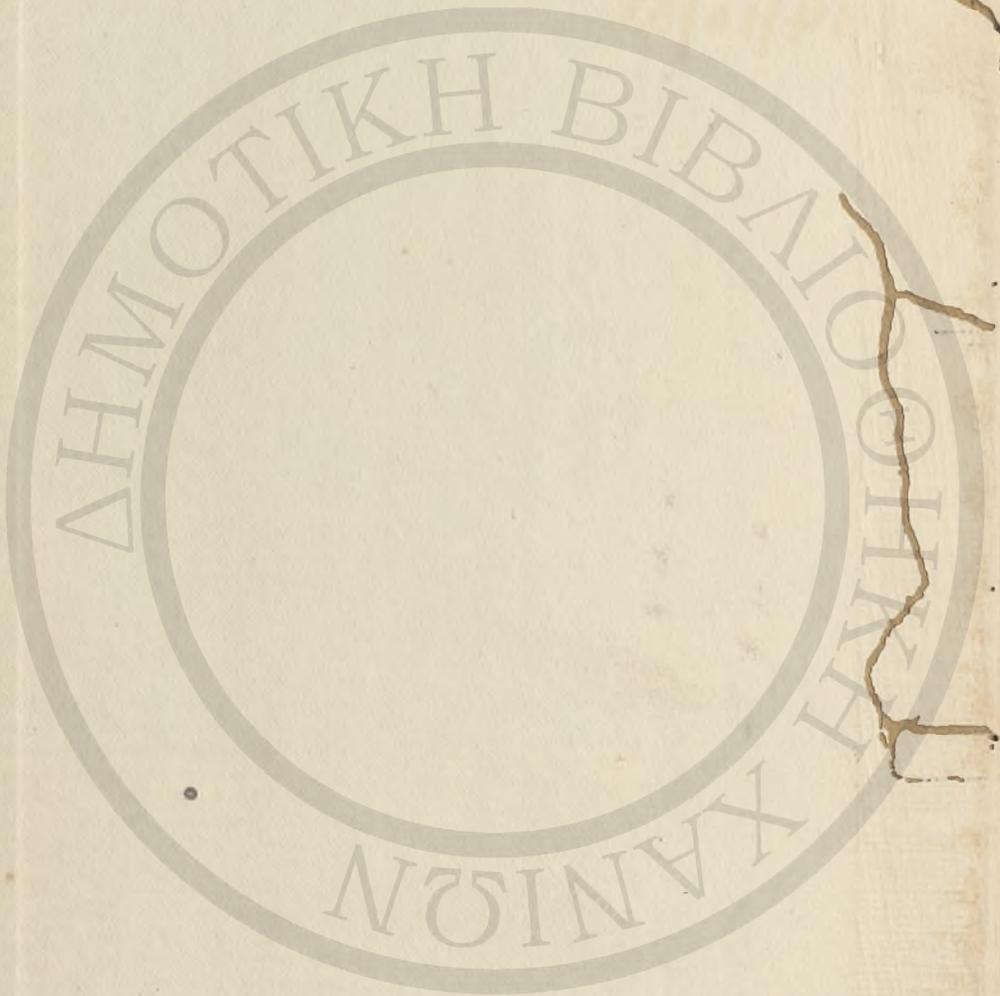


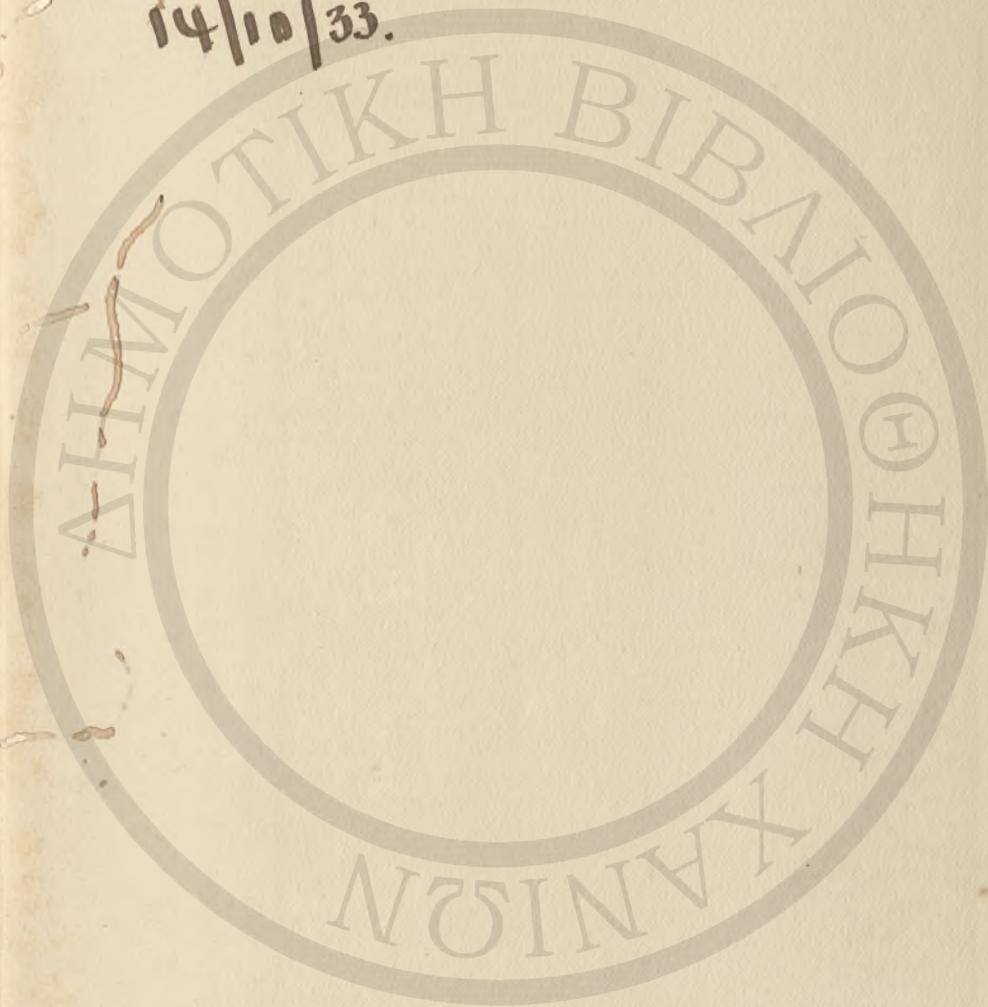


