seyredip, İngiltere Adası Land end sularına her seferinde sağ salım vasıl oluyorlardı. Murat Reis'in emrindeki korsan filosu Bristol Körfezi ağzında "Land end"ten tahminen yüz mil kadar içerde Hard Lend burnundan on bir mil açıktaki Lundy Adası'nı tespitime göre (1623-1625 senelerinde işgal ederek) kendilerine barınak yapıp "Üs" edindiler. Oralarda rahat dört ile beş yıl kalarak etrafa dehşet saldılar.

Benim bu mevzudaki merakım ise, Osmanlı-Türk Korsan teknelerine mensup o Akıncı Denizcilerimizin Amerika Kıtası'nı görmek merakıyla en kısa rota ile Yeni Dünya'nın kuzey kısmına vasıl olduklarını vesikalarla ortaya çıkarmaktı. Onların muhakkak bir büyük gayeye istinat eden bu maceralarının bilinmeyen yönelerinin sebeplerini, mevcut detaylarıyla meraklı okuyucularıma, dolayısıyla alakalı tarihçilerimize duyurup, daha sonra da bir kitap yazabilmektir. Bakalım zaman ne gösterecek?

Şanlı Deniz Tarihimizde bu konuya ait çok kısa bilgiler mevcut olmakla beraber eski kuzey ülkelerinin yazarlarının Türk Korsanlarına dair yazdıkları tarihi bilgiler acaba nelerdir? Bunları nasıl bulabilirdim? Evvelce Türk Deniz Kuvvetleri Vakfı "Derya Denizcilik Dergisi"nin 1984 Kasım-Aralık sayısında çıkan Türk Korsanı Murat Reis'in Atlantik Okyanusu ve Kuzey Denizi Seferleri başlıklı özet yazımda, Kopenhag şehrindeki dünyaca meşhur olan kütüphanelerde araştırma yaptığımı yazıp nakletmiştim. En nihayet üç yıl sonra muradıma erip, aradıklarımın çok önemli kısımlarını buldum. İşime yarayan bu kitaplardan en eskisi 1627 senesinde Gotik alfabe olarak elle yazılmış çok zor okunuyor. Ufak bir cep kitabı ebadında 1628 yılında Danimarka'nın başkenti Kopenhag'da basılmış.

Danimarkaca'dan lisanımıza şöyle çevirdim:

'Zalim Türk Korsanları Hakkında malumat: 1627 senesinde Island'a geldiklerinde 300 kişiyi esir edip, pek çoğunu da öldürdüler bu kitabın yazarı Oluf Eigelsson'u Vestmannaeyjar Adası'ndan tutsak edip Cezayir'e götürdüler. Daha sonra 1628 yılında diğer bazı esirler de fidye verildikten sonra hürriyetlerine kavuştular ve İzlanda Adası'na avdet ettiler'

Benim de içimden şöyle geçti ve bazı şeyleri hatırladım. Derya halidir belli olmaz? O sularda vurgunlar yapan Viking Korsanlarının vahşetini hatırladım. Hasmını öldürdükten sonra hırsını alamayıp kafatasını şarap çanağı yaparak senelerdir masasının üzerinde bulunduran kendi ırklarından bir korsanı. Düşündüm durdum! İyi mi? Kraliyet Kütüphanesi'ndeki araştırmalarım sırasında, arşivde o sıralar görevli bulunan Amerka asıllı bir bayan memurenin nazik alakası ve yardımıyla, diğer kitapları da tespit ederken, sevincimden az daha haykıracaktım. Bu mevzu beni o kadar sarmıştı ki, evvelce daha fazla döküman elde etmek için Island Adası'na gitmeyi dahi göze almıştım. Meğerse, buralara kadar gelebilen Türk Korsanları'ndan bahseden 364 yıl evvel yazılmış kitabın diğer bir aslı da 1628 yılından bu yana bu kütüphanede saklı bulunuyormuş!

Not: bu mevzuda en son basılan kitap 1983 tarihli olup Tyrkjaranid isimlidir, yazarın adı ise Jon Helgason olup İzlandalı'dır.

Danimarka parlamantosunun ana kapısı karşısındaki kemerli bir kapıdan içeri girdiniz vakit, kaldırım taşlı ince bir yol sizi bu kütüphaneye ulaştırır. Adresi:Kgl Bibliotek Chistians Brygge No:8. Buranın dış mimari tarzı, İstanbul'daki eski "Taşkışla"mızı andırır sanki?

Binanın tam cephesindeki park, rengarenk çiçeklerle çevrilmiş. Yuvarlak büyük havuzun etrafındaki banklardan birine oturup elinizdeki kitapla başbaşa kalabilirsiniz. Bu manzarayı bir an seyrettikten sonra, kütüphanenin cümle kapısından girip, geniş taşlardan yapılmış merdivenleri çıkarak daha ziyade antika kitapların bulunduğu okuma salonuna vardım. Bina külliyesi 1906 yılında onarılmıştı. Altı adet büyük granit sütunun kavuşturduğu kemerler ve salonun tavanı oldukça yüksek. Geniş pencerelerden giren ışıkla çok aydınlık, kalın sütun başlıkları Viking devrine ait figürlerle kesme taştan yontulmuş. Kitaplardan istifade edecekler için her türlü imkanın ve rahatlığın sağlandığı hemen fark ediliyor. Basın kartımı gösterip işime yarayacak kitapların ismini yazdıktan sonra hemen alıp, rahat müstakil masalardan boş olanına keyifle oturdum. Şimdiye kadar isimleri Şanlı Deniz Tarihimize intikal etmemiş meşhur Türk Denizcilerinden bilmediğimiz iki Reisimizin isimlerini havi kitapların adları şunlardı:

İzlanda lisanıyla yazılı olan birinci kitabın adı: **LITIL SAGA UMM HERHLA-UP TYRKJANS A ISLANDIARID 1627**. 1852 yılında Island'ın Reykjavik şehrinde basılmış. Yazarların adları: H. Haengsson ve H. Hrolfsson Güzel lisanımıza tercümesi inşallah benim vasıtamla olur. Türk Deniz tarihinde adlarına rastlamadığım bu iki Reis'imizin isimlerini hemen kaydedip kısa notlar alıyorum. Şöyle ki:

"...Murat Reise bağlı filodan 4 Türk Korsan gemisi Algeria'dan gelerek 5 Temmuz tarihinde 'Berufiyord' adlı limana girdiler. İsimleri Arif ve Bejram". Kitabın tamamının fotokopisini alıp masrafını ödedim. Bu vesileyle cümlesini rahmetle anıyorum.

Kitap -2

TYRKJARANS - SAGA

Eftır

Björn Jonsson

A skardsa

Samin 1643

Bu kitap da İzlandanın başşehri Reykjavik'de 1886 senesinde basılmış. 13. ve 14. sayfalarda okuyor ve aynen yazıyorum.

'Amiral Murat Reis (Kaptan Arif Reis ve Bejram Reis...' Murat Reisimizi bu sayfada (Amiral) olarak yazmışlar!

Kitap -3

TYRKJARANID A ISLANDI

1627

Reykjavik

Prentsrvan Gutenberg

1906

Ur Skardsaranaal 1631,1633,1634,1635,1636

Bu kitapta da 1631 senesinde 15 gemiyle büyük bir filo halinde İngiltere'ye geldiklerini oradan 12 tekneyle İzlanda'yı bastıklarını okuyarak not alıp büyük bir sevinçle Kraliyet Kütüphanesi'nden ayrıldım. (Sene 1988) Kopenhag

Gönül isterdi ki bu enteresan kitapların kitapların tamamı Türkçeye çevrilsin.

Yukarıda vermiş olduğum bilgilerde, Murat Reis'in emrindeki gemilerle 1625-1627 seneleri arasında Lundy

Adası'nı işgal ederek mekan edindiklerini belgelemiştim. Bu kitapta da aynı, 1631 senesinde 12 pare tekneyle Island Adası'na geldikleri belirtiliyor. Demek oluyor ki dört yıl içerisinde tekrar aynı büyük filonun bir kısmının Akdeniz ile Kuzey Denizi arasında veyahut Lundy Adasıyla Kuzey Denizi arasında sefer yaptıkları açıkça anlaşılabilir oluyor. Bu ara aklıma şöyle bir soru geliyor.

Kuzey ülkelerinin, İngiliz korsanlar veyahut deniz kuvvetleri bizimkilere neden ve ne için müdahale edememişler? O zamanlarda İngiliz donanması yok muymuş? Neden karşı çıkmamışlar? Hollanda, Danimarka, İsveç ve Norveç Kraliyet Deniz Kuvvetleri nerelerde dolaşıyorlarmış? Ne yapıyorlarmış da bizim Akıncı Denizcilerimiz o sularda vurgun ve talan yapabilişler? Kimse önlerine çıkamamış!

O devrin icabı korsanların yaptıkları katliamlar ve talanlarla dolu olan kitabın tercümesine başladığım şu sıralarda bu mevzuda neler yazılmış ise meraklı deniz tarihi okuyucularına, inşallah daha sonra yeri geldiğinde anlatmış olacağım.

Bu cesur ve bilgili denizcilerimizin Kuzey Denizlerinde uzun süren seferlerinde başka bir niyetlerinin de olduğunu zannediyorum. Onların Amerika'ya gitmediklerini kim iddia ve ispat edebilir ki? Aklımı daima kurcalayan bir soru var. Şöyle ki: Kuzey Britanya, İrlanda irili ufaklı pek çok takım adalar, İzlanda, Norveç, İsveç, Danimarka'nın limanlarını, önemli sahil şehirlerini talan etmek için neden daima Kuzey'in daha soğuk iklimine doğru yükselsinler? Bu uzun seferler üç-beş pare tekneyle başarılı olacak işler değil ki. Denizin meşakkatini, açık denizlerde gezenler daha iyi bilirler.

Türkiye Cumhuriyeti Deniz Kuvvetleri Komutanlığı'nın bastırdığı 'Osmanlı Deniz Harp Tarihi' adlı dört ciltlik kitapta (Lundy Adası'nın 1625 yılında Türk Korsanları tarafından zapt edildiği kaydı var.) Bunun nasıl ve kaç gemiyle olduğu o sayfalarda maalesef belirtilmiyor! Benim elimdeki kitaplara istinaden vesikalara dayalı 15 teknenin olduğu şeklindedir. Şanlı deniz tarihimizin uzman yazarlarınca inşallah ileride bu durum dikkate alınarak yazılır da, eksiklik ortadan kalkmış olur.

Lundy Adası İngiltere'nin kuzey-batısında Manş Kanalı'na da (Manş Denizi) yakındır. Amerika ve Akdeniz'e gidecek büyük yelkenli ticaret gemilerinin konvoy teşkili için randevü yeri olan Bristol Körfezi ağzındadır. Türk denizcilerinin seçip, münasip gördükleri bu "Üs"sün isabetli bir mevki oluşu, onların tecrübeli ve dünya deniz haritası üzerinde çok üstün Navigasyon bilgilerine sahip olduklarını kat'i olarak göstermektedir. Böyle biline vesselam. Onlar benim elimde mevcut kitaptaki bilgilere göre Rotalarını daima Britanya Adası'nın 'kuzeybatı' ucundan yelken kürek Kuzey istikametine doğru çizmişler ve sıra ile İrlanda - Hebriderne, Sbetlandsöerne, Fae Röerne Adaları, Vestmannaeysen Adası, Island ve Grönland'ın güneybatısını dümen tutmuşlar. Tahminime göre, yine onların Amerika'yı görme arzuları için en rahat ve kısa "Seyir Rotası"nı arayıp bulmuş olmalarından dolayıdır ki bu istikameti tercih etmişlerdir. Her ne hal ise? Doğrusunu Allah bilir. İskandinav Ülkeleri limanlarına girdiklerine dair elimizde mevcut kitaplarda kat'i dokümanlar var. Stanley Lein Paul, 1625'in Ağustos ayında Hardland Point ve Plymouth limanları önünde ticaret gemilerini topa tutan Türk Korsanları'nın toplam 200 kişi ile 27 parça İngiliz ticaret gemisini alıp götürdüklerini, Suseks, Hatas, Devon, Cornwell ve Batı kıyılarındaki Kont'luklara ait kaleleri yıkıp harap ettiklerini bildiriyor.

Cornwell Kontluğu tarihine ait bir kitaptaki bilgiyi okumadım, orada Türk Korsanlarına ait bilgiler varmış. Araştırıyorum. Bulmaya çalışacağım. Hali hazırda arşivimdeki kitaplarda Kuzey Denizi'ndeki Deniz Akıncılarımızın İzlanda'nın Vestmanaeyjar Adası, Grindavik, Reykjanes, Keflavik, Hafnar ve Island Adası'nın şimdiki başşehri Reykjavik fiyordlarının giriş çıkışlarını bulup, talan etmişlerdi diye yazılı!

Bu tür tarihi araştırmalarda daha çok dikkatli olmak icap ediyor, daha fazla titizlik gerektiğini anlamış bulunuyorum. Üç buçuk asır'dan fazla bir zaman geçmiş, insanların kullandıkları antik-eski lisandan ötürü zorluklar oluyor. Tarihi önemi olan bu kitabın Danimarkacasından Türkçe'ye tercümesi haliyle güç oluyor. Müslümanlığı kabul etmiş olan Danimarkalı Filolog "Hatice Bijerning"ın yardımlarına minnettarım. Sağ olsunlar. Kitabın İzlandacası ise çok ağır, Türkçeye tercüme yapan olmadığı gibi Danimarkacaya çevirisi için çok yüksek bir rakkam istediler! Takatımın dışında, veremedim.

İşte böyle.. Deniz tarihimizde şimdiye kadar dolaşmış olan halat rodosu'nun çimasını elime geçirmiş bulunuyorum. Bu mevzudaki diğer enteresan bilgilerin de peşpeşe sökün edeceğine inanıyorum. Kopenhag'a 60 km uzaklıktaki bir liman şehri olan Helsingör'de (Hamlet'in Şatosu ki halem müzedir). Türk Korsanlarının Danimarka kıyılarındaki vurgunlarını gösteren bazı duvar halısı panoların ve tabloların da olduğunu söylüyorlar. Gidip göreceğim, fotoğraflarını çekeceğim... İnşallah.

Murat Reis'e bağılı olan bir filonun, tahminime göre Danimarka Yarım Adası'nın kuzeybatı sahillerinde gözükmesi icap eder. Çünkü Manş Denizi'ne bakan Nordsen sahilleri, Vesterhayet kıyıları onların rotaları üzerine düşüyor. Onların gemileri Norveç'e doğru yükselmeden evvel Danimarka'nın Kuzey Burnu Skagen'i dolaşıp Baltık Denizi içine doğru girmeleri icap eder. Yalnız Kattaget Denizi'ne girip bu sulara gözükmüşlerse İsveç'in Göteborg limanını da vurarak, daha Kuzeye doğru çıkmaları akla yakındır ki, sıradan Norveç'in elverişli ticaret limanlarını da basıp talan etmeleri mümkün oluyor. Velhasılı kelim, Danimarkadan sonra İsveç ve Norveç'e ait eski deniz tarihlerini de araştırıp okumak icap eder.

Kopenhag'da ikamet ettiğim için, bu küçük ülkenin eski antik tarihinden araştırmalar yaparak şu okuduklarınızı hazırlayabildim. İçlerinde başka mevcular da var. Mesela:

Danimarka Kralı Christian I'in zamanında Papa Eugan IV, bu ülkeye gönderdiği bir elçi vasıtasıyla Avrupa'da gittikçe büyüyen Türk tehlikesine işaret etmiş ve Osmanlılar'ın ilerlemesini durdurmak için girişmiştir. Sene: 1445. O tarihten bir buçuk asır sonra 1556 senesinde Danimarka Kralı Fredrik II, Kanuni Sultan Süleyman zamanında ressam Melchiorck'u İstanbul'a göndermiş. Ayrıca padişahın yüzüne bakarak portresini yapan tek ressam olduğunu da araştırmalarım esnasında öğrendim.

Yine 14 Ekim 1756 tarihli Türkiye-Danimarka arasındaki resmi anlaşmada 3. Sultan Osman ile Kral Fredrik V. arasında ta o zamanlar imzalanmış bir madde var ki enteresandır. Madde 12'de "Bu anlaşmayı imzalayan taraflar birbirlerinin vatandaşını hapse atmayacaklar, esir olarak tutmayacaklar" diyor. Yine 1758 yılının Ocak ayında Danimarka'nın Venskabet ile Vesuvius adlarındaki iki ticaret gemisi ve onları koruyan kraliyet armalı Neptun ve Island isimli çift lunbarlı üç direk kalyonların Payitaht İstanbul limanına girmiş olduklarını öğrenmiş oldum.

Bu iki ticaret teknesinin getirdikleri ise Biber, Hint müslini, ipekli kumaş, Batı Hint Adaları'ndan şeker, bez, kurşun, çinko, demir, kürk ve çeşitli ticari eşyadan ibaret bulunuyordu.

Türk Korsanlarının Cezayir Limanı'ndan kalkıp İskandinav Ülkeleri'nden bazılarını vurmasından seneler sonra Danimarka Kralı V. Frederick'in Donanmasına mensup Island adlı harp gemisini Osmanlı İmparatorluğu'nun Payitahtı İstanbul Limanına göndermesindeki mana üzre, düşündüm durdum! Tekrar eski mevzuya dönüyorum. Şöyle ki:

"İngiltere'nin güneybatısındaki Bristol Körfezi ağzı içinde bulunan Lundy Adası'nda üstlenen Murat Reis'in 15 parelik ufak donanmasının bir filosu zaman zaman İskandinav ülkeleri kıyılarına uzanmadan evvel, İrlanda Adası Irish Sea'ya bakan meskun limanların tamamını, North Channel adlı boğazdan Atlantik Okyanusu'na çıkıp Quter Hebrides Takım Adaları'nı oradan daha kuzey istikametindeki Faröerne Adaları'nı, Island ve Grönland sahillerindeki fiyordlar içinde gizli meskun liman şehirlerini, dönüştürerek Viking Bang sularındaki Shetland Adaları'nda ikmal yaparak Norveç Limanları'nı, İsveç ve Danimarka sahil şehirlerinden bazılarını oradan Manş Denizi'ne sahil olan İngiliz Prens ve Kontluklarına ait limanları, kaleleri topa tutarak bastıklarını, pek çok gemi batırıp, 800 esirle payitaht İstanbul'a avdet ettiklerini yazmıştım. Bu olayların cümlesi o zamanların anlayışına göre dünyanın her tarafında vukua geliyordu. Çünkü korsanlık ve köle, esir ticareti serbest idi. Denizlerdeki hakimiyet kuvvetlinin, cesurun hükmü altında idi. Böyle bilirsiniz.

İşte bu gibi seferler sonunda külliyetli miktarda işlenmiş altın, mücevherat ve kıymetli gümüş parçalarla, nadir kumaşlar, zahire ve silahlarla bilhassa beyaz tenli, sarı lepiska saçlı, endamı güzel bakireleri, kadınları, güçlü kuvvetli genç erkekleri esir pazarlarında sattıklarını çok müstesna cazip tipteki kadınları Saraya Cariye olarak hediye ettiklerini, bütün bunların yanısıra fidiye vererek hürriyetlerine tekrar kavuşan varlıklı, varlıksız esirlerin sevinçlerini hayal edip tekrar kütüphaneye doğru yollanıyorum.

Yelken devri deniz tarihine benim gibi meraklı bir Danimarkalı arkadaşımın bu mevzu üzere hasbihal ederken şunları söyledi:

'İrlanda ve Island adalarındaki halktan bazılarının kullandıkları Müslüman Türk isimleri varmış! Filolog bir arkadaşım söylemişti. Siz duydunuz mu? Muhtelif sebeplerden ötürü oralarda kalıp geriye dönemiyen bazı Türk Denizcileri de olabilir? Araştırsan nasıl olur acaba?'

Ben de şöyle mukabele ettim.

'Faydalı olmasına olur da oralara gidip gelecek kadar paradan ne haber? Efendim, eskiden beri dünyanın her tarafında bizlerin kullandığı Müslüman isimleri var fakat isimleri taşıyan o kişilerden kaçısı hakiki Müslüman? Sizi dininizde, nice İsa adlarını taşıyanlar Musa olmuşlar.' deyince yüzünü buruşturarak gayri memnun yanımdan ayrıldı gitti.

Danimarkaca Island yazılan İzlanda Adasının başşehri Reykjavik'de 1886'da basılmış olan TYRKJARRANES SAGA adlı kitapta, Türk Korsanı Murat Reis emrindeki diğer reis ve levendlerimize dair yazılmış olanları tekrar okuyor, kısa notlar alıyorum. Bu bilgili ve cesur denizcilerimiz Amerika Kıtasına muhakkak vasıl olup ayak bastılar ve geri dönmeğe çalıştılar. Veyahut bazıları oralarda kaldılar diyorum. Amma velakin hangi rotaya girerek ilk olarak nereye ulaştılar? Araştırmak lazım, belge lazım? Kolay iş değil. Onlar Lundy Adası'na kendilerine Üs yani yataklık edindikten sonra eski kaptanlardan kılavuz rehber alarak Piri Reis'imizin çizdiği Dünya haritasından da istifade ettiklerini düşünebiliriz. Böylece münasip mevsim rüzgarlarının esiş yönlerini de öğrendiler diyorum. Çünkü daha ziyade yelken-kürek Kuzey Atlantik okyanusuna açılan bu Akıncı Serdengeçti Türk Denizcileri'nin tekneleri Grönland Adası'nın (Godhab Limanına) oradan da Amerika Kıtası'nın Kuzeydoğusundaki (Baffin Adası ve Labrador Denizi'nde) diğer bir rivayet ise, Ternöv sularında gözükmüşlerdi deniyor. Aziz vatanımda bu mevzua dair yazılmış kitap varmıdır? Var ise kimler yazmıştır bilmiyorum. Okuduklarımız daha ziyade ecnebi yazarların kitap ve makaleleri ve bilhassa vak'ayı yaşayan ve elimde bulunan kitaplardan naklen yazdıklarımından ibarettir. Hayal mahsülü, yakıştıрма değildir. Devam ediyorum. İlk olarak Lundy isimli adayı onların daima ilk hareket noktası olarak ele alıp başlarsam, Türk Korsan filosunun tahmin ettiğim gibi "Rotası", şu istikamette gözükür. Filo, iaşe ikmali için İngiltere ve İrlanda arasındaki sulardan kuzeye doğru yükseliyor, Fereörne Adaları, Vestman Adası, İzlanda'nın Reykjavik Limanı'na uğruyor, oradan Grönland Adası sahillerindeki meskun bazı limanları, fiyordları yoklayarak Cape Farwel Burnu'nu dolaşıyordu. Davis Boğazı ağzındaki Frederikhab veyahut da kuzeydeki Godhab Limanı'na ulaşan filo burada teknelerin bakımlarını yapıp, taze kumanya ve su ikmalelerini tamamladıktan sonra Amerika Kıtası'nın Baffin Adası'na vasıl oluyordular. Doğrusunu Allah bilir...

Akdeniz ikliminin tuzlu sıcak sularındaki Cezayir Limanı'ndan kalkıp (60 derece Tul dairesinin üstündeki Arctik Circle) Kuzey Kutbunun başlangıç çizgisine kadar uzun bir sefer sonunda vasıl olan, oralarda 4-5 yıl dolaşıp, etrafa dehşet salan Türk Korsanları'nın denizcilik bilgilerine, cesaretlerine hayran olmamak mümkün mü? Onlar gibi korsan gezen diğer ülke denizcilerinin de müşterek rüyaları, her yerde her zaman geçer akçe, altın ve gümüş parayla mücevherat olduğuna göre kuzeyden batıya Amerika'ya doğru dümen tutup daha fazla ganimet ve altın madenlerine sahip olmak için bizim denizcilerimiz de o istikamet üzere rota çizmişlerdir diyorum.

Böyle azametli ve zor bir teşebbüsün gayeye ulaşip ulaşmadığını katiyetle tesbit edemediğim o seferlerin birinde, muhakkaktır ki Türk Korsanları çok kuvvetli fırtınalarda ve yüksek dalgalardan ötürü, gemileriyle, birer, ikişer Atlantik Okyanusu'nun soğuk sularında boğulmuşlardır.

Osmanlı - Türk Korsanlarının, Şimal Denizi ülkelerine ait harp ve ticaret gemilerini sindiren, Krallık ve Kontluklara mensup meşhur kaptan ve tayfaların cümlesini korkutan (15 parelik) Garp Ocakları Cezayir Korsan Filosunun 4 ile 5 sene süren büyük maceralı seferinde, Murat Reis'imizle emrindeki kaptanlardan adlarını ilk defa benim tespit ettiğim Arif ve Bejram (Bayram olabilir) Reislerle beraber, isimleri unutulup şanlı Deniz Tarihimize intikal etmemiş olan diğer Akıncı Reis ve Serdengeçti Levendlerimizin cümlesini rahmet ile anıp ruhları şadolsun diyorum...

LEVENDLER

Din yoluna Hu deyü
Pala kılıç sallayıp
Kafir bağıra dağlayıp
Saldı Reis kadırgaları
Küffar-ı korsan üstüne

Selim Sırrı Altier

THE TURKISH RAID SAGA

BY

BJÖRN JÓNSSON

OF SKARDSÁ

WRITTEN IN 1643

REYKJAVIK

THE ICELANDIC PRESS EINAR THÓRDARSON

1866

FORWARD

We would first of all like to say a few words about the author of this saga, Björn Jónsson, then mention some others who have written about the Turkish raid, and finally this writing and its publication.

Björn Jónsson was born in Yngveldarstadir, in Reykjaströnd, in the year 1574. He lived with his parents, Jón Jónsson and Gudrun Ketilsdóttir, until he was eight years old. At that time, he lost his father (1582). He was subsequently in the care of Sigurdur Jónsson, the district magistrate of Reynistadir. Shortly after 1600, he got married and went to live in Skardsá. He was a legislator in the local government of Hegraness. Later on in life he was bothered by failing eyesight and kidney stones. He died on June 26th, 1655.¹ He was a great scholar, and well liked by other scholars during this time, both in Iceland and abroad, among those were Bishop Thorlákur Skúlason and Oli Worm. His specialty was studying history. In this area, he wrote *Annála Íslands frá 1400-1645*, which was printed in Hrapsey in 1774, *Tyrkjaráns-saga*, which appears here, *Grænlands-annál*, which appears partially printed in "*Grönland historiske mindesmærker*", 1. Copenhagen 1838, *Biskupa-annál* (or the stories of the bishops of Hólar and Skálholt, which is not published, along with other works. He was a classicist, and wrote *Sk^ringar yfir fornyr-i laganna* (*Explanations of Archaic Words*). He also wrote *Um rúnir* (*About Runes*), and *Um uppruna íslenzkr or-a* (*About the Origin of Icelandic Words*), but that book is lost. Additionally he wrote *Sk^ringar yfir Völuspá*, *Vafprú´ nismál*, *Höfu´ lausn Egils*, *Ĝátur Ĝests ins blinda*, and many old poems. In his writings, his knowledge of ancient texts really shines through, as he has transcribed various writings from ancient times.

He also wrote various booklets on legal matters, such as *Um ómaga framfæri*, *Um ómyndugra fje*, *Um erf-ir*, *Um aukning tíundar*, *Um landrá-asakir* and *Um aftöku*. Björn was also a poet, and among other things wrote *Apolloníus-rímur*, *Rímur af sjö spekningum*, *100 or-kvi-aklasa*, and various other smaller poems such as *Vinavísur* and *Kvennaprís*.

Vicar **Ólafur Egilsson** was the son of Egill Einarsson, a farmer from Snorrastad in Laugardal, whose father was Einar Ólafsson, a priest from Gardar, and Katrín Sigmundardóttir, whose father Sigmundur Eyjólfsson was a bishop. Ólafur's brother Jón was a vicar in Hrepphólar at the time this was written.² Ólafur's wife was Ásta Thorsteinsdóttir. In the year 1605 he was appointed to the Ofanleit parish. In 1627, he, his pregnant wife and their two children were all captured. They were sent to the city of Algiers. After about a month, he was back to try and secure a ransom for his family and for others, and arrived back in Iceland the following year (1628). In the year 1634, he returned to Ofanleit parish, where Gísli Thorvardarson was in service in his absence. In the year 1637, his wife Ásta returned. He continued to serve in Ofanleit until his death in 1648. He wrote *Fer-abók*, about their capture on Vestmannaear, and his ordeal back and forth. His story was published by Hallvardur Haeingsson and Hraerekur Hrólffson, and printed in Reykjavik in 1852. It was also published in Danish, in Copenhagen³, but we have never managed to actually see this publication.

¹ Some say 1653, and in *Grönlands historiske mindesmærker* his death is mentioned as having occurred in 1656, however, both are wrong.

² The almanac (The Bishop's almanac) is printed in "Safni til sögn Íslands", First volume, Copenhagen 1855.

³ Hálfðán Einarsson claims that Worm says it was published in 1627 and 1741.

Einarr Loftsson was a farmer in Vestmannaeyjar. His wife's name was Ásta. They were both captured along with their children and taken to the city of Algiers (1627). Ásta died there. Einarr was severely tortured and his nose and both ears were damaged. In the fall of 1632, he was released and lived for a while in Algiers making brennivín and knitting. In the year 1637, he came home and married Oddný Thorsteinsdóttir, a widow who was married to Jón Jónsson, a farmer from Búastadir. She had been captured with Einarr, but her husband was killed in Vestmannaeyjar. Einarr wrote a story about the raid on Vestmannaeyjar, most likely about his own ordeal. We have not seen this story.

Halldórr Jónsson was the son of Jón Jónsson, a priest from the Grindavík church (1582-1602).¹ He was sent to the city of Kyle with his brother Jón and his sister Guðrún from Járngerðarstadir (1627). The Turks severely mistreated Halldórr, cutting his mouth, nose and hands, and he was disabled for the rest of his life. He was in the service of *Beiram Reiss* in the city of Kyle, as he was fond of Halldórr.² Some time later, both he and Guðrún were bought by a Dutch merchant, and left the following year (1628). Halldórr's wife was Guðbjörg, the daughter of Oddur Oddsson, a priest at the church in Grindavík from 1602-1618, and Reynivellir 1618-49. Their son was Jón, a district magistrate in Innri-Njardvík, who was subsequently the father of Gísli, a priest at Útskálar (1699-1710), and Thorkell, a district magistrate in Njardvík who died in 1707, who was the father of Jón Thorkelsson, a headmaster. Halldórr wrote his story about the raid on Grindavík and his family's ordeal, but we have not seen this writing.

Kláus Eyjólfsson was the nephew of Ólafr, the vicar at Ofanleit, and Jón, the vicar at Hrepphólar, as well as the nephew of Jón Thorsteinsson the martyr, as he was close to these people who were attacked by the Turks. He was born in 1584. He was a legislator in the local government of Rangár, and he lived in Hólmar in Austr-Landeyjar. Here he was called "The School Master of Skálholt", but this can hardly be true. He died in 1674. He wrote *Annál um herlaup Tyrkjans á Íslandi*, which was printed as a preface to Ólafr's "travel book" (Reykjavík, 1852), however we were not able to obtain the manuscript with his almanac in it.

Jón Jónsson Guðlaugsson was captured in Grindavík along with his brothers Helgi and Hédinn and was taken to Kyle in 1627, however, it appears as though Jón and Helgi were sold onward to the city Algiers, and Hédinn was taken to the town of Salee.³ It was said that Helgi was the only brother to come back. Jón was educated, and sent a translated letter in Latin to the King of Denmark, as it was originally written in either Turkish or Arabic. He wrote at least two, and probably more "letters" from there, and Björn from Skarðsá cited this letter when writing to Guttormur Hallsson, a farmer from Búlandsness, in the year 1633.

Other writings have been published about the Turkish raid, including writings appearing in Bjarni of Skarðsá's almanacs and Espólín's yearbook, as well as Kláus's almanac and Ólafr the priest's travel book, which were previously mentioned.⁴ We believe that this story is a special one in the annals

¹ In the registry of Espólín's yearbook, Halldórr is called Jónsson Guðlaugsson, however, that is wrong.

² Espólín felt that Halldórr was not indeed captured, but only cut up, however he must have heard that wrong.

³ This town is located west of Kyle on the Atlantic Ocean.

⁴ Guðmundr Erlendsson of Fell, who died in 1670, wrote poems about the Turkish raid (five total), but these are rarely mentioned.

of Icelandic books since it explains both the detailed events themselves more than the others do, we think, and gives a clearer picture of the whole situation.

The story is clearly very carefully written and relies on the writings of the people who were captured themselves, and others with first-hand knowledge of the events. The story's factualness shines through in that there are no false statements and wordy discussion, and even though incredible and supernatural things appear once in a while¹, it only proves that the story is written with a childlike innocence. This comes in spite of the fact that the author is an angry Christian, and insults the Turks, calls them names² and uses strong language towards them, and shows his partiality by his using other Christians as the model of a church-going and piety (page 71). All of this indicates the truthfulness of the story, and even though some names are skewed, especially the foreign ones, these are the mistakes of the original authors, as they were rather careless about that, which cannot be helped since the authors had no way of knowing how to write the foreign names correctly. It appears that the account of the eastern raid was not nearly as frightening as the stories about the raids on **Vestmannaajar** and **Grindavik**. Regarding the eastern raid, he probably got most of his information from oral histories, however, he must have also had some written correspondence with important individuals about this subject.

We have obtained two entire manuscripts and two fragments of manuscripts about this story and they were similar. These were compared to the publication of Hallvardur and Hraerekur from Kláus's almanac, and the story by Ólafr the vicar, two manuscripts of the same story, which were both very similar, but there is a substantial difference in the published version as even though it is richer in some places, the main part of the first chapter is missing and instead humorous stories about monastery life appear inserted into the body of the published version.

We also have for comparison a story about the raid on **Djúpavogur** and **Vestmannaajar**, and a fragment of the same story by an unknown author, which for the most part appears in the first chapter of the published version of Ólafr the vicar's travel book. None of the manuscripts³ appear very old and we have compared them very closely, but we do not feel it is necessary to cite each manuscript below from which each piece is taken. Nearly all the story about the trip home of the people who were allowed to leave appears in chapter 40 and is taken from only one manuscript.

We do not want to skip over the author's forward, although it may sound ridiculous to modern day people, it explains the mindset of the author very well. We did not see the need to change the language, nor did we want to, as it would have changed the character of the story, and long these lines, we feel that it is important to preserve the Icelandic customs of previous centuries since they have not received much attention up until now. We hope that this story in its own seventeenth century format will not be an unwelcome guest for those who enjoy the history of the Icelandic language. We have changed the grammar slightly from the manuscripts, since it was very inconsistent and not characteristic of the period of Bjarni of Skardsá.

¹ Among them pages 28, 30, 49 and 71.

² Among other things, they are called: Rotten bastards, evil people, damned by god, miscreants, tyrants, rogues, evil rogues, vermin, murderous vermin, burning vermin, dogs, human dogs, blood-thirsty dogs, murdering thieves, bloody murderers, soul murderers, poisonous snakes, evil spirits, devious snakes, etc.

³ One was written in Hnappavellir in 1797 by S.M., but the others are not dated.

The poem about Björn Jónsson, which appears after this saga, was written by a school boy *Kristján Jónsson*, to praise the memory of this distinguished author.

We hope that this forward and footnotes do not detract from this book, and we ask those who know better to correct any deficiencies.



Morties colour engraving of a support ship as used by the Turks in the 17th century. M. Puccirelli

THE AUTHOR'S FORWARD

A few words before the Turk's saga.

Words cannot describe our thanks for all of the glory and fine gifts our heavenly father has given the people. Among the many precious gifts that God has granted us is the gift of language, in order to distinguish words and speech thus placing us above all creatures on earth and sea. And although these creatures can see and heard just like man, there is still a great difference between man and beast in their sounds and in their voices. The birds all have their own sounds and voices which can be heard in their clucking, chirping, quacking and in various other ways. Just like marine animals have their own sounds and voices that they emit. Land creatures as well have their own various voices. All of these voices are senseless and meaningless just the same, since only man is blessed with the gift of reason. In order to use language and distinguish words from sounds, three things are needed: memory, intelligence and understanding; memory for to remember the words, intelligence to think of what to say, and understanding to know what the words mean. So this distinction of sound that man has is quite extraordinary, sounds, voices and language, and to this end, as I previously said, one needs intelligence, the ability to use words and intent. There is also a big difference between men with this great gift. Among these wonderful gifts, which I mentioned previously, which God has given man, is that man can put language down in his own hand and style, with a feather or pen, on some kind of inanimate object, such as stone, bark, wax, skin, vellum, paper and all sorts of metals and many other materials. This is called printing, scribing or writing, so that others may read, acquire or learn from, and spread our stories around so that they may become well-known. The people who record these stories sometimes travel so far away from the source that they cannot possibly recall everything that is said, but the information recorded will continue to stay around long after both narrator and writer are gone. In these later years, the printing press came out in Germany in the year 1440, and thus we have a special way of putting the language and words down which we call printing, where the letters are set down, and the material can be produced multiple times, such is this glorious art of printing. We must now all realize and understand that the glorious gift of speech is just as extraordinary as the ability to print written material. Both of these gifts have been given to man and both should equally be revered and glorified above all, as they have both been given and provided to us by God our father. In many ways these wonderful gifts are a credit to themselves in that they have been useful and accepted. But some of those who have received these great gifts have abused them badly, whether alienating themselves from God, which unfortunately happens a lot, or vilifying and sullyng other Christian people. This occurs both through the spreading of rumors and in the printing of material against God, and these individuals are putting themselves at a great risk. We find that many heathen people, who do not know a true god, have not really used these gifts wisely. They believe that each man should praise their own separate god, and everyone has been taught to behave in a certain way which has been written down on a list, which still exists today. It is hard for Christian people who know a true god to adapt to their ways in the places where these people have been taken to, because in our land there have been such honorable men who have left honorable examples both in language and writing. We

thank God that in our poor country on the outer edge of the world, we have many respectable, learned men, who admirably employ their language in divine knowledge, as well as those who control the lower classes and are determined to set forth the laws in both spoken and written form. In particular, we have received from our both Heavenly Father and our top national leadership, both heavenly and earthly ranks, as well as the ability to use the divine gift of language and writing.