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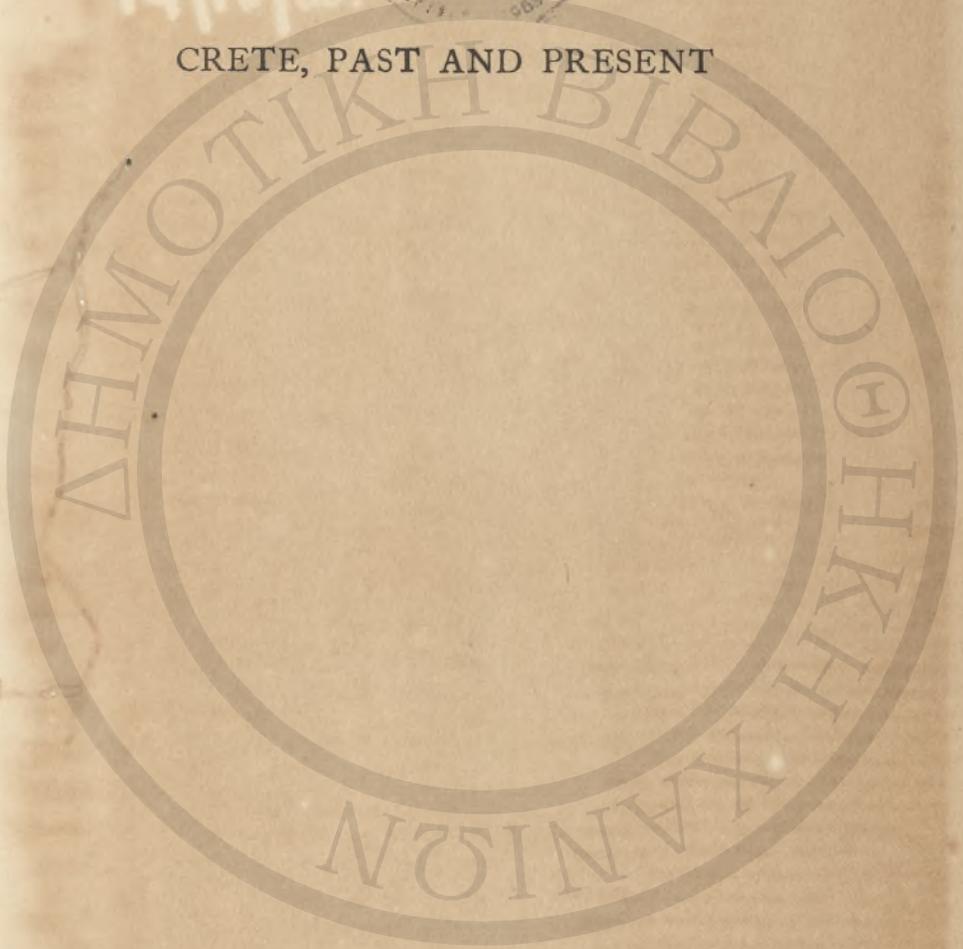