I would now like to turn my attention to writing a few words, since both myself and others feel this way, about that great, honorable man from here in northern Iceland, Bishop Thorlákur Skúlason¹, who puts forth his glorious, revered and amazing, divine knowledge in his own language. This truthful man carefully chooses his words when both speaking with, and writing to, people both far and near. It must also be mentioned that this great man is currently translating our dearly divine work, the Holy Bible. This year² he will be finished with it, and he has taken great care to preserve the glory of God's word so that it will not be lost for future generations here in Iceland. There are other useful books and booklets which this respectable gentleman has translated into our language, which have been penned by scribes. He also collected many different writing which he found useful, such as almanacs, both from Iceland and abroad, so that they would not become lost or totally disappear from the face of the earth since there were useful purposes for them.

Likewise he would like for the people of Iceland to record our current events here at home, so that we may be on equal scholarly footing with the rest of the world by maintaining the custom of collecting and saving news and history in our country and homeland. Which would naturally include, among other things, the infamous event which occurred here sixteen³ years ago, an event which had not occurred in this country since our founding by the Norsemen, a time span of over eight hundred years⁴. These people, who were evil-doing scum, who came here to murder, kidnap and steal from us, are called Turks who come from the southern part of the world named Africa. The glorious Bishop Thorlákur came to me and asked me to write down accounts of this big news, as it has come to the Bishop's ear that I have an interest in writing of such events and I am now writing this story with the guidance and resources of the Bishop. His highness feels it necessary to compile this story for many reasons. *The first reason:* It is important to tell of the sad and sorrowful events which befell our countrymen in Turkey. The shock of the merciless aggression of inhumane acts must be remembered in that when the Lord's hand does not reach out, humanity suffers and we must live in fear of the Lord with repeated prayers for his mercy. *The second reason:* The horribly distress of being kept in that ungodly nation where nothing any good can either be seen or heard. *The third reason:* The pain and torture of being denied your own God, the Creator and the Redeemer. Oh, how we need to rush to pray to the Lord to save ourselves and our children from the shocking misery of this powerful, advancing nation. *The fourth reason:* Because of Christ's love we must seriously pray for those people in misery who are under the spell of this awful nation.

¹ Thorlákur Skúlason was born in 1597. He was the headmaster at Hólar from 1619-1627, and Bishop at Hólar from 1628-1656.

² Thorlák's-biblíá was printed the year after, in 1644.

³ This corresponds to 1627.

⁴ The settlement of Iceland began in the year 874.

The fifth reason: To thank God for those who have been, or will be released from such difficult conditions. *The sixth reason:* For our own sake we need to thank our Lord that this same fate did not befall us, our women and our children. *The seventh reason:* From now on we offer our thanks that He so gracefully bless us so that that riff-raff does not return again to inflict similar damage on the country and people. This and much more is covered within this story. *The eighth reason:* Particularly on the eastern coast, the advancing army sent several soldiers on to land from the ships more than a day's ride inland and encountered no defenses whatsoever aside from a few boys who were quickly eliminated. This indicated to the aggressors that the people of this country had not the heart, nor mind for such. It would be different if we would be armed and protected like any other nation. Those of us wielding weapons would have more courage, whereas we are now faint hearted in the face of armed adversaries. It is an outrage and sad that young, healthy men in this country neither have any weapons nor know how to use them. Without being armed, it can happen that they are taken and bound helpless, or that their parents, women and children are captured right before their eyes. Surely this would help to protect the leaders of this country. Because of this, and for various other reasons, our Bishop has deemed it necessary that this story be written down and remembered for future generations. Other material about this story, which I have either not received in writing or is badly told, must be corrected as well as can possibly be. A memoir does exist, written by a wise gentleman, Gudmundur Hákonarsson,¹ to repent and thank the Lord. Another memoir also exists which was put forth by the well-educated teacher and vicar, Arngrímur Jónsson² about the same subject, which would be worthy of all men to consider and is included in The Turkish Raid Saga.

For whosoever wishing to subsequently study or write about this subject, I would need to ask my superior, Bishop Thorlákur Skúlason, to evaluate with me and correct any deficiencies - to ask his Highness together with other lords and superiors in this country, as well as everyone else, under the wings and protection of the Holy Trinity, God, the Father, the Son and the Holy Spirit, now and forever, amen.

Oh God have mercy on all us,
as You're flogged upon the cross,
this whole land and everyone
shall worship You, thy will be done.

¹ He was the son of Hákon of Nes at Seltjörn, provost Bjarnarson, Gíslason. He lived for a long period of time at Thingeyri and kept the monastery. He was a district magistrate in Húnathing from 1621-1622 and also from 1635-1636. He died in 1659. Among other things, he wrote "Uppörfan til akklætis við guð fyrir frelsunina frá Tyrkjum".

² Arngrímur Jónsson the Learned was born in 1558. For a while he was the headmaster at Hólar, then a priest at Miklibær and Melstadir, he was also a professor and a bishop's agent for a long time. He died in 1648. Among his many works, he wrote "akkarfórn fyrir lausn frá Tyrkjum", which is referred to here.

**A
HISTORY OR ACCOUNT
OF
THE HORRIBLE AND PITIFUL EVENTS IN ICELAND**

Nobody has known of such events since this country was settled by the Norsemen, that pirates and riff-raff from the southern part of the world came forth and kidnapped people and stole their valuables, pillaged, shot and killed with weapons, destroyed buildings and animals and did many other unspeakable things. Upon fleeing, they took people and enslaved them, and these individuals returned to Iceland when they could. This work is a collection of writings on this subject by the following men:

Ólafr Egilsson priest,

Einarr Loptsson,

Haldór Jónsson captive,

Kláus Eyjólfsson, headmaster at Skálholt

Also a letter by:

Jón Jónsson Ğudlaugsson

BY
BJÖRN JÓNSSON
1643

PART ONE

These accounts tell about the arrival of the Turks and their raid and pillaging in Grindavik.

CHAPTER ONE

The following story takes place 1627 years after the birth of our lord Jesus Christ, during the reign of King Christian the Fourth¹ of Denmark and Norway, and during the time of the governor of Iceland, Holgeir Rosencrantz.² In the beginning of this story, these people called the Turks, are from the southern part of the world known as Africa, which is one third of the world, as well as a large part of the eastern part of the world, Asia, as well as several parts the northwestern part of the world, Europe. This riff-raff of a people are well-known for for their evil deeds and horrific acts, which Christian people are aware of and are haunted by, as they force them to convert to their ungodly faith or force them into slavery for the rest of their lives unless they are bought back with a great deal of money. These Turks have warships to travel around Christendom in the northern part of the world, taking people and things of value wherever they can, and hijacking ships that sail the seas loaded with food and goods for other countries.

This is the primary occupation of these Turks who come from the outskirts of Libya called Barbary. The pirate captains discussed whether coming to the Christian countries for the purposes of kidnapping would be worth the financial gain. One of these places that was mentioned was an island in the northwestern sea called Iceland, but the pirate king said that it would be impossible to go to Iceland as there are no stones of value nor many people, but another pirate said that the people were friendly and made a large bet, that this kidnapping, when successful, would be quite lucrative for them, as a small child would fetch a price of 300 dollars in their country. And now together with these pirate captains in their discussions was a Danish captive who had been kept with them in slavery for a long time, although he was of the Christian faith, whose name was Páll. This man saw a chance for himself to be set free from captivity and slavery by showing the pirates how to get there, as it would be easy to capture these Christian people. He broached this subject with the Turks. The idea appealed to them, and they promised him to set him free. This Dane, Páll, told them that the Icelandic people are not used to warfare or fighting, so it would be easy to capture these people, and that he knew how to sail to Iceland since he had been there many times before with other Danish people.

¹ He was the King of Denmark from 1588-1648.

² He was the governor, or ruler of Iceland from 1620-1634. He died in 1641.

CHAPTER TWO

Immediately after this conversation, the Turks quickly began to prepare for their journey to Iceland. It has been said that a total of twelve warships embarked on the raid, however, God allowed only 4 of them to actually make it all the way to Iceland. These ships came to Iceland two by two, and were from two different cities in Barbary. I would like to mention that one ship, from their city by the name of *Kyle*,¹ had onboard three pirate captains, the admiral *Amórad Reis*, and captains *Areif Reis* and *Beiram*² *Reis*. These captains did less damage than the others when they came on land, as our Lord was able to limit to harm that they inflicted.

¹ Some manuscripts mention the town of Kyli or Kylí, and Kláus Eyjólfsson's published almanac calls this city "Kíli", and the publisher surmised in their footnotes to the readers that this was located in the "southern part of New World", which is unfortunate speculation. In the work by Ólafr Egilsson (manuscript), he says that this is a city near the Strait of Gibraltar.

² In Kláus's published almanac he calls him Bírham.

CHAPTER THREE

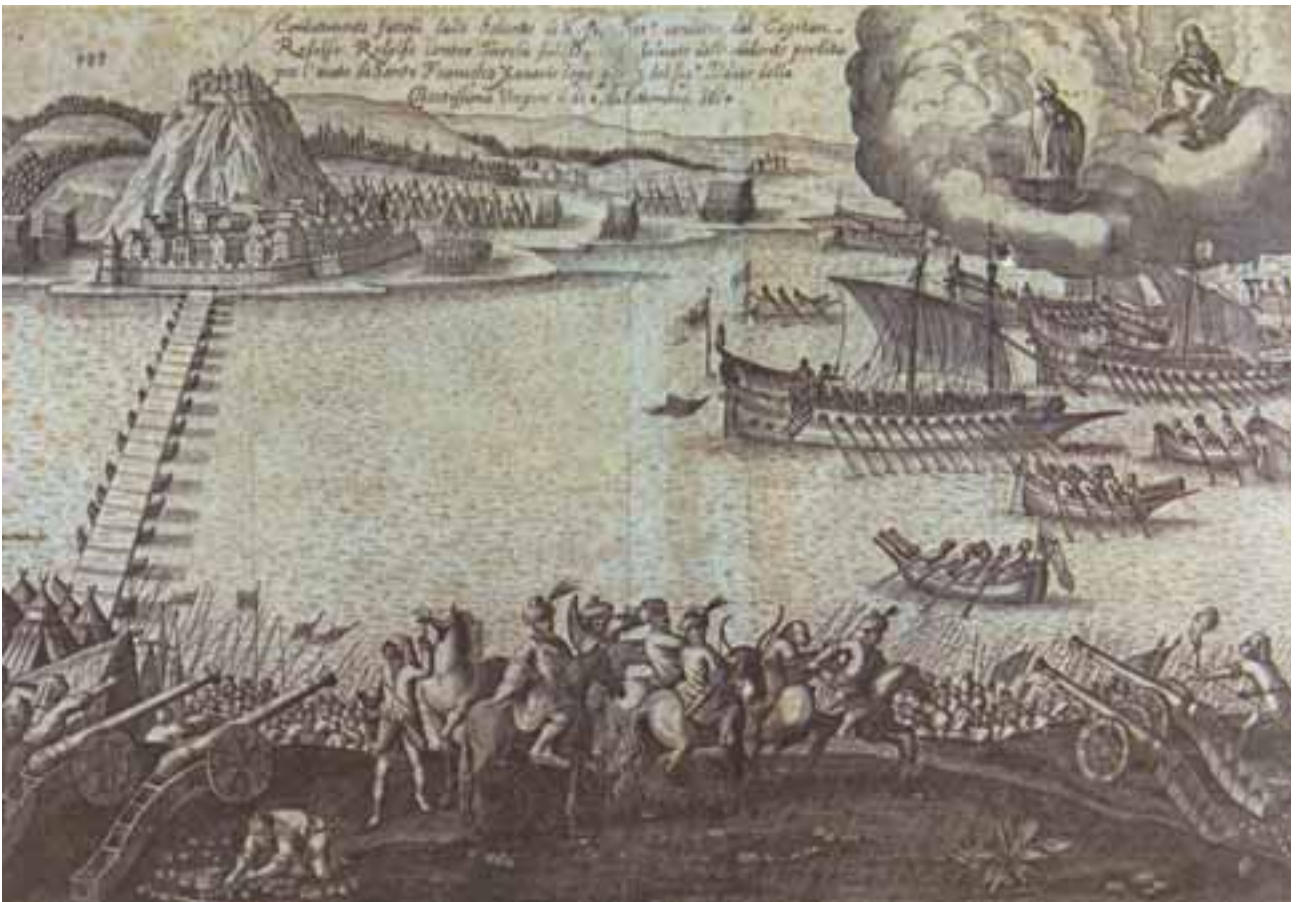
On the 20th day of June, a Turkish warship came to the little farming community of Grindavík, and landed close to where a Danish merchant vessel sat in the harbor at Járngerðarstadirsund. The pirates cast out their lines at the break of dawn, put out a dingy, and sent a few men over to spy and see if the merchant ship had any defenses. They asked the ship for some food. They told them that they were Danish subjects and had been out hunting whales and had been off course for nine weeks. They explained this to the captain in German. The captain explained to them that he had food for sale, and the dingy then departed. At the same time, the merchant Lauriz Bentson sent eight Icelandic men out to the newly arrived ship to see who they were.

The person who spoke to them was named Teitsson. After coming to the Turkish ship, there were not allowed to return to land. The pirate captain then sent 30 people over in a boat with three different kinds of weapons, guns, projectiles and knives. They poked holes in the bottom of the Icelandic dingy and then immediately took over the merchant ship. There was nobody onboard except for the captain. They moved everything that they wanted over to the warship. The merchant, who was on land, immediately sent two sailors over to the ship captain, and they were immediately taken prisoner. Then all of the pirates came to shore, robbing the merchant's shop, but the merchant who already happened to be on land managed to get away, along with all of the other Danish people with him, and they hid what wares they could before the pirates arrived. Next the pirates went to the farm at Járngerðarstaðir, where they captured Guðrún Jónsdóttir, the wife of Jón Gudlaugsson¹, who lived there. They forced her from the farm against her will, and worse, and on their way they came upon her brother, Filippus, who tried to come to her aid. The pirates beat and wounded him, and he lay in the road, half-dead. Shortly thereafter, they came upon another brother of hers named Hjálmar, who was out riding.

The pirates took his horse and placed Guðrún on it down to the sea. Hjálmar managed to hit one of the Turks a few times with an iron whip he had in his hand, but the Turk cut him with a knife and then a second and third one stabbed him, at which point Hjálmar was without a weapon, and fell defenseless to the ground. The Turks took what they wanted from the farm at Járngerðarstaðir. They also took Guðrún's brother Haldórr Jónsson. He and some others did not flee since they thought they would not be captured, even though they did take things of value. The Turks also captured Guðrún's three sons; Jón, the eldest, who had studied, and Helga and Hédinn. They had also captured another one of her brothers, whose name was Jón, who was one of the eight men that had gone out to the ship voluntarily. Jón Gudlaugsson was brought down to the beach along with his sons and Haldórr. Jón was an old man and had been ill, and the Turks set him free. All vitality washed out of him and he fell to the ground, and the Turks said that they did not need him. Another young girl was also taken along with Guðrún, and she along with everyone else was moved onto the ship. On that same day, a

¹ Farmer Jón Gudlaugsson from Járngerðarstaðir was a carpenter and a wealthy man. He was in his senior years when this event took place. His wife was Guðrún Jónsdóttir, whose father was a priest at Staður in Grindavík. Guðrún was captured together with her brothers, Haldórr and Jón, along with her three sons. Her other brothers, Hjálmar and Filippus, were both badly wounded by the Turks. Guðrún was released with her brother Haldórr in 1628. Jón Gudlaugsson died shortly thereafter. Guðrún remarried Gísli Bjarnarsson, a provost at Staður in Grindavík from 1618-1656. His former wife, Guðrún Pálsdóttir from Hólmur in Útskálásókn, whose father's name was Jónsson, had died.

ship sailed by Grindavik on its way west. The Turks tricked the other ship by putting up the Danish flag. Then they captured the ship which was a merchant ship sailing to Vestfjörður. The merchant's name on the ship was Hans Ólafson. All of the people were shoved down below in the ship, both Icelandic and Danish, and put in neck-irons with a link hold, with four people linked together. The people sat in these irons for the whole of the Turk's journey. The admiral, Amórad Reis, gave a man earlier mentioned, named Bárður Teytsson, along with another man named Thorsteinn Pjetursson, permission to leave. They both got in a boat and went towards land. The bandits left Grindavik thereafter.



A painting by G. Bouffais of the battle between the Imperial galleys and the Turks on the Danube in September 1664. M. Pucciarelli

CHAPTER FOUR

The Turkish army which robbed Grindavik went together in a convoy with their ships past **Reykjanes**, and planned to take a ship that was docked at **Hafnarfjörður**. Holgeir Rosenkranz, was the governor of Iceland, and he was at the royal grounds at **Bessastadir**. He had a merchant ship close by, but with little protection - at a harbor named **Seilan**. He learned about the Turk's raid of both people and things of value in Grindavik. He sent word to the merchants in **Keflavik** and **Hafnarfjörður**, inviting them to take their ships in haste to his harbor. The merchants did just that, so there were three ships in Seilan altogether. The Danish ship, which lay close to the market town of Hólmur¹, sailed in to some mud-flats shallows in Leiruvogur to get away. The governor prepared what defense he could on land at Seilan, as well on the ships, in case the pirates came. There they built a fort out of sod² close to the sea, and they put the guns that they had there. There were some men from the north of Iceland, those who had counties and were visiting Bessastadir. These men went to help the Danes at the fort. Jón Sigurdarson³ from **Reynistadir** was there, who had been a counselor. Vicar Thorlákur Skúlason was also there, the headmaster at Hólar, who was elected bishop that year.

The brothers Thorbergur and Sigurdur Hrólfsson⁴, were there too. They owned the county in Thingeyjarthing. They all had their men at the fort. The Turk's ship came west and passed Gardur, they sailed around and saw that the merchant ships were not there. They saw all the three ships in one place in the harbor of Seilan. That made them excited and the admiral said that as long as they were able to get into the harbor, then all of those three ships would be theirs. They went by Álfarnes on the right to Seilan. This was the day before Jónsmessa, in the evening. The Turks took a few shots with their guns to announce a war and the Danes replied with more shooting. While this was going on, there was a great deal of anxiety and dread hanging over the people of Sudurnes. Women, children, livestock and supplies were moved up to shepherds' huts and up the lava flow to the mountains. The pirates went straight into the harbor with two Turkish warships. The mercy of God hindered their horrible intent, as that the ship sailed up into the channel unto a rock piling and got stuck. All the Danish and the Icelandic prisoners were kept there during the night. But in the morning of Jónsmessa, which was on a Sunday, they were released from their irons and lead to the deck, three at a time, and then a thin weight was taken and tied on each person's arm and their hands were tied behind their back. The prisoners thought that they would be thrown overboard, and so they waited, but it did not happen. A rope was bound around each and every one and they were lowered into a dingy and moved over to the westbound Danish ship. After they were taken on board, they were put in irons, like before.

¹ It was said that there was a market town on an isle between Effiriseyja and Akreyja; he moved then to Effiriseyja and thereto Reykjavik.

² Some say from bundles of dried fish

³ Jón Sigurdarson from Reynistadir, Jónsson, Magnússon from Svalbardur, took the county of Hegraneathing in 1581. He was a counselor 1606 - 1618, and sheriff at Húnathing from 1622 - 1635. He died in the year 1635.

⁴ They were the sons of the farmer Hrólfur Bjarnarson, from the Hrólfsaett family. They both became district magistrates in Thingeyjarthing in the year 1606. Sigurdur died in 1635, and Thorbergur died in 1656.

They moved the goods off of the ship so it could get off the rocks. Then, on the next day after Jónsmessa, the ship got loose from the rocks and the pirates sailed away from land in those two ships after they moved the goods back. They had changed their minds about sailing into Seilan, as their original plan was to capture the governor and the merchant ships, as well as to steal and rob everything they could. The Danes were severely reprimanded for not attacking the Turks while the Turkish ship was stuck on the rocks and while they were moving the goods and people between the ships. They realized that the ship could have been shot with the canon while it was on the rocks, but all of the Icelandic people onboard would have been sacrificed.



Engraving showing a fight between Tuscan galleys And marauding Barbary corsairs in 1701. M. Muir Collection

CHAPTER FIVE

After that, the pirates sailed west of **Snaefellsjökull** and planed to go robbing at **Vestfjördur**. They encountered two ships from England, who told the Turks that four warships from the English king were in the harbor in Vestfjördur. The pirates were afraid upon hearing about that, and sailed west for four days so they would not meet the English warships. After that, they sailed south and straight home. The Christian people were freed a few times during the trip, but different people were set free each time. Whenever they were drinking beer, however, they were always chained up. On one nice day, two Icelanders, Halldór and his nephew Jón, were both free.

Jón sat on a rope under the gallion¹, and one of the Dutch sailors let go of that rope and that Jón fell overboard into the sea. His shouts could be heard from the ship and was he pulled out, unharmed with the help of God - as that is how the Lord watches over those who believe in him. The further they sailed, the more the prisoners suffered from hunger, as each Icelander got no more than half a piece of Danish bread per day and 10 people shared half a small beer barrel to drink. After six week had passed from the time of the raid, they arrived in the Turks' country of Barbary. Because there was quite a bit of surf, like there usually is in Iceland, on Monday July 30th, they chose to be in the middle of the harbor, close to the Turks' capital of Kyle, 700 miles from Iceland. They sat there for two days, and none of their countrymen came out to their ships. After this time, some of their countrymen appeared and the pirates wanted to put into port. The prisoners were taken back and put into irons, with two Turks ordered to guard them. The admiral stood on deck just supervising, and no one was allowed to say a word while the ship docked. When it did finally dock, they shot off twelve cannons to show respect and celebrate their achievement. Then they blew a trumpet and bagpipes, and celebrated their victory. The chiefs of the country and their friends came and were happy for them when they saw their prize. The Christian prisoners were taken to land on the 2nd of August and were taken to the castle in the city of Kyle, but not Gudrún Jónsdóttir, her youngest son and a little girl named Gudrún Rafnsdóttir.

They were put in one house and one Turk² was there to guard them. They were there for three nights. They received bread to eat, but they had to get their water themselves with the permission of the Turkish guard. He always got other Turks to follow them when needed. Many countrymen came to the house of the prisoners. These were Christian men who came to cheer them up and comfort them, but the Turks just looked at them and made fun of them. Thereafter they were led to the town marketplace. Men were offered up for auction here just like any four-legged creature, and they walked through the noisy streets with a lot of shouting in the background. The sales pitch was worded: *slave-prisoner*. The prisoners were made to walk barefoot and bareheaded behind the auctioneer to show that they were Christian. This walking, shouting and auctioneering went on through the streets until everyone was sold, and thus each and every one of these poor people went with their bosses into a life of slavery and captivity. An old saying goes that such kidnapped people are called enslaved, enslaved men, or constrained.

¹ A gallion is a prow on a ship.

² In two manuscripts it was written: the home of a Turk.

CHAPTER SIX

As previously mentioned, the ships ran into a very bad storm on the way home, and the Turks warship came three days later than the Danish merchant ship. The captain of that ship was Beiram Reis, who was one of the three captains that went to Grindavik. This captain got to keep Halldór Jónsson as his slave when he got to the harbor, even though Halldór was owned by another Turk. Halldór was with Beiram all the time when he was in Barbary. Halldór's enslavement and his difficult ordeal can be read about in his writings, as mother and daughter, Íma and Aesa, repeatedly hit and slapped him with their hands as well as with pieces of wood.

They also stepped on him and spit in his face with curses, but Beiram and his woman Takima¹, who was the daughter of Íma, and Maria his mother, were fairly harmless to him. Beiram asked them to leave Halldór alone. The evil mother and daughter secretly kept mocking him both in words and deeds. Likewise, the happenings of Gudrún, his sister, can also be read about and how they were bought from there by a Dutchman and their arrival in Copenhagen where they received a lot of benevolence and gifts. They then went back to Iceland the year after, in 1628, on a merchant ship.



A painting by Peter Wood of a Barbary corsair attacking a Dutch ship in the mid-17th century

¹ In some places she is named Tahima and in one manuscript she is called Patima.

PART TWO

This account that follows talks about the ruffians, or evil men that came to Iceland on those previously mentioned ships which came from Barbary in *Africa*, in the same year 1627, from their city named Algeir or Artel¹.

CHAPTER SEVEN

Two warships were seen on July 5th, which came from the east to Iceland, to Hvalsnes in Lón and went all the way to Berufjörður, located at the head of the bay.

There the Turkish pirates went in on four boats to the farm, but all the people were in a sod outbuilding. They robbed everything that was of any value from the farm, six hundred items both indoors and out, splitting apart chests and doors. They took a new boat with six oars from the farmer, along with all of the lambs they could catch. The outbuilding was in a small valley close to the sea. The Turks looked for the people and came close to the outbuilding, but could not find it and they went back to their boats. At that moment, the farmer emerged from the outbuilding to check on his farm. He saw the ships and the four boats, and the fifth boat which was his own. He thought they were Englishmen, as it was not uncommon at that time for them to come on land. The farmer knew about the raid, shouted out at them and asked why they were stealing from innocent Icelandic men. The pirates were angered by that and wanted to go back to land, but they were not able to do that because of the furious surf that roiled under their boats, and some of what they stole fell overboard. When that happened, they went back to their ships and headed east along the coast.

¹ In the manuscript, the city is named either Artel or Arzel, but in the travel book by Ó. E. (manuscript) it is called Asser (and Assur).

CHAPTER EIGHT

Two ships were seen from Papey on the 6th of June, at daybreak. They then went on to Berufjörður with a good wind. On their way, they came upon four Danish men in a boat from the market town of Djupavogur, fishing with their lines. They immediately took these men and their boat. When they came even with Berunes, at sunrise they laid anchor and went in on three boats over the bay to the market town of Djupavogur, which lies across from Berunes, south of the bay. One of the boats hastily docked to the Danish merchant ship, but the other two boats went to each side of the harbor and made a circle around the shops.

All of the Danish men were asleep, both on the ship and on land. The pirates took all fifteen men and one Icelandic man who was with the Danes, and not one person got away. The Turks tied them up and moved them in row boats to the ships. After that, 35 of those pirates came with weapons, yelling and shouting, like roaring lions, to the Búlandsnes farmhouse - a sheep farm right next to Djupavogur. There they took the farmer, Guttormur Hallson, six of his men, one boy, three old women and two housemaids. There was a man named Jón Ásbjarnarson¹ with them, who will be mentioned later in this story. The pirates also took six poor beggars, who were not from the area, who came there looking for food, and they also took a man and his wife from the small farm they rented there. They tied the hands of all the men behind their backs and had a few of their men march them to Djupavogur. The men were immediately taken to the merchant ship. The other 33 soldiers walked to the church at Háls, which is a beneficium². A priest lived there named Jón Thórdarson³. All of the people there were in the sod outbuilding. The pirates looked until they found the outbuilding. They took the priest Jón and his wife Katrín Thorláksdóttir and six other people along with them. They also took three men that were from the small tenant farm. They drove these people in front of them all the way to Berufjörður.

The priest and his wife were tired and exhausted from the walk as well as from sorrow and hardship. The people from Berufjörður had all escaped, because one boy had gotten away at Háls and told them about this strife and invasion. They all escaped at once along with the boy. They went north around the mountain to the next region, called Breiddalur. One resident in Berufjörður, vicar Magnús Thórdarson⁴, was close to the sea further out in the country. The pirates allowed the priest and his wife, along with those who were exhausted, to wait while they drove the others along the Berufjörður beach to Berunes.

¹ In one manuscript it is written: Ásbrandsson.

² Hálsbraud was joined to Hof in Álfarfjörður in 1816.

³ Espólín calls him vicar Jón: Thórarinsson, but in reports he is called Jónsson, according to tales from the elders: priest Árni Skaftason, who drowned at Berufjardarleirum 1809, and storekeeper John Stephensen from Djupavogur. Jón Halldórsson calls him Thorvardarson and says that he was a priest there from 1617 - 1627, and we presume that this is the most correct.

⁴ Magnús Thórdarson from Berufjörður was wrongly called a vicar because the area of Berufjörður was serviced from Háls. Some say that vicar Eiríkr Höskuldarson, whose father was Einarsson from Eydalir, was a vicar there, but it is probably true that it did not become his parish until after vicar Jón Thorvardarson, when he got Háls parish. Here the abbreviation had been "sr" and should be read signor, but has been misunderstood by the writer and misread síra (vicar).

CHAPTER NINE

Now those evils pirates, from the two ships earlier mentioned, brought the Danes to the warships. They quickly went back in their boats and went north around the bay to Berunes, but Bjarni Jónsson a silversmith, who lived at Berunes, had escaped together with all of his people and few men from other farms in the parish. The pirates first went up one valley, and some people thought that they were men of peace and did not run away. As soon as this group of ruffians came on land, they divided up into groups. One group went to the farm at Berunes, a second went along the beach, a third went near the sea and the last group went up to the mountains. Two of the men from Bjarni's group went riding on good horses back the same way they had come, to spy and see what they could see in the settlements, but there was a fog up to the middle of the hillside.

But when they were nearly out of the valley they saw eight men come towards them. They thought these men were Icelandic because they were herding sheep, so they were not worried and thought they could get some news from them. When they got quite close, they saw that these men had weapons held high and both groups stood and looked at each other. The two men believed that these men were militants and went back on the road. But there was only one Turk with seven Icelandic men that were tied up and he was driving them in front of him. It was Magnús Thórdarson from Berufjörður and his sons. This pirate ran after the two men. He had three weapons. He pulled out the first. He then lost his wind and could not catch up to them. He returned back to the other pirates and the items they stole, but the spies ran with Bjarni north to Breiddalur.

CHAPTER TEN

The pirates that went into the countryside took the three men from the Thiljuvellir farm. From Gautavik they took nine men, ten men from Skál and from Kelduskógur they took the married couple, maid and five children. From Berufjördur they took four men, the resident, his two grown up sons, and the workman. They took these four men up to the mountain called Steinketill. At Berunes they took two old women, but all the people had run away from the first farm outside Berunes, Hallsstadir¹, except for one beggar boy, who was sick. They cut his throat and the whole side of his hand. From a small farm, they took the farmer that lived there together with his two children and the third in the cradle. From Kross, they took the farmer with two workmen.

They took a couple with one child from Gerdi². From Krossgerdi they took a couple and one young man, from Borg one man, a couple from Sjárvarborg³, from Berunes three men and from Papey two young men. They moved all these people to the ships on that same day, which was the 6th of July. After that, they sent one boat to Berufjördur to get the priest, Jón Thórdarson, his wife, and the other captives that they had left there. When these ruffians had finished moving these poor, conquered people, which was sometime around noon, they went out to rob farms on both sides of the bay and were out robbing until nightfall.



Printing by T Whitcombe of the bombardment of Algiers by Admiral Pellew on August 27, 1816. Parker Gallery (D Rudkin)

¹ Throughout all of the manuscript it would be called Karlstadir.

² The full name is Fossgerdi.

³ In Johnsen's piece on land, there is only one Borg in the district and that was Steinaborg, so this here is probably a mixed up language. This account would probably be fairly reliable, because in both, for example, it is said that they took two old women from Berunes, and then shortly thereafter they took three men, and also in regard to Berufjödur, since this account is from there, that 110 people were taken captive.

CHAPTER ELEVEN

In the morning, 35 of these evil ruffians walked further than they had before, in the parish of the Háls church, south of the road to the Hamar farm. It is situated nearly 16 kilometers from the merchant town of Djupavogur. The man that lived there had hidden everything that he owned inside, and had driven his dairy cows far away. Since he did not want his people to flee during the night, he put two men to stand guard and told them that they had to stay awake and warn them right away if they heard the pirates coming. The people then went to bed. Close to sunrise, the bandits came to Hamar and broke into the lodge where all of the people were hiding.

They knocked over the beds and the people with their swords, shouting and yelling, ordering them to get dressed, but did not give the people that much time to get dressed, however. They then marched the people over to the prayer house, put the lights on and searched the house. They found the two slacking guards awake in the kitchen and put them together with the others. The pirates then tied up all the men as was their custom. There were thirteen people all together, including Magnús, who lived there. His wife was very sick and weak, so she could not walk with the other people. One pirate hit her on the side of the head with his gun so that she sank down. He thought she was dead and left her there. The other pirates kicked her feet her and figured she was dead and left her. The pirates drove these people down to the ship and stopped by the Háls church along the way and took the vestment and chalice, as they had done in the other two churches, at Berunes and Berufjördur. They destroyed the books in the Háls church, chopped down the altar and threw it out the door of the church. This was on the morning of the 7th of July.

CHAPTER TWELVE

As the people from Hamar came to the ship on the 7th July, some of the riff-raff again went over the bay to Berunes. They marched north over the mountain, until they came to Breiddalur. There were eight of these bandits. They first came to the farm named Ós. They found eight men there, and they tied them together by both their hands and feet. Two Turks were left to guard them while the others went over a river to the men that were on the other side.

These men were from vicar Höskuldur Einarsson¹ from Eydalur, who were supposed to hide some chests full of objects, because they had heard of these evil men. At that same time, a man named Jón from the farm named Streita came with his people walking from the settlement to Ós. He did not know that pirates were in Breiddalur. When those two evil men that were guarding the people saw Jón and his men, they fled up to the mountain, and the man named Jón from Streita untied the three men that were tied up, Gísli Thórarinsson together with his son and Ásmundur Hermannson. They fled walking with Jón up Breiddalur and up into the countryside. These men who had the chests from vicar Höskuldur fled, leaving the chests behind. The pirates got nearly 30 hundred in silver and some clothes from these chests and then they smashed the chests to pieces. The pirates did not go to the church at Eydalur, because they thought it was a rock where the farm was. The Turks looked far and wide for men and could not find any, so instead they robbed the farms as they came across them and they took whatever they wanted and could carry with them. Then they proceeded to the ships.

¹ He was the son of the priest Einarr Sigurdarson, from Eydalur, who died in 1626. Vicar Höskuldur served in Eydalur when the Turkish raid took place, but did not get the parish until 1628, he died in 1657.

CHAPTER THIRTEEN

On the 8th of July, which was a Sunday, the murderers went yet again to Breiddalur to spy and see if the people had come back to their farms yet. They lay hiding here and there. On that day, vicar Höskuldur sent eight men to look around and see if they could get any news about the pirates. Afterwards they were going to ride home to Eydalur.

All of a sudden, eight Turks jumped out from a low spot in the ground and went straight after them. They caught one man after they had been chasing after them for a while, but while they were tying him up, the others managed to get away. On that same day, a man came from the Breiddalur district with a pack horse to get wood for a house. He rode on a good horse. This man saw the pirates down in the valley. He changed horses and rode the slower horse, and led the other one with the load. The pirates saw the man, chased him and caught up to him. When the man saw that, he let go of the horse he was leading and hit the lazy horse, he was riding on in order to go faster. The pirates finally caught him and took and tied him up. He lost in this regard because of his stupidity and Sunday traveling. That same day, the evil men traveled all the way to Flaga in Breiddalur, the farm there is nearly at the back of the valley in the region, nearly 75 kilometers from where the ships were. They went back to the ships, and on their way met an eighty year old man. The murderous dogs killed the old man. They also met one boy along the way and took him captive. So they had three men captive with them when they reached Breiddalur, and had killed a fourth. When they came to Núpur at Berufjardarströnd with these three captives, the Turks went to the farm to look around and to see if any animals, or other things, were around for the taking. They left two men to keep these three tied up captives at the farm. But while they stayed in the house, the young man that they took in Breiddalur, ran with his hands tied behind his back, up and away from the farm. The pirates that were looking along the beach saw this and ran after him.

This young man was just beneath the mountain and in the fog, his trousers slipped off of him so they got tangled around his legs. The only thing he could do was to throw himself down on the ground, which he did, putting his life in God's hands. At any rate, the evil men walked around the depression where he lay, with noise and shouts as they knew that the boy was near by, but they could not find him. After that they went from the farm to the men they had tied up. These were the farmer that came from Breiddalur and vicar Höskuldur's spy. They beat them both and then took them to the ships. Step by step they robbed everywhere they could on the way. That was their Sunday work. The above-mentioned boy got away to Breiddalur.

CHAPTER FOURTEEN

On 9th July the murderers went yet again to Beruffjördur and lit two fires in the church. The pirates probably roasted two lambs and few chicken in there that they found on the farm, because two lambskins were lying on the ground outside. The vestment from the church was found in one of the piles of ashes. They chopped the altar into two parts. They went to the beach after that and as they came to the farm at Gautavik, they planned to burn the farm, but did not succeed. This was because the fire did not ignite properly after they had gone away, and the only things that burnt were the grass on the roof and the woodpile. These pyromaniacs then came to Berunes and broke the panel under the church, threw the altar on the floor and stole all of the assets from Bjarni, both living and inanimate. They took thirteen bulls and 80 sheep with lambs. On the same day, they took the Danish merchant ship over to Djupavogur and took everything of value from it that they wanted and then destroyed the ship.

They did not want the meal and iron that was on land, however, so instead they chopped the bottoms out of some of the barrels, and cut the hoops on some of the barrels, so that the meal spilled out. They did the same with the iron and salt. These were their actions for the 9th of July.



Costume of the barbarian pirates. End of XVII century.

CHAPTER FIFTEEN

On the 10th July the vandals wanted to sail out of Berufjörður, but since there was no wind so they could not go further than over the bay to the farm at Kross. There the ships sat on the 11th and 12th of July. On the 13th they could sail out north. On that trip an old lady died, her name was Vilborg from Gautavik. The ruffians ordered the Icelandic people to take care of her and to throw her over board. Thereafter they sailed to Fáskrúdsfjörður, where all the people had escaped. They went inland on three boats, two on the far side of the bay, and one on the other side. They robbed from the vicar at Kolfreyjustadir, vicar Bjarna Grímssyni¹, around 70 hundred. Basically what he did not bother to hide. At Gvöndarnes, Vík and Hamar², they took kettles and dried fish, because everything else was hidden away, and there they also broke and destroyed tings. These murderous dogs went to an island named Andey and there they captured three men, one of them being an old man. They were going to tie him like the other two, but he pulled his hands to himself. With that one of the pirates cut off his hand with a knife. They inflicted two other injuries and left him there. The man lived for two weeks; his name was Hallur Arason.

The other two the pirates took to the warships. They sailed out from there and wanted to sail into Breidafjörður, but could not because of headwind. They sent three boats, but they could not sail into the bay. They went from there and out to the ocean and sailed west along the country. It has been calculated that the captives mentioned here totaled 110 people, including the Danish men. In this account, it has also been determined that nine people had been killed including a young boy whom they found and left at the beginning of the raid, tied up and laying like that until night fall when they came back with their stolen goods. They cut his forehead, flipped it over his eyes, and cut him along the sides of his body.

¹ Some say he was Árnason, but Jón Halldórson and Espólín think that he is Ormsson, whose father Erlingsson was the vicar at Kálfatjörn. He was the vicar at Kolfreyjustadir from 1609 to 1645.

² This should be Hvammur.

CHAPTER SIXTEEN

Another one of these Turkish pirate ships came along. It had not been to Iceland before and did not get any loot, and there were only 30 men onboard the ship. It was an older ship, and hardly seaworthy. The pirates took it along with them. This ship would be the first one to get into the harbor at Vestmannaeyjar, because they were going to go robbing there next. The ship would probably get a few lances, since they would get a new ship from the island, if they could get one, and attack the island with force. The third ship, and the mightiest, was the admiral's, the soul murderer named Mórðad Flaming. This ship would sail south along Vestmannaeyjar and let people onshore so they could come from behind on the people of Vestmannaeyjar. When these murdering thieves sailed passed Eyjafjallajökull they met an English fishing ship that was out there fishing. They sneaked onboard the ship and took nine men. They promised the captain that he would get his men back if he showed them how to sail into the harbor of Vestmannaeyjar.

Here they got their will and evil intention. The miscreants then sailed in a hurry from there as directly as they could to Vestmannaeyjar.



The corsair on his ship.

PART THREE

This account tells of the arrival of the blood thirsty Turks to Vestmannaeyjar, along with the killings and capture of both men and booty, and other manifold damages that they brought about.

CHAPTER SEVENTEEN

On the 16th day of the month of July, which was a Monday, men from Vestmannaeyjar saw three ships out to the southeast, early in the morning and one of them was exceedingly large. They came straight up under the islands, but had poor wind and made many efforts all day until nightfall, and then threw out the anchor since it became calm. The Icelandic and Danish people of the islands had heard from the mainland of the Turkish raid at Grindavik, where with God's providence they did not make it past Seilan harbor. The Danish people made big preparations with hard work and the building of defenses. There were also some preparations onboard the ship. It was the foreigners' speculation that the Icelandic people would not show much of an opposition if any tussle took place or conflict took place. That day, when the people saw the ships, they headed to the Danish houses, preparing resistance and offering some defense to the Icelandic people. The ruffians on the ships were now brewing their own schemes on how to conquer the islands. The Turks had originally intended to dock in the harbor but it is so told that one of the nine fishermen was an Icelandic man named Thorstein.

He wanted to show the captain a better way. This would be to bring the whole army onto the south of the island and he claimed that he would show them a secret trail to enter in on. The Turks liked this and took his advice. But the Islanders and the Danish who resided around these parts did not fear since they thought them to be Danish ships for defense since they saw the King's Danish flags.



The flag of the barbarian pirates

CHAPTER EIGHTEEN

On the 17th day of July, the ruffians pushed out three large boats, which they call slews full of people, so it appeared from the count to be more than two or three hundred. They approached the island from the south. With them there were the nine fishermen, who showed them the unused way where nobody had ever entered from before, so far as anyone ever remembered or had heard of. The people were too late to flee since they came as if a bird flew upon the island, running like mad hunting dogs. When the Danish representative in the islands, whose name was Lauris Bagge, saw this, he rode south scouting to find out what the boaters wanted to do. He didn't like the people he saw approaching the land. He then sent a word to captain Henriks Tomasson that he should come south there with his people, and his protective gear, to defend them from the raid. The Turks arrived first at what is called Kopavik, and did not feel up to entering from there since there was a tough slope with a rock wall above it. They also saw people there gathered around on the island so they went around, further south, to the point which is called Brimurd¹.

They landed there, flying flags on land. A merchant approached them there with a few men and fired at the Turks with a handgun, but they reacted with screams and shouts, and waving their head cloths, they ran all the more excitedly onto land. The people on the island then saw that it was no use to resist and so they all fled away. Some Islanders that could, who were single and did not have wives and children, went away at this time into hiding and to stow their valuables. The invaders then put in to the harbor but the merchant rode with a few men home to the Danish houses along with the captain, whom he had met on the way. The captain arrived at the ship and started cutting the ropes since he saw that he would not be able to use it any longer. The representative then went to disable the guns so they would not be readily available. Then they took out boats and put them out to the mainland on a great dangerous voyage, loosing oars and having problems when they landed.

¹ Some manuscripts have Brunurd.

CHAPTER NINETEEN

Here is the account of the murderer's landing. The Turkish army rallied with much haste upon the island via the steep secret trail and then divided its force into three places. The largest group, which to men appeared to be in the count of 200, ran quickly up to the Danish houses, bringing with them three red marks. They entered right away without any difficulty since the Danish had been gone for some time. The other two groups divided up around the islands with such madness in movement and actions with their war outfits, just like any other hunting dogs, each one doubly or triply armed, with red marks on each of their poles for their groups. The army went about with a great deal of yelling and aggressiveness.

This happened so fast, especially on close by farmsteads where the distances were short and sick women and children were not able to be moved away. The main church, which was called Landakirkja¹, was the first thing in their path. They surrounded it right away and tolled all its bells for the purpose of mocking and ridicule with a great deal of yelping and ruckus, like a bunch of dogs. They then hacked at it, shot at it and broke it open until they could enter to rob it of its decorative frock to wear around. They disgraced the church in ways that cannot be written about nor described. Again, on that same day they burned it entirely to the ground. During the soldiers' first attack, a crew of Turks came to the homestead of Ofanleiti, which was kept by the priest, vicar Ólafr Egilsson. They took him and his wife Ásta Thorsteinsdóttir, who put up a struggle for a while and received many blows and beatings for it from their spear handles until they finally succumbed. Vicar Ólafr thought them be English men for the reason that they did not beat him to death as was done to others, who out of fear fought back and struggled. They took four² of his children and two maids and tied their hands behind their backs and herded them to the Danish houses where they jailed them in the stone building located there. These evil-spirited men burned up the homestead of Ofanleiti and with it two poor, sick women but they did not harm church there³.

¹ Since 1573, there has only been one church in Vestmannaeyjar, even if there were two parishes: Kirkjubæjarsókn parish and Ofanleitisokn parish and is the church called Landakirkja.

² Two thereof were foster children.

³ There is supposed to have been a prayer house there.

CHAPTER TWENTY

The previously mentioned groups of vandals divided themselves up into smaller groups and disbursed over the whole island: 10, 8, 6, 5 and 4 in each place, since they saw that there were no weapons there to be feared.

Two of them came to the farm where Einar Loptsson was in charge. There, by the embankment, they met two Icelandic men. They tied them both up. Einar was holding a baby when they found him. One of the Turks hit him twice in the head, tore the baby from him and threw it to the mother, whom they had found. They then tied Einar up along with some others and then gathered more of the couple's children and piled them into the Danish houses. Einar's wife, Ásta, fell unconscious during that trip and lay there for two or three hours. One of the Turks waited with her and brought her later. The Turks then came to Bustadir. The man who lived there was named Jón Jónsson and his wife was Oddny Thorsteinsdóttir. They found them not far from the homestead with one child. They immediately chopped off his head in a swift manner and took the wife, half dead, and dragged her with the child to the Danish houses, treating her roughly, pulling her hair and ripping off her clothing. This Oddny became the wife of Einar Loptsson when they returned to Iceland. Many evil events took place in these militia campaigns by this breed of evil serpent breed and vermin when they disbursed themselves widely around the island searching for people. It was told that they kindled lights and searched like so inside houses and that they found an old lady up in a pile of hay and dragged her from out of there. They killed the old persons that could not walk and chopped their bodies up. It is pitiable to write about what is said to have happened, what Satan will repay those blood-gluttonous men with in eternal pain. They also pushed these old folks into the fires along with the children, and those who tried to crawl from out of the fire they just pushed back with their spears and thus pierced their bodies.

When the people wailed and called for the lord to help them, these evil men roared out with yelling and laughter. Neither were cliffs nor rock walls scalable only by the most able Icelanders much of a hindrance. Thus, without any ropes or fastenings they went up the cliffs and the rocks to where the Icelandic people stored their fish, which measure from the ground to be up to 130 fathoms high. Through this route they collected the women with children without hand lines and it proved for them to be quite easy. When they did not find it easy to collect them, however, they shot them dead so that the people fell said distances from the cliffs, 100 fathoms some, others 60. Some were left there behind shot to die, if they were still alive. Among them was one man named Bjarni Valdason. In the same way, they slashed him across the head, above the eyes, as soon as they reached him, and his wife who was near by immediately fell on his body with a great wail. They grabbed her feet and dragged her as if she was carrion so that all of her clothing was pulled over her head, and then chopped the dead body into small pieces like a sheep's loin cut into pieces of meat¹. They moved the woman over to the Danish houses with the other captives and whipped her there inside. These evil-spirited men found

¹ In Ó.E.'s travel book (manuscript) it is written that Bjarni Valdason had told him of the Turk's conduct when he came back but can not remember if that was factual, unless there were two Bjarni Valdasons. Apart from Bjarni Valdason, he mentions Magnús Eyjolfsson (or Egilsson), Jón Snorrason and Oddur Petursson as informants of the events that he did not witness himself.

one poor woman out and about. She ran from them as well as she could and with them after her until she gave birth to a baby and then lay there. She was found dead with her newborn not far from her, also dead. Upon the rock, called Ofanleitishamar, they found five healthy men.

They immediately captured them and tied them up. One was reluctant and did not want to be bound. Then some of them wanted to slash him to death, saying that they did not need to spare him. This got delayed since they saw two girls who were fleeing and turned to catch them, leaving the bound men lying behind. There was a hill in between them and the girls and one of girls came across the bound men. They asked her to untie them which she did in a great hurry. At that moment the Turks appeared again to claim the men. The ones who could ran until there was a great distance between them, so that the Icelanders made it to a shelter below in the rock wall. The other pirates turned back and is said that one of them had found one poor girl on the road and raped her. They then put her on a horse and gave her a ride to the Danish houses. They followed one man, named Erlendur Runolfsson, and ran him to a dead end at a gigantic mountain or a cliff and caught him. There they took his clothes off of him and put him up as a target over the edge of the rock and then shot him to death so that he fell 100 fathoms down. They cut a bedridden, sick man named Ásmundur in two so that his linens were colored with blood. In short, it was their greatest desire and enjoyment to slash the elderly into as many pieces as possible. They axed, chopped and stabbed them in more ways than words can describe. These scoundrels also did the same with women as they did the men. They were found dead by their front doors and left in a most disgraceful manner. They caught both young and old, men and women - infants too, both outside and in, up in the mountains, in caves and holes, and killed all of them who fought back and crossed themselves and called Jesus' name so that they would understand.

There is no further need to recount each instance where someone was captured or killed or was able to hide. The dead lay there scattered all over, mostly though around the Danish houses. Four men were said to have been shot in caves and they lured and betrayed another four, but the pirates were always asking about the Danes. It should be mentioned here that the wind turned favorable to the murderers on the ships, so that one of the ships was able to put into the harbor right away. They fired off three cannons and after that one of them ran on land and went east to Urdir with a Danish flag and waved it to the other two ships. One of them then boldly put in since they knew that there was nothing to fear.

CHAPTER TWENTY ONE

These murders and abductions happened on the 17th day of the month of July and were all the people rounded up in the Danish houses like sheep in a pen at midday. The three houses could not house any more. The people were then ordered to enter the yard. At that time the evildoers made a circle around them. This is when vicar Ólafr thought he recognized from their headdresses that they might be Turks. He then took his sick wife with him and fell to his knees, asking for reprieve at the feet of the superior captain in charge and his subordinate captains, but to no avail. It is said that the captain in charge was inclined to let vicar Ólafr go free, since they saw that he was elderly and not very healthy, but his wife had asked him in the name of God not to leave her and he promised her to have the same happen to them both. After this the healthiest of the people were quickly chosen first, like fat sheep in a fold or a pen, and put onboard the ship.

The Icelanders were ordered to row two ten-oared boats against a sharp eastern gale and were struck and beaten with ropes in order to do so. Thus the prisoners were transported onto the bigger ship which moored farther away and never came to shore. When the miserable people came out to the warship there was great exhilaration among the robbers' gang who were out there. The imprisoned Islanders could then see all the men folk, which were captured in the eastern part of the country, sitting in shackles, something they expected for themselves, although that did not happen. The people from the east were freed of their shackles and they were all given bread and bad water to drink. The easterners found this a novelty, since they had been starved. That same day, most of the people were moved until the mid-afternoon, at which time they burned down the Landakirkja church. Then they let one easterner free who had a bad hand. The evildoers spent the rest of the day searching the island; making progress in catching people and forcing others to show them where people's money was kept. Shortly thereafter, vicar Ólafr came upon the ship he was summoned to by the evil superior captain, who had him to sit down. Two of the Turks took his feet and turned them toward one another, another two took his hands in the same fashion. The captain hit him over the spine with a rope, with as many and as powerful lashes as he knew how, until the priest's shrieking had subsided. Then a man was brought in who spoke German to ask him where he knew of money on the islands. He flatly denied that there was any hope for financial gain, as far as he knew, thus risking that they would beat him to death. But they stopped the flogging and stood him up. He could hardly stand, nor walk. He was then ordered to go to the fore of the ship again, and as the Icelandic people took pity on him, the others were in a festive mood.

Around nightfall, all the prisoners were shown down under in the ship to where the easterners were already, and they were given food there. Each and everyone had to lie where they were. The story goes that once the people were put on the ship, nobody was bothered after what they did to vicar Ólafr. The Turks had fun with the children since it was their source of amusement to train them according to their will and turn them toward their bad religion.

CHAPTER TWENTYTWO

On the 18th of July, the evildoers were up at the crack of dawn, searching the whole island on mountain tops and in abodes, while still moving people to the ships. But when the peace was disrupted in the beginning, another priest, vicar Jón Thorsteinsson¹, who was an important poet, fled from his home at Kirkjubaer to a cave by a cliff under a stone slab, with his wife, Margrjet, their daughter and son, along with other people and servants from their house.

When they arrived at the cave, he read and preached to his people as he consoled them. Lastly he read from the Litania, prayer book. Among these people was one of the priest's elderly men that he provided for. This man's name was Snorri Eyjolfsson. He did not want to enter the cave and continued to stay outside the cave's mouth even as the priest ordered him inside. After a while, the priest came into the front part of the cave. He then saw streams of blood leaking into the cave's mouth from its roof. The priest then went outside and saw where Snorri lay decapitated above the cave's mouth. The raiders had seen him and shot his head off and that must have been the scoundrels' landmark to the cave. Vicar Jón then walked inside again, telling of this event, ordering and reminding everyone to ask God almighty to help them, since now they could see how matters had become, as the pirates approached from everywhere. Right after this, the bloodhounds were heading for the cave, and he heard their footsteps. Then he spoke, "Here they come Margrjet with their footfalls! I shall now receive them unafraid." She asked him for God's sake not to leave her. But as they spoke, the blood thirsty dogs came to the cave's entrance and were planning to inspect it, but the priest walked out to meet them. As they saw him, one of them spoke, "Why are you up here, vicar Jón? Shouldn't you be in your church?" The priest answered and said, "I have already been there this morning." Then the murderer said, "You shall not be there tomorrow." He then slashed him directly across the head. The priest opened up his arms and said, "I commit² myself to my God; you can do as you wish."

The miscreant then launched another blow. By these head wounds vicar Jón said, "Commend myself to my lord Jesus Christ." Here also, Margrjet, the priests' wife, crawled to the animal's feet and held onto them, thinking that he would soften up some, but there was no leniency to be had. The heretic then struck the third blow. The priest then said, "This is enough Lord Jesus! You shall receive my soul." The rotten bastard then split his head apart and he died. His wife took a cloth off of her head and tied it around the dead man's head, but they chased the mother and daughter away from the body and along with his son and the other people in there, bound them up and herded them into the Danish houses. There was a little crevasse, higher up in the rock above the cave where the people hid.

¹ Vicar Jón Thorsteinsson, the son of Thorsteinn Sighvatsson, was a priest at Husafell in 1589, at Torfastadir in 1600 and then in Vestmannaeyjar. His wife was Margret Jónsdóttir, daughter of Jón Einarsson, a priest from Reykholt. He was slain by the Turks in 1627 and has since been called a martyr. Some say that his killer was a certain Thorsteinn, an Icelandic man, who had previously been to Vestmannaeyjar and had previously had to endure a scolding from the priest for being a joker and for laxity, and had then been with the English fishermen that the Turks overcame, as is mentioned on page 34, but this is unclear. Vicar Jón was a great poet and had poetized a number of hymns. Among them are I-runarsálma [Penitential Hymns] (Skálholt, 1690), Hymns for Genesis (Hólar, 1652, 1674, 1753), Davids Hymns (Hólar, 1622, 1674, 1745) Hymns from the Books of Maccabaeus, Hymns of Susanna and Daniel and many more. When Anglos raided Vestmannaeyjar in the year 1614, vicar Jón poetized a hymn from his vision, or dream. He thought he saw a sun, red like blood, over the islands and that he himself was dressed in red, and that he saw a man dressed in red ride across the sky, who spoke some words to vicar Jón. He translated this vision in the way that God would send a new plague if the islanders would not cease their complacency and sloth and that he and others would die. It was then said to have come true.

² One manuscript says mandate.

There were two women in there. They heard and saw all of these events. The Danish houses were already too cramped with masses of people so that they each squeezed against one another. A young boy slipped in between their feet, and through a small drain or a secret door, and thus got away. He was able to elaborate on how things came to pass, as they spent all that day moving the men from them Danish houses and then later torched the houses and burned them along with everything inside, except for the salt-house and another building. People say that many of the old people whom they did not want were burned inside, because after this ugly departure, the bones of the dead men and roasted bodies were found. Around this time, the Turks took the Danish ship with all the goods on it and were done with these evil deeds on the night of the 18th of July. They divided the people between their ships as they saw fit.

They put five people on land after they had captured everyone and killed two of them. The others managed to get away by the grace of the Lord, as the Turks had planned to treat all in the same manner. It is said that the murderers who killed the men in this Vestmannaeyjar raid were Christian apostates who converted to the Turks' religion and indeed they did behave the worst, as apostates of that kind are used to doing for they are the cruelest toward Christianity. According to what was learned, the closest figure as to how many were slain is calculated to be 34, but the number of abducted were counted at 242¹. These were people who arrived on the ship on the night of that particular day, as previously stated. The nefarious military operations of these human dogs will not be related any further with regard to what happened during these disgraceful events and how pitifully they treated those poor people. I cannot recall having heard of such things done to harmless people who offered no resistance neither in this land nor elsewhere. May our good God show us mercy now and forever, Amen.



Golden Horn, Constantinople. XVI century painting

¹ Some manuscripts "253".

PART FOUR

This account reports of captivity and other things during their voyage, the horrific slave sale and the return of vicar Ólafr.

CHAPTER TWENTY THREE

On the 19th of July, about mid-morning, these evil men pulled¹ up their anchors and raised sails, as soon as they saw *Krabbinn*² come out, which they had stolen from the Danish,. Around this time they fired off nine cannons and stayed together and took the right course around noon on inside of Ellidaey Island³. They then continued on their way with as straight a wind as they could have wished for. When the pitiful people realized their departure from their homeland, sadness and anxiety set in on them for the rest of that day. When that subsided, they comforted each other with God's words, both women as well as men - yes, both young and old, because these people were knowledgeable and knew well the word of the Lord and matters of their salvation - God be praised for their wisdom. Those who had heard of the earlier conquest⁴ recalled it regularly, and even if some were less active in this regard God knows his own and protects them in time of need. On the 20th day of July the mother, Margrjet, and her daughter, along with Jón Jónsson, were fetched from another Turk ship and moved to the largest ship. Then vicar Ólafr was also taken from all of the other people and the folks from his home and all of them were given a separate place for themselves with separations around, which were old sails and a good tent stolen from Vestmannaeyjar. Some 30 oil lamps were burning down there night and day since it would otherwise be dark below in the ship. They also made their beds themselves and deliveries of food were made to them for each meal. Then they were then given drinks of the beer and mead⁵ which were stolen in the islands, and in the mornings a small drop of Danish brandy but the Turks never drank anything other than lukewarm swamp water.

¹ One manuscript says "ripped".

² A Danish merchant vessel.

³ This could also be either Erlendsey or Hellisey. One manuscript has Eldey and Ó.E.'s travel book (manuscript) has Bjarnarey.

⁴ The Babylonian Captivity.

⁵ In Ó.E.'s travel book (manuscript) it says that on the islands they stole one barrel of mead and one barrel of beer.

CHAPTER TWENTYFOUR

On the 30th day of July, Ásta Thorsteinsdottir brought a baby boy into the world and vicar Ólafur baptized it himself with sorrow in his heart. When the scoundrels heard a baby cry, they gathered down there in droves and two of them gave the baby two old shirts. It was given the name of the late vicar, Jón Thorsteinsson. Two other women also had babies born during this voyage, which both lived, mothers and babies. Two women died during the crossing from the eastern part of Iceland. One of them did not part with her fetus. Their bodies were wrapped in an old sail cloth and then thrown overboard. On the large warship there was a man who regularly washed himself with water and was then also washed by others, and this went on for the whole month of the voyage. The honest lady, Margrjet, said that he was the man who killed her late husband. How clean would that washing make him of that sin? Now, as the Turkish gang had been sailing for longer than half a month, on August 5th, they got hit by a bad northeast storm, and all of the ships were close to being lost as they all drifted apart. This scared the evildoers a great deal, as if they were on the brink of dying from fright. They were wailing like dogs and then around midnight the swells came so roughly over the big ship that their largest boat was torn free and was driven out and away over the leeboard. With it, four of the main sheets also broke so that one of the Christians (he was Spanish) went overboard, and another had his arm hooked in a boom and with that he got thrown into the ocean.

That one spoke German and asked God with out stretched arms and eyes to help him. But the Christian people tended to want to be asleep and did so with good words in their hearts, oftentimes asking God for permission to depart if he so wished. The evil men on the large ship came to the conclusion that they should slaughter a very fat ram as an offering - weather to the devil or another idol, they know the purpose of it, but not the truth - and they then chopped it into two parts and threw one part over each side and for this egregious religious practice the storm lowered and calmed down within a few hours.

CHAPTER TWENTY FIVE

In this great tempest, the Danish merchant ship had broken away from the Turkish ship and they did not see it again for another week until close up under Spain. On it were not more than fourteen or fifteen Turks, but a whole multitude of Icelanders. It crossed the Icelanders' minds to kill the Turks, because they were all untied on the ship. The point man for that idea was a Danish man, Jaspar Kristjánsson, who had lived in Vestmannaeyjar for many years. He raised the issue with the aforementioned Páll, who directed the Turks to Iceland. Jaspar thought that it would be safe for him and other Icelanders to ask him how many mice he thought it would take to beat a cat? But Páll answered him angrily and silenced him with strong language and then went to the Turks, repeating his speech. All of the Icelanders were then shackled in irons for the words and incitement from this rogue until the others ships found them again. Then all were released. Now the death of that antagonist of the Icelandic people, Páll the Dane, shall be recounted. Later on, the Icelanders chastised him heavily.

First for the fact that he committed this damaging act by directing the Turks to Iceland, and now in addition this act of betrayal to the people were on the ship with him, as Iceland¹ would be under the yoke of thralldom for the rest of their lives and be the captive of others' vandalism forever. Then Páll spoke, "I will not be asking for my release or freedom from the Turks to my country Denmark, even if they have promised this to me. There I will never be able to arrive untortured or without pain due to your complaints, since your lies will cost me life and limb. I would rather seek another solution, which would be to accept their bad religion and heresy." Páll fulfilled this promise as he took their religion. He also went along with them sailing on raids at sea. Then, late one night, a spirit came aboard their ship that they claimed not to have ever before seen and he came to them on deck. They heard it speak to Páll, "You are mine now. I am here to fetch you." After this they saw it walking for a while on the sea. The morning after, another ship or ships, with Christian people onboard came and passed this Turkish ship. As fighting and gunfire broke out, Páll was immediately shot to death by the Christians in such a way that his head got sheared off of him. No other man was killed onboard the ship except for him. This is how antagonists of this nature get to die.

¹ One manuscript has Icelanders.

CHAPTER TWENTY SIX

On the 9th of August, the ships of the Turks came up under Spain. Then they were met there by six free-trader ships. Then these evil men became tremendously fearful, so that when they tied down their defenses, they shook all over, much like a dog when it comes out of cold water.

But when they came closer it turned out they recognized them for being Turks, just like the others in every way, like their misdeeds and evil ways and had left from the Turkish place of *Artel* fourteen days earlier on 22 ships to steal, rob, harm, murder and kill the Christian populous. On the 11th of August, they sailed for the Strait of Gibraltar¹, which is called *Strat*, which they claim to be four miles wide between Spain and Barbary, near the city of Kyle, which the people of Grindavik were taken to. Before passing through there, they had great anxiety since the Spanish often catch them in that spot. But they attained good wind straight through so they could not be stopped.



A 50-gun frigate similar to the type employed in the early 19th century to make war on the barbary pirates. D Rudkin

¹ It appears like that in the manuscript; it is supposed to be Njörvasund (Strait of Gibraltar). In the Saracenic language it is called Ez-zaqâq (Zaqâq) or Iskander (Strait of Alexander). In Ó.E.'s travel book (manuscript) it is most often called Strat.

CHAPTER TWENTY SEVEN

On the 15th of August, when the captive people had been on the voyage for a full month with wailing of squalor and manifold wails of sorrow, these evildoers came directly to their home place called Artel or Algiers. And as soon as their anchors hit bottom, the prisoners were taken ashore. Great misery was then to be heard - the kind that only blessed God can remedy. As these miserable people were assembled on land, a countless number of people gathered around to inspect them with only evil intentions in their heads, utterly without compassion. Friends were taken from one another, children were taken from their parents, run through the streets, pushed from house to house and led before the King of the town, bound, jostled and tormented, just like corpses or dogs, and dragged around in the square¹ where thralls of livestock were offered for sale.

First of all, the people from the east were offered and sold, men in one group and women in another. This continued until on the 28th of August. By then most of the easterners were sold. Then the folks from the islands were put in the human market square. The square was constructed of concrete with seats all around and a stone laid floor with enamel on it. The Turks houses are washed every day, sometimes three times a day. Their division of the people was such that the superior captain gets any two he chooses, and their King gets every eighth of men, women, boys and girls. Then the group is divided into two parts; the owners of the ships get one and then the warriors get the other. As the main group was moved out into the square they were divided into divisions of thirty which the Turks walked ahead of and behind and counted on each corner, since the people who lived there would often steal people if they could. The people were lined around in a circle, each hand, face and especially the teeth of the older people were inspected, as if they were animals with no feelings. As the King's selection took place, the eleven year-old son of vicar Ólafur, both a sensitive and intelligent boy, was chosen as the eighth. The priest asked him in the name of god to keep well his faith and not forget his catechism studies, but he answered with a great sorrow, "They will treat my body as they want, but my faith I will keep for my good God." The people to be sold were then led to another place and one of the Turks led each ten around a stone column, yelling loudly in their incomprehensible language. So it went day after day until all were sold. As the enslaved Icelandic people were placed with their masters, they got sickened by many horrible illnesses so they fell ill all over the city, since they could not withstand the terrible heat in addition to the hard work.

In this way, many of the Christians passed away with their proper religion, so that in September thirty people were already in the resting places of the Christians. One Icelandic man, named Páll, from Vestmannaeyjar went to his master and claimed to be unable to tolerate the hard labor of the enslavement he endured. He took a piece of rope and hung himself.

¹ The word square is widely female in the manuscript.

CHAPTER TWENTYEIGHT

Now the story of vicar Ólafr shall be recounted, as he was the first one of these captive people to come back to Iceland. He was led off the square with his wife and two children, a semester¹ and a month old, respectively, up to the King's hall and they sat there for two hours with the children. Then they were taken to the prison and kept there overnight. Close to midday the day after, German and Danish captains, who had been captured, came to them. They took them a long way and through many streets, taking turns carrying both of the young ones, until they came to the house of a Turkish chieftain. The younger one was given a crib and it hung on strings, and they were given food, but not together. From there vicar Ólafr was taken to another house. He was kept for a week in different houses. After that he was led before the highest Turks who were the ones closest to the King. They firmly ordered him to collect money with letters to his King in Denmark to free his wife and the children along with her, and said that it would be 1,200 Riksdollars, which they call "*stykke von akhten*," and that vicar Ólafr should also kiss their hands. He was then returned to the same house, but was still able to roam around free inside the walls.

He was not allowed to see his wife or children. During this time he got ill and his wife got permission to meet him for a short moment, but could not stay too long. By this time he went barefoot and had no shoes. Then a French man came to him who had been there for a long time. He gave him new shoes, three ells of homespun woolen cloth and one quart of Danish brandy - so the Lord does help his own in need. On the 20th day of September, vicar Ólafr was taken from his prison by four Turks. And as he came to the street where his wife was with their young children, he asked them with words of the greatest humility to allow him to bid them goodbye, since he knew that he was to leave the country. They hardly allowed him to do so and then only gave him permission to speak some ten words, or so to them and was then torn away from his wife with brute force. This was his separation from his wife and their two children who were by then deadly ill. About this he then composed:

*"Missing them both, children and wife
can leave a man weeping,
but returning to the eternal life,
beters all departing."*

Then he was taken through the streets to the Turks previously in charge. They gave him a letter in their language, which is incomprehensible here in the Nordic countries, that the Archbishop of Copenhagen could not read. It was said to entail: Even though other Turks won the ship which vicar Ólafr was on, they should not kill him since he was their messenger and now vicar Ólafr should kiss their hands for the second time. He brought this letter back to Iceland to show.

¹ In Ó.E.'s travel book (manuscript) it is written as one winter old, or one year old.

CHAPTER TWENTYNINE

That same day, vicar Ólafr set out on a ship with Vallons or Italians. By then his health was poor. Regarding his trip, hardships and poverty can be read in his travel writings but that is too long for here. They first came to an island called Sardinia¹, then up near the island called Melita², and after that up to Italia³. Then vicar Ólafr wanted to go on land to Germany with a poor Hamburger⁴, who had been captured too. They all passed the city of Venice which sits by the Venetian Lagoon. They passed the mountain Baldak, went and into the regions of Germany. There they received word that soldiers would kill all messengers⁵. At that juncture they had to turn back to the city of Legor, and from Legor in Italy, vicar Ólafr took a small boat to the abundant city of Geneva⁶ near the provinces of France. That large city sits under the Alps. From there he went by a small boat on the morning of All Saints' Day to the city of Massilia. Along the way he came to a community called Blikmar⁷ in France, and then on the first day of November he arrived in Massilia. From there he went with a Dutch captain, whose name was Karitas Hardspenner⁸, to Holland to a place called Einkeisen⁹, where he arrived on the 8th of February.

From there he went to Fliland¹⁰ through the trading town of Rolby¹¹. From Fliland some 65 ships were sailing together, most of which wanted to go to Denmark to purchase oxen. This was on the 22nd of March and they came up under Jutland's peninsula on the 25th. On the 27th of the same month vicar Ólafr made it to Kronenborg in Denmark. There he felt like he was back home in Iceland. He met some benefactors, the first of which was Pjetur Jakobsson. He had been a magistrate in Vesmannaeyjar for seven years. He immediately took him into his house and treated him well. There was also another priest there who anonymously gave him gifts.

¹ It is really called Sardinia (Sardey).

² This is Malta, south of Italy.

³ In the printed version of Ó.E.'s Travel book it is written that he came to Livorno but in the manuscript it is always written as Legor.

⁴ His name was Jakob.

⁵ The 30 year war was ongoing (1618-48).

⁶ The city of Genoa.

⁷ In Ó.E.'s Travel book (manuscript) it is written as "Bl\heimar" and in another one "Glislikmar".

⁸ In the printed version of Ó.E.'s Travel book he called it Sakkarisa, but in the manuscript it appears as Skaritas.

⁹ It is supposed to be Enkhnisen. This town is in northern Holland by the Zuider zee.

¹⁰ It appears like that in the manuscript and also in Ó.E.'s Travel book (manuscript), but in the published version it is printed as Frisland. Fliland (Vlieland) is the name of an island in Holland, north of Texel. In one manuscript it is written as Fleyland.

¹¹ Ó.E.'s Travel book (manuscript) also has it like that but the published version has Rotterdam.

CHAPTER THIRTY

On the 28th day of March, vicar Ólafr came to Copenhagen and was mercifully received by the individual most excited to meet him, one Jens Hesselberg, who on that same day took him up to the *company*¹ and told the Iceland traders about him. They listened and then provided for him and gave him free hospitality for eight weeks, as well as clothing for Easter which they had made. The same day he arrived there, sailors gave him money, his friends contributed two dollars and the remarkable Icelandic man, Vigfús Gíslason gave him half a dollar.

On the 5th of April, vicar Ólafr was at a function with bishop Thorlákur Skúlason, who had been consecrated for the bishop's seat at Hólar in Iceland by *Hans Resen*². He was asked a great many questions by the bishop who then gave him a dollar. On the 8th of April, he saw the most venerable, his majesty King Kristján the Fourth and his son Kristján the Fifth³ at the Church of *Bremerholm*. During that month he was often invited as a guest by many honest men and received many gifts and benevolence including eighteen Riksdollars in all. Vicar Ólafr's audience with the King to ask for some money to release his people did not take place. The King said that he was in despair due to a great setback the army suffered while occupying some of properties for the Danish crown. Late in the month of May he left Copenhagen for Kronenborg. On May 24th he boarded a ship with some Dutchmen who transported goods to Vestmannaeyjar. From there, some 42 ships sailed away in a convoy and of them, seventeen were going to Iceland. These ships caught no wind and put into a port in Norway, called Flekkueyri. There they stayed for ten days. Vicar Ólafr visited a few farms there and found it satisfactory. On the 11th of June they departed from there and drifted under Scotland and the Orkney Islands⁴ and came up under Iceland on the 4th of July, arriving in Vestmannaeyjar on the 6th in 1628, to be counted eleven days before the equinox.

There he was received as if he came back from the dead. He then entered the mainland, received gifts and great honors from all honest people who could read one thing or another in his writings. After having put this material forth, I now want to retire

¹ Merchants' congregation.

² Hans Poulsen Resen (Johannes Pauli Resenius) was a bishop of Zeeland from 1615-38.

³ Kristján Kristjánsson, the son of the Kristján the Fourth was elevated to King while his father was still alive and was thus called Kristján the Fifth, but he died before him in 1647. In Ó.E.'s Travel book it is said that it was prinz Fridrekur [Frederik], who became King from 1648-70 and was called Fridrekur the Third.

⁴ In the printed version of Ó.E.'s Travel book, it says: "under Scotland to Akreyri (!), but it can be guessed that either it was illegible in the manuscript or it is a misprint (!?).

PART FIVE

This account is about the horrible misery of Einar Loptsson in Barbary, the Turks sodomist way of life, their aggressiveness and blood thirstiness and about the captivity of Benedikt Pálsson.

CHAPTER THRITY ONE

Of the captive people who were in Barbary under the heavy spell and awful misery, many died with the right faith, and to tell about the suffering and anguish of each and every one of them is too much. But I want to tell in few words about the well known man Einar Loptsson, who was a slave to a Turk named Abraham. He had been there for ten months, when on the 29th April, 1628, his master asked him to get water for his concubine, who happed to be the woman who gave Einar his food, but did not know this. The concubine gave him a jug to carry the water in, ordered him to a specific house, but did not warn him about the one castle well that no Christians were allowed to use.

The penalty would be death if he used that well, even after not having been told where he could get water. The castle well was closer to the house where Einar was sent to. She sent him to this forbidden well and he did not know about this ungodly law that nobody was allowed to walk under the iron chains that were on the castle doors, except for those people of their own beliefs, lest they lose their lives. He was completely unaware of his hour of death. He walked to that house within the iron chains to the well and filled the jug and brought it to the concubine. She ordered him to fill the jug up again. When he came to the well again, he met two Turks. One of them hit him five or six times in the face so that he was bleeding. Deciding to deal with him later, they put him in jail and then took him to the King's assembly room where all of the advisors were. As the prisoner came to them, the primary man stood up and asked Einar from what country he was, but Einar did not understand him. Another answered that Einar was Icelandic. The same Turk was ordered to drag Einar away and put him in the jail, which he did. There he sat from the 29th of April to the 4th of May, which was a Sunday, when Einar's case would be sentenced. When Einar had been in the jail one night, the Turks came with a French prisoner who was accused of raping and having sex with a young Turkish girl. They executed that prisoner on the same day Einar's case was sentenced. That day the Turks took him out of the prison and marched him, tied up, to another house. When he had been there for a while, one Turk came to ask him if he did not want to convert¹ and take their religion. He refused. The man walked away. Another immediately came and said, "Change religion, it's better for you; you are going to be tortured". But Einar refused just as before. Then the third man came with an apostate² and asked Einar the same question. Einar kept quiet and did not answer. The Turk ordered the faith changer to go and beat Einar. The other man was not willing and resisted three times, but after some encouragement from the Turk, he went to Einar the forth time, cutting him and scarring his face, cutting the front of his nose and ears. After that, these ungodly rogues who cut off his nose and ears,

¹ To reject your faith.

² This is a man who has denied his faith, in the manuscript it is usually apostatize.

put them on a string and put it around Einar's neck and let it dangle there around his shoulders and neck, so it could taunt him. They pulled him to his feet, although he remained tied up, and led him around the streets with a lot of noise and commotion. When Einar came to the town gate, called Gabasan¹, they turned him around into another street and shortly after they met another Turk. That rogue spit in Einar's face and those who pushed him through the streets beat him and kicked him around like a dog and treated him very badly. After that they marched Einar back to the house where they had maimed him. There he fell down, long-suffering, and lay there for a while. When he came to again he was no longer tied up. He sat free for a while, since he could not do much and was not able to support himself. His master's brother named Ali came to him. He ordered Einar to go with him, and asked him to give him water to drink. He did that. Then they went to a doctor. He bandaged his wounds. After that, Einar went to his master Abraham. He found that Einar was treated badly at home and felt pity on him. What can be said about Einar's suffering and captivity will not be explained any further here. Now the story of the wellkeeper will be told, for he was the one to blame for what happened to Einar.

¹ In one manuscript it is written Babason.

CHAPTER THIRTYTWO

Three months after the Turks had done what they did to Einar, it happened one evening that a black woman, together with a little boy, was carrying food for her master in the castle mentioned earlier. On their way, they met the same wellkeeper that had caught Einar. He took the woman, beat her, spilled the food and threatened the boy, since he wanted to have his way with him, as such were the ways of the Turks. When that got out, the wellkeeper was taken by the council of the Turks and dragged outside of the city gate and had all of his bones broken. He lived for two nights and then he got his payback. Einar's master rejoiced and said that now it could be seen that he had done Einar wrong. I would also like to use another example from the brutish sins of sodomy. What happened was that a schoolmaster who taught boys threatened one of them and sodomized him. The boy became ill. His parents found him and he told them about what took place. The schoolmaster was then taken and punished like the man mentioned above and also a stick stuck up into his behind. He sat that way there for four days and he died on the fifth day.

Many people follow these examples and do not get paid back if those who suffer these evil deeds do not complain.



The terrible torture of Barbarossa to his prisoners.

CHAPTER THIRTY THREE

This is the account of what became of the shrine of the Turks, where Christian men were not allowed to touch and what Einar was harmed by. In the year 1628, there was a big disagreement in the city Algiers. There was one gang called the *Kollórar*. They had gotten this name because they came from Christian blood on their father's side, but yet they kept the faith and customs of the Turks. These men were together drinking wine and saying, "We are now like the Turks we have become powerful. Thus it should be easy for us to defeat them". One Turk or Moor overheard them and told the Turk counsel and urged them to be on guard, as the *Kollórar* wanted to overpower them. The counsel took this seriously and banished all the *Kollórar* from the city, who numbered 1,900. These people were all moved by the Turks with their women and children, except for those who wanted to go to the city of Tunis, which was 100 miles away. The Turks took all of their valuable possessions, bulls, sheep, fields and meadows. The people in Tunis heard about this. Some traveled all the way to Algiers to see for themselves that the Turks had taken everything they owned, and placed new masters in their fields. This news travels to the city. The Turks send warriors to kill the *Kollórar* and bring back their heads. They went out to find the *Kollórar* and killed a few, and then returned home and showed off 24 heads, saying that all of them were from the *Kollórar*.

But the rumor was that some of the heads were from their own kind.

CHAPTER THIRTYFOUR

In the year 1632, on the morning of Midsummer Day, fifteen women, or men in women's clothes, came to the castle in *Kosrúba*¹. The counsel that held the castle was in the King's hall, and the doorkeeper at the castle was in the way of the fifteen women in long dresses who demand the castle key from him. He dared not do anything but give them the key. Some of them then walked up along the wall and took off their long dresses. The guard sees that, and that they were all *Kollórar* who had been driven away. The story goes around town that the castle is locked and something is going on. At first people thought that Christian men were in there taking over the place. The rumor went around, so each and everyone closed their doors with a lot of fuss. The correct news got out that the *Kollórar* were inside there hiding instead. The counsel got the news. The chiefs held a meeting, but when they came to the castle the *Kollórar* said, "Now it is in our power to repay you Turks, that you have stolen from us all of our possessions, and our women and children. We are going to take this place instead". The counsel answered with great humility, "We will enrich you completely if you promise us that you will give the castle back undamaged, then you will be able to take everything back and you will be our welcomed neighbors". The *Kollórar* answered, "We know your big and false words all too well. We will not heed your promises, nor give in, rather we are going to create something historical to our liking since we managed to get here in".

They then walked down to the gunpowder house and wanted to bring out the gunpowder. They could only bring up one, but with great difficulty, and two of them they could not move at all. After that they put set a fuse in the house where the gunpowder was and blew the whole castle up so that it took it all plus made a hole of thirty fathoms or more. Seventy houses were damaged inside the castle, as well as around hundred on the outside. It exploded with a tremendous explosion, sending stones and debris into the air. About one thousand people were killed in the explosion. Among them were two Icelandic men, one of which had changed faiths. The fire cut bodies in half, and in some places heads and arms or other parts of the body came raining down. Out of the fifteen pyromaniacs only four survived. They were tied up and tortured badly. Their bodies were cut up all over with small holes. They then put flame in these cuts and then removed the bombers from the city. The last torment was that they were pushed over a wall onto some iron hooks. There they remained dead. One lived for three days, until a Turk came along and shot him. The castle was rebuilt with a lot of noise and commotion.

¹ In one manuscript it is written Kosraba

CHAPTER THIRTY FIVE

In the fall of the year 1632, Einar Loftson managed to buy himself free from enslavement with the Turks with 120 Riksdollars. With him in this was an English man named *Koll*. This man had earlier bought an Icelandic girl named Björg.

She was badly abused by a Moor because of her firm beliefs. She became Master Koll's concubine. Einar had good luck in getting the money from both Turks and Christian people, and even though Koll made the purchase, Einar then got to keep the money himself. He lent Koll the money and did not get all of it back. Now that Einar was free, he started in earnest to make aquavit and knit caps, and did good deeds for Christian people, among one of those was for his aunt named Gudrún, who was nearly seventy years old. She was decrepit by then, and the Turk that owned her, but no longer wanted her. He decided together with his wife to dump the sick, old woman like another carcass. He asked a Moor to carry her to the sea so that the tide could wash her away. The Moor met Einar, who was running an errand for his master, and the Moor tells him of this plan. Einar went to his master and asks him to prevent the evil intentions of the Moor, which he does. Einar asks him to allow his aunt to live in the same house with him. The Turk is not willing unless Einar can pay him half a dollar per week. Einar promises that. The Turk asked where he could get food for her. Einar said that he could get it from his countrymen. That satisfied the Turk and he took the woman and she was with him for a month until she died peacefully with the full strength of her faith.



Different flags of the barbarian pirates.

CHAPTER THIRY SIX

The Christian people that do not want to change religions are first tormented and tortured with their hands and feet tied up or tied to a log. They are then flogged and beaten with a rope and whips about their feet and soles. If by this they still do not want to deny their faith, they are then put in a cage and tied there naked and beaten, so that they loose their speech. If they still do not want to give in, they are poked with hot irons until they cannot take it any longer and they say the words the tormentors long to hear. Words make no difference. They are immediately cut. From that point on they are not allowed to have any Christian customs.

In the year 1631 AD, the English defeated five Turkish ships near England. A story was heard that twelve Turkish ships were going to be sent to Iceland. They determined how many people should be taken captive. May our heavenly Father send warships to Iceland to protect against those who may come. In the year 1632, some money was sent from common people in Iceland to release the captives in Barbary.

In the year 1633, the Turks defeated three ships from Hamburg and on one of them was an Icelandic man named Benedikt Pálsson¹. He came together with other prisoners to the city Algiers in February. He worked hard during his enslavement. The year after a letter arrived from him in Iceland asking for money to be set free. The money arrived and he was set free the following year. He came home to Iceland in 1636. May God be praised for the help he gave the wretched people who were captured by the Turks.

¹ Benedikt, Pálsson, son of bishop Gudbrandur, had studied to be a doctor in Hamburg. He was captured on a ship from Hamburg in the year 1633 and moved to the city of Algiers, but came back the year after. He was a steward for a while at Hólar and for a long time he was a monastery keeper at Möðruvellir. He died in 1663.

PART SIX

This account is in regard to the letter from Jón Jónsson, sent here from Barbary, about how things are going there, and about the release of some Icelanders from there.

CHAPTER THIRTY SEVEN

In the year 1633, during Whitsuntide writes Jón, son of Jón Gudlaugsson, who was taken at Grindavík with Guðrún Jónsdóttir, his mother, a letter sent to his parents in this country. The letter arrived a year later. This letter is composed in an interesting manner. With the great power of faith, he prays for his parents, friends and kinfolk, spiritual gentry and secular authorities and the commonage, wishing all to pray for him and the poor, captured people. He claims that both he and his brother, Helgi, are unhurt and healthy, by the grace of God, with the same masters in the same place, in the city of Algiers¹, with the *Barbars* in the continent of outer *Lybiae*. He there tells of the bastards' tricks, meanness and mockery, which hurts no less even if the sores age. And that it is best to win with goodness, since there is hardly an evil demon that can stand the truth. Men cannot get into arguments for they are not able to stand up for themselves since all others are of higher rank and can easily grab whips, lashes and ropes and firewood, reserving to burning. They find it an easy task to eliminate the God who speaks properly and stands for goodness. The Icelanders know this and wish that the Turks would go by what they believe and be rewarded properly from their deeds, since they are the foes of Christ of the cross and make crosses for Christians, so that the end of their lives is a condemnation. If God had not saved us from the devil's fire arrows, these murderers would have come here a year or two ago, yes, annually since, for the sole purpose of inflicting damage and vandalism upon to Iceland. Did God not inhibit their evil intentions each time in very strange and merciful ways? And if God had not hindered them, they would have raided more lands and peoples. They have been especially fond of Icelandic people and have come with three and sometimes four ships during the past month of May. Was it not said that they had conspired with six ships, but it had been hindered since all the captains had to go to war. The Turks say that the Icelandic people are better than other folks, free of pranks, obedient and loyal to their masters. Therefore these captains have decided not to take any people other than young people around the age of twenty or so. The most soul-hungry and blood-thirsty was that cursed poisonous dragon, Morád Flamin, whose memory rests in hell. Before, he took people from eastern Iceland and Vestmannaeyjar, as mentioned before, and now in 1632 this pirate was once again on the move to Iceland with two other ships, but since he captured a wealthy ship near England, he turned back and by some very special grace of God, has been held up every year. The previously mentioned Jón complains very much regarding that he and the others do not get any letters from Iceland, and finds this fact no less of a hardship than the imprisonment itself. He claims to have written, but the letters never showed up. The well educated and intelligent Jón Jónsson says that the upstanding gentleman Benedikt Pálsson had told him the most general news from Iceland. He was captured that winter with one of the ships of Hamburg. He mentions that he had told him that priest Ólafr Egilsson was back in Vestmannaeyjar and says that his wife carries herself with great sorrow, and that her eyes do not dry since she does not get any letters from her loved ones and because of her lost son who was forced to leave her when he was exiled with his master to Tunisia with the exiled *Kollórar*, as said before.

¹ He had been moved to the City of Kyle, but from this it can be seen that he had been moved to Algiers, since he writes about both. The wives of vicar Ólafr and Benedikt Pálsson, but it is so said that they were moved there.

CHAPTER THIRTY EIGHT

Previously, Jón writes that his brother Jón Jónsson - may have been his uncle¹ - was asleep with God after much hard labor in his master's vineyard, who neither gave him clothes for cover nor sufficient food. And so it can be said that his brother Helgi had supported him on his journey with God, since when he came last time to him he did not recognize him when he sat in the street, overwhelmed and was hardly able to get there. He stayed in his house without the knowledge of anyone except for the woman who produced the food. This Jón in question dropped dead while moving, as a light was extinguished with the beautiful words of his spirit. Jón sewed him up as was the tradition with the captured people and he said that he had received good help from master Benedikt Pálsson and another Icelandic man by the name of Brandur. They brought him to his sepulcher, close to the late, dignified woman, Margrjet Jónsdóttir, who had been the wife of the late Jón Thorsteinsson. Then his miserable master had the notion that Jón lied about the man's death and was hiding him so that he could escape, and wanted to see his sepulcher. Jón's brother, Helgi, then arrived and wanted to hit him with the cadaver board with strong words and asked God to ensure that a Christian person never be under his power. They dislike that most of all. Jón says that he and his brother Helgi stay at each other's houses when he is not sailing, since that is his greatest pleasure. He is on a voyage with the admiral who has the greatest luck at sea. His name is *Jairi Mustafa*. This man hardly ever engages the ships but rather defeats them with trickery, and even if there is fighting he has never been hurt and the Christians stay shackled. He is a hard man, but strong and popular with the Norwegians, many of whom are on that ship. Hédinn, his brother, is a free man and carpenter in the city of *Salee* and he does want to come with him when he gets his freedom, which Jón steadfastly hopes will happen since master Benedikt had told him so.

¹ It is undoubtedly a correct guess.

CHAPTER THIRTY NINE

Guttormur was a man. He was the son of Hallur. He was mentioned previously mentioned when the Turks took him and his worker boy, by the name of Jón Ásbjarnarson, in the east at Berufjördur. When our conquered people arrived out there, Jón converted, which people say was mostly for show. He became so well liked by the Turkish King that first he became his valet or personal servant and later on, Jón claims to have been the King's advisor. When he had made it to this position, he showed the Christian prisoners many a good deed, benevolence, mercy and support. Einar Loptsson himself claims to owe him loyalty and all goodness for his life and soul. One of his many gracious deeds was when he bought the freedom of his former employer, Guttormur, by paying one hundred dollars for it.

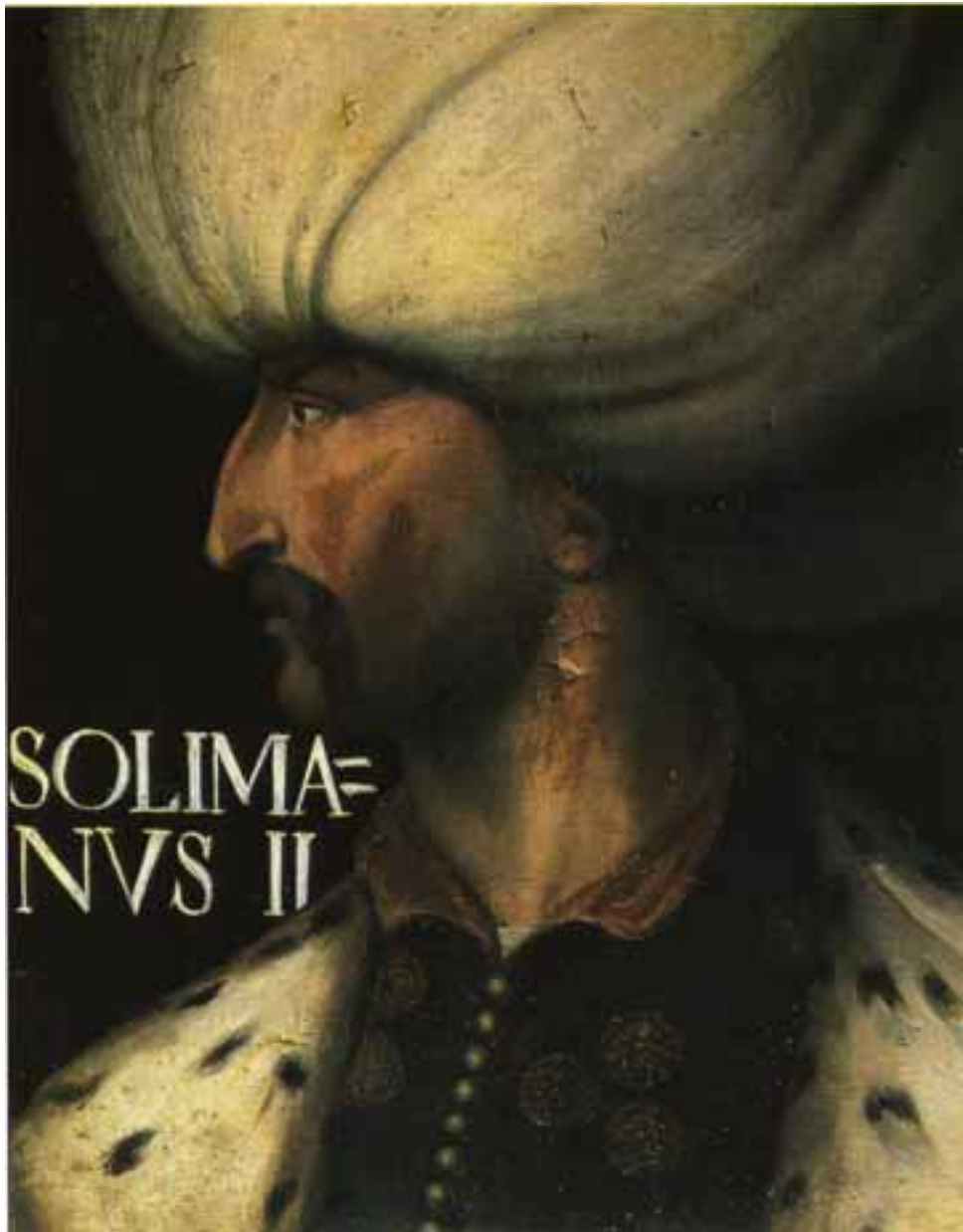
He also got the Turkish King to write a letter to the King of Denmark, Kristján the Fourth, asking him for some sort of a permit for his parents in Iceland, although the King's letter was written in Turkish. Since they thought that the people in Copenhagen would not understand it, they got the so called Jón the Learned to translate the letter into Latin, which he did. This oft mentioned Jón claims that he is now sending all of his letters with Guttormur to Iceland and strongly wishes strongly that he will get letters back. If any correspondence written back to him ever arrived in Copenhagen or Hamburg it would then continue on its way to *Legor in Florenzia*¹, since Christian merchant ships come though there on their annual voyages and along with them letters every day from all over the Christian Nordic countries in Europe. And for the address inscription, only a word or two in Spanish or Latin, so that they all read like so: *a los esclaves Islandeses en Alger*². Nothing more is needed. He says that all of the young Icelandic people had converted by then, but about eighty of the old and middle-aged people are left enduring heavy suffering. But the name of Jesus Christ increases their hope and patience, upon which they live and hope for, and continue to have faith that they will never endure any shame. The above-mentioned Jón did not come with the ones that were bought back. It was said that he was very expensive. His brother Helgi came with but not with Hédinn. Guttormur expired along the way and did not carry Jon's letter that he wrote.

Anyone who wants to hear of these Turks, about their clothing, actions, traditions, religion, church attendance, judicial proceedings, marriages practices, betrothals and other things can inspect the writings of vicar Ólafur and Einar. Most find that there does not appear to be anything very useful in their ways to want to take after. Still, I want to mention one thing that was said about these foes of Christendom, in that they go to their church to do their praying three to four times each day: In the morning of each day, around midday, in the late afternoon and then finally late at night. Christian men here should follow the example of these false god worshippers in their regular and frequent worshipping. But we who really know God and in him believe, are hard pressed to walk to our church once every seven days to praise our true God and worship and show gratitude, and the ones who cannot reach the church do their praying wherever they might be. May God forgive us in his grace, *Amen*.

¹ This is the name of a town and county in the Tuscany province in Italy.

² To the Icelandic slaves in the City of Algiers.

The Turks hold Friday for a Sunday and do not judge nor execute the accused until on the Sunday of the Christians. They celebrate Easter, when the thirteenth moon is seen with great jubilee, kissing each other's hands and feet. From the Jews who live there with the Turks, one memorable thing was said, in that when people are buried in the ground, their bodies are never to be found again, even if checked upon. This can be marked as a big event and has a certain meaning. It is possible that they are descendants of the Jews and their cleric dignitaries who in the old days hired the warriors of *Pilate* to lie about Jesus' disciples stealing his body while they slept during the night. Now they have suffered these grave robberies, since they want to press down his uprising and glory. But the qualities of the land are so good and plentiful and fruitful there that the vegetation is harvested twice a year, and the livestock multiply twice and it never snows and no grasses need to be scythed. They accept the good here on earth, but we hope for the never ending kingdom of joy forever.



Ottoman Sultan Suleiman the Magnificent (1494-1566)

CHAPTER FORTY

Our majesty, his highness, King Kristján the fourth, sent a great fee to Barbary to buy from there the suffering and pain stricken Icelandic people. In the year 1636, some thirty four were freed from there, but six of them died during the voyage over here. Another one was left behind at Gluckstadt, Denmark, but twenty-seven arrived in Iceland. They started their voyage from *Barbary* at the city Algiers on the 13th of June and sailed until they made it under *Meliorka*¹. From there they went to *Minorka*. They then drifted back to *Meliorka* and put into a port there which is called Portus de *Palomae*². A warship approached them there, and did not allow them to leave. They were searching for Frenchmen, since there appeared to be a mortal hatred between the owners of the ship and the French. There were some French onboard the ship and the others dressed them in their own clothing and had them keep quiet while others spoke Spanish with them. The Spanish took these people to the next town for the purpose of interrogation to the next town; in particular two of them, a merchant from *senofator Hattista*³ and one Icelandic man with the name Thorsteinn. They were taken some five miles to the town of *Meliorka* and were not allowed to enter the town until the truth had been extracted from them. They were separated in order to compare their stories and find any discrepancies. If any discrepancy would have been found in their stories, the ship, goods and all their lives would be at stake. They were taken to the local authorities and had to swear to their stories, and were also sent before the judge of the spiritual authority to testify as to which religion they were. Had they not been Lutherans, they would have been tormented and oppressed. They had to swear that they were all Christian people. They managed to get out of there with a letter of passage and hurried to the ship and sailed from *Meliorka* to France, to the important town of *Massilia*. From there they went up river by boat to the town of *Verborn*⁴, which lies nine miles from the ocean.

When they got there, they bought wagons and mules. The women rode in the wagons, but the men walked and traveled like that for forty miles until they came to a town called Toulouse. From there they traveled with by ship on a river to the bounteous town of *Birori*⁵. The people rested in a house there for eleven days. In this place they met a warmhearted Dutchman. His name was Gabriel Jakobson. He had a ship with fifteen cannons. He took the Icelandic people under his protection and traveled from there on the water for four miles to another town where the ship was. He then sailed along the coast of the country of France, and headed up near England on the 28th of July. On the 29th they saw England and sailed on toward it. On the 30th they landed at a place called *Sofire*⁶, and thus left that ship but went onboard another one with twenty eight cannons. They headed to Holland and put in at *Tassel*⁷. They then sailed and walked along the river from one town to another until they came to the bountiful city of Amsterdam on the 8th of August. On the 14th of August they set sail from Amsterdam and reached Friesland by the 16th. There were shallows in their way so the ships sat

¹ An island east of Spain, usually called Mallorca. The capital has the same name.

² Like so in the manuscript.

³ Like so in the manuscript.

⁴ Like so in the manuscript.

⁵ Like so in the manuscript.

⁶ Like so in the manuscript.

⁷ Is supposed to be Texel, an island north of Holland.

there on the shoals for a night and a day. On the 17th they came towards Germany, and on the 18th they saw the magnificent Gluckstadt. One Icelandic woman died there. Her name was Halldora. On the 19th, of August they landed and met their beloved majesty and King, who received them openly and honestly with both food and drink. They were able to bury the woman there. On the 20th of August, housing was arranged for all of them. The King came by there and spoke with them himself, and with great modesty asked about their lives and experiences in *Algiers*, including the number of ships the Turks had and the fortifications of their city.

All the while he was talking to the people, he was ordering that these people should be given food generously until they would find a way to their country. Mercifully, he was also able to make this come true, by ordering them passage with merchant ships. The count of the kidnapped people was about half a fourth hundred, including both young and old. Fifteen of them were from Grindavik. Out of them, some twenty six adults converted. Sixty-four youngsters and children converted and three were born during the voyage out. Of the people from the eastern part of Iceland, six adults and eight young people converted. Forty people were killed in Iceland.

These ransomed people stayed the winter in Denmark and during the summer of 1637, twenty-seven men and women in all came back to Iceland. Among them was Ásta Thorsteinsdóttir, the wife of vicar Ólafr, and Einar Loptsson. Thus ends the simple and reserved account of these great events. Beloved and worshipped be the name of our Lord Jesus Christ, now and during the infinite centuries to come, Amen.



Port of Algeria.

Björn Jónsson
from Skardsá.

In a small farm by a gentle stream
where agile fish are active,
where in maids dream in luxury
that mild swans squawk,
where a lovely spring bubbles
and in the southern part of the mountain shines

where before a farmer lived
at farmer's hard choice
he on his land in summer moved
and he watched over his herd
his work and well was his hand,
with his lively spirit lifted high.

He loved his fatherland
with love in his heart ;
he knew lost glory stand
and the light of freedom bright ;
now all was gone, the land poor
and the Holy flame snuffed out.

He saw, how all was forgotten and gone
from the golden age of his people;
but a lot was kept in his mind
about situations in glaciers path ;
it logs all his crafty hand
in the evening still round winter stands.

In the darkness the people doze,
various misfortunes distressed ;
he, that no one knows of,
about her fate recorded;
that Bjarni wise and talented soul
in the old implied secret.

In the lap of story
now the storyteller keeps,
but Snæland throughout the centuries
his name never gone ;
so good boys memory may
in dark times never gain.

**MURAT REÏS / MORAT / MURATE / MORATE / JAN JANSZOOM
and his son
ANTHONY JANSEN VAN SALEE**

For anyone interested in Jan Jansen (Janszoon or Jansz) van Haarlem and Anthony (Jansen) van Salee, I put together the following on Jan and Anthony from a variety of sources, attempting to resolve some of the inconsistencies. Let me know if you see any problems in this (I hope it's not too long for this post):

Jan Janszoon (seventeenth century)

A journey of about 17 miles from Tangier, south along the Atlantic Coast, brings the traveler to the present-day twin cities of Rabat-Salee. Rabat, with a population of 600,000 is the capital of the Kingdom of Morocco. ... On the north side is the city of Salee (pronounced Sally) which was, during the Middle Ages, the most important merchant port and center of trade in Morocco. Many attempts were made by French and English expeditions to purge this den of its infamous pirates. Finally, the French succeeded in the 17th century.

Jan Janszoon (Jansz or Jansen) was one of the most successful corsairs (pirates) of the Mediterranean Sea. As a young seaman, Jan Janszoon of the Netherlands ventured forth into the world and eventually won the favor of the Sultan of Morocco. The Sultan designated Jan as Morat Rais or Admiral of the Sultan's fleet at Salee (or Salé), Morocco. In addition, Jan received other honors such as the Governor of the Castle of El Qualidia. The plain truth is that Jan was a pirate leader who sailed the seas in the latter part of the 16th and early 17th centuries and was rewarded for his exploits by his employer.

Jan, originally from the seaport city of Haarlem in the Netherlands, began his career as a Dutch privateer harassing Spanish shipping. He sailed with a letter of Marque to capture pirates that operated from Dunkirk in Belgium. He found there wasn't enough profit in this, so he sailed south to the Barbary Coast where he became a pirate and attacked ships of all countries. When he attacked a Spanish ship he flew the Dutch flag, when he attacked all others he flew the red half-moon of the Turks. He sailed with a small boat from La Rochelle in France, but he was captured in 1618 at Lanzarote (or Lancerote), one of the Canary Isles, by Barbary Pirates and taken to Algiers. After this, he became a member of the crew of De Veenboer, another notorious and very successful pirate who had become Admiral of the Fleet of Algiers in 1617. Sailing under De Veenboer, he managed to work himself up to steerer. When De Veenboer decided to stay ashore, Janszoon took over as a commander of his ship (1618 or 1619).

Jan had abandoned his wife and at least two children back in Haarlem, but he apparently had one of his sons, Anthony, with him in 1618 when he was captured. Jan embraced his new life, achieving success with the Admirals of the Turkish fleet. Jan is quoted as saying, roughly, "It's better to sail with the Moor than to sail for the Papists." Anthony grew to manhood in Morocco, training as a sailor.

While in Algiers, Jan converted to Islam and took a Moorish woman as a second wife, which is acceptable according to the Islamic faith. He also adopted the name of Murat Reis (Murat, Morat, Murate or Morato). In 1619, Jan took Salee, a port city in Morocco, as his base of operations. Algiers was no longer a suitable harbor at that time to sell the cargo and captured ships because Algeria had made

peace with several European nations. Salee was the infamous home of the "Salee Rovers," notorious buccaneers that preyed on shipping in the Mediterranean, the Atlantic coasts, and the Indian Ocean. The port was nominally subject to the Sultan of Morocco. With a fleet of 18 ships that were fast and well provisioned, Jan soon made Salee almost as feared as Dunkirk.

In 1620, Jan met a Dutch man-of-war in the area of Malaga, a port city in Spain. When the ship noticed the corsairs it immediately altered its course and sailed directly after them while raising the red flag (this means that no quarter will be given). After seeing this, Jan turned and fled from the advancing ship. According to the Dutch consul in Algiers, the ship was not a man-of-war, but a courageous merchant that bluffed his way out of the meeting. Not long after this, in June and July of 1620, Janszoon was again capturing ships. Unlike his predecessor, De Veenboer, Jan attacked ships of all nations and did not distinguish between Dutch and other ships.

Janszoon became a rich man between his Admiral perks, payments for anchorage, pilotage, other harbor dues and from the brokerage on stolen goods. He would become bored from time to time and sail off on an adventure.

Salee became very prosperous and consequently the pirates declared Salee an independent republic governed by fourteen pirates and a president who was also the Admiral of the Navy. Jan was elected the first President and Admiral. After an unsuccessful siege by Morocco, the Sultan eventually acknowledged its independence. The main sources of income of Salee were piracy, shipping and dealing in stolen property. Janszoon went privateering in the North Sea, the North-Atlantic Sea and the Canal.

In 1622, he and his crew sailed into the English Channel to try his luck there. When they ran low on supplies, in November 1623, they docked at the port of Veere, Holland under the Moroccan flag claiming diplomatic privileges. The authorities could not deny the two ships access to Veere because at that time several peace treaties and trade agreements existed between the emperor of Morocco and the Dutch Republic. While there, the Dutch authorities trotted out his Dutch wife and children to persuade him to give up pirating. The same happened to many more on board. Rather than succeeding in luring any of the crew to leave their footloose ways, several young Dutchmen signed up for a lifetime of adventure and sailed off with Janszoon when he left in December despite their being prohibited to do so by the Dutch authorities.

After Jan returned to Salee in 1624, Sultan Moulay Zaydan, who wanted a show of sovereignty over the area, appointed Jan Governor of Salee.

In February 1626, Janszoon was again in Holland, though under different circumstances. He had left Salee with 3 ships and had apparently captured a rich Spanish prize that he hoped to sell in the Dutch Republic. When his ships arrived in the North Sea they spotted what appeared to be a rich Dutch merchant ship with only a few men on guard. They went along side, but just when fifty of their crew had boarded the ship the Dutch flag was struck and the Spanish flag went up instead. They were immediately attacked by the crew that had hidden itself. The ship turned out to be a Spanish privateer from Duinkerken. One ship was almost immediately disabled and forced to surrender. The other two ships barely managed to get away heavily damaged and with many dead and casualties. One of the ships managed to sail into the Maas River. The most heavily damaged one was able to reach Amsterdam, via the Isle of Texel, where they had a hard time getting medical aid. The ship in Amsterdam was sold

and the pirates left with the ship that had entered the Maas early in 1627.

After this voyage, Janszoon was mainly active in Salee as a dealer in stolen goods. His reputation seems to have suffered from this less adventurous profession. Early in 1627, Janszoon hired a Danish slave to pilot them to Iceland where they raided Reykjavik, further north than he had ever previously sailed. In the harbor of the capital, he attacked a ship, but they only managed to steal some salted fish and a few hides, so they captured 400 Icelanders to be sold as slaves. On the way, back he also took a Dutch vessel and imprisoned more people. The people were sold as slaves in Salee.

The political climate changed in Salee toward the end of 1627, so Janszoon moved his family and operations back to Algiers and seems to have lived in Algiers and Tripoli for some time. In 1631, Jan again sailed north, this time to England and Ireland where they captured and imprisoned about two hundred men who were sold as slaves in Algiers. The poem, "The Sack of Baltimore" was written about this raid in Ireland. In Baltimore alone, he captured 108 men.

From 1631 to 1640, not much is known about his actions. He may have been captured and held prisoner by the "Knights of Malta" for a short period, but whether this is true remains unclear. He apparently escaped because in 1640, he was appointed by the Emperor of Morocco as the Governor of the Castle Maladia on the West Coast of Morocco. Also in that year, his Dutch daughter, Lysbeth Janszoon (Lysbeth Jansen Van Haarlem) sailed to Morocco to visit him. The last thing that is known is that he and his daughter stayed at the Castle of Maladia until August 1641 when she returned to Holland. Nothing is known about him after 1641.

The European records say that Jan, the Murat Reis, came to a bad end, but this conclusion may have been fabricated to placate good, upright Christians of the time who would have found little propaganda value in the story of a man who had given up his faith and his family, found success with the infidel and died of peaceful old age in the bosom of his loving Muslim family.

In the New World

Anthony Jansen (van Salee), one of the sons of Jan Jansen (Janszoon) van Haarlem was born about 1607. He died in 1676 and his estate was probated on September 26, 1676 in New York, New York.

Anthony grew up in Morocco, but when he reached adulthood he returned to the Netherlands. He met Grietje Reyniers (or Reijners) in Amsterdam in the Netherlands, obtained a marriage license on December 15, 1629, and they were married on board the ship heading for New Amsterdam (now New York City) in 1630. Grietje, daughter of Johannes Reijners (born 1576 in the Netherlands) and Jannetje (born in 1580 in the Netherlands) was a widow when she met Anthony.

The marriage certificate describes Grietje as "from Wesel, Germany", although her parents were both from the Netherlands. Various authors insinuate that she used her wiles on him, being older than he, but he never seemed to mind. She apparently worked in a tavern in the Netherlands as a young woman, but she was fired for acting inappropriately. Given the reputations of taverns in the Renaissance, one wonders what she did that was so bad as to get her fired. She was also an argumentative woman, so perhaps was the perfect match for Anthony, who enjoyed a good lawsuit against his neighbors.

Anthony is described as being from Cartagena (in Spain), probably to avoid any problems from being recognized as a pirate and the son of a pirate. It is surmised by one author that Anthony and Grietje

got married on board ship to bypass the religious authorities in either the Netherlands or New Amsterdam, because Anthony paid at least lip service to Islam and Grietje had little respect for the trappings of religion. He was referred to in the New World as "The Turk," and he had in his possession a lovely Koran written in Arabic. In later years though, he was a moving force in legislation enforcing observance of Christian services in New Amsterdam.

When Anthony arrived in New Amsterdam (today, New York City), he proceeded to buy a great deal of land in what is now lower Manhattan and set himself up as a very prosperous farmer and land owner. It is possible that his father had provided him with a good nest egg to start him off in the New World. It is also suspected that contact was maintained between father and son, as Anthony's homestead on Long Island included an excellent deep-water anchorage, where mysterious ships and privateers would anchor. There apparently is a great deal of information that can be found on his land holdings, his marriage, and his relations with his neighbors, more information than can be related in these notes.

Anthony was a contentious neighbor, and whether due to an ego brought on by this background, or a natural aversion to friendship, he was widely known as a very disagreeable fellow. He was constantly at odds with neighbors and he did not hesitate to tangle with the Dutch authorities, or the Church. (Several articles concerning the history of Long Island have included colorful descriptions of Anthony's background.) Still, he is also reported to have been well respected in the community. He is an acknowledged founder of several communities in Long Island, and his opinion was respected in the communities.

As a result of the anti-social behavior of his wife, Anthony was induced to leave the city of New Amsterdam. Anthony took his time about leaving and even after moving to Long Island, continued to deal in New Amsterdam real estate for the rest of his life. After selling the farm on what is now lower Manhattan, Anthony bought 200 acres some 10 miles SSE on Long Island near the community of Gravesend thus becoming the first settler of Brooklyn.

His land fronted on Gravesend Bay across from the present Coney Island and not far from the place where Henry Hudson was said to have come ashore less than 50 years earlier. Since Coney Island abutted his property, it was, until sometime in the last century, also referred to as "Turk's Island"; the word, "Turk", being a designation of his which the records used interchangeably with, "mulatto". According to some documentation, it would seem that Anthony van Salee never converted to Christianity. His Koran, in fact, was in a descendant's possession until about fifty years ago when, ignorant of its relevance to his family's history, he offered it for sale at auction.

Anthony and Grietje had four children, Annica, Cornelia, Eva, and Sarah. Grietje died in 1669, and Anthony apparently re-married in 1670 to Metje Gravenaet. He died six years later. Anthony and Grietje's eldest daughter, Annica (later Anglicized to Eunice), born around 1632, married Thomas Southard in 1650. Thomas and Annica had eight children and thus began the Southard family in the New World.