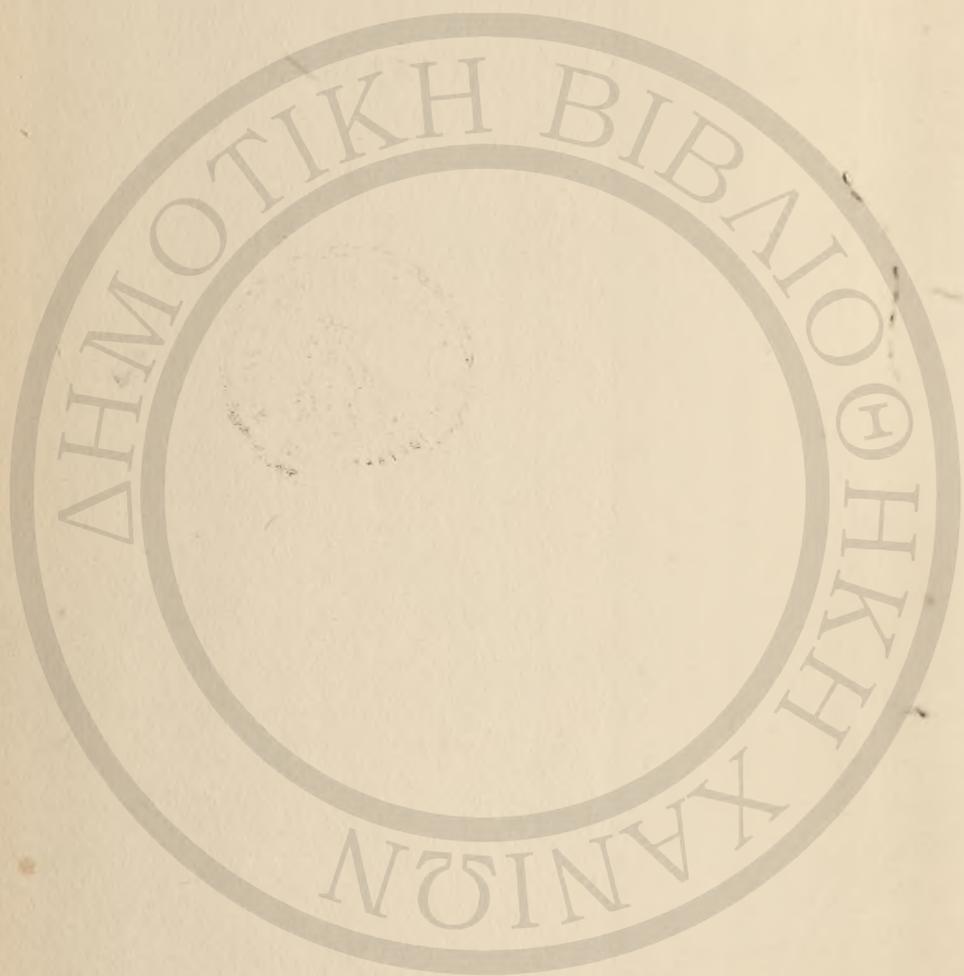
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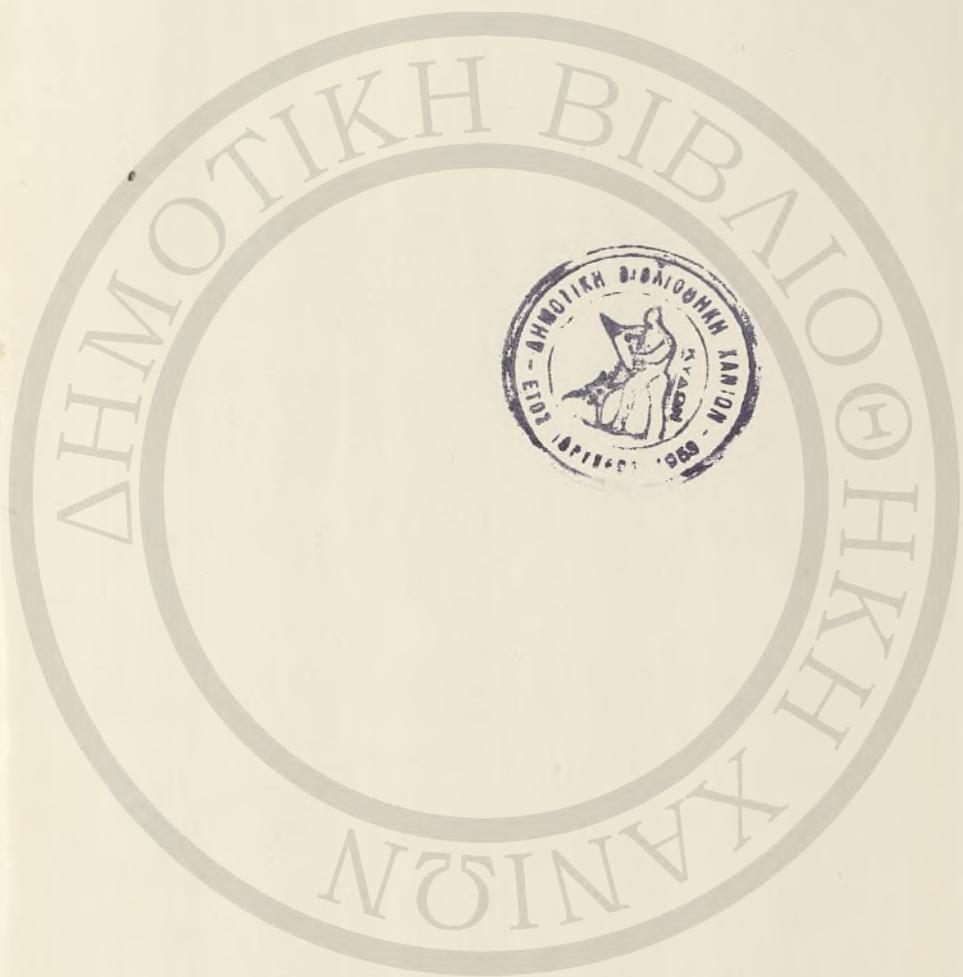
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CRETE, PAST AND PRESENT









THE OLD VENETIAN AND THE NEW PORT OF CANDIA, WITH THE IMPERIAL AIRWAYS  
M.Y. "IMPERIA" IN THE FOREGROUND.

# CRETE, PAST AND PRESENT



BY

M. N. ELLIADI

(British Vice-Consul at Candia)

ΔΗΜΟΤΙΚΗ ΒΙΒΛΙΟΘΗΚΗ

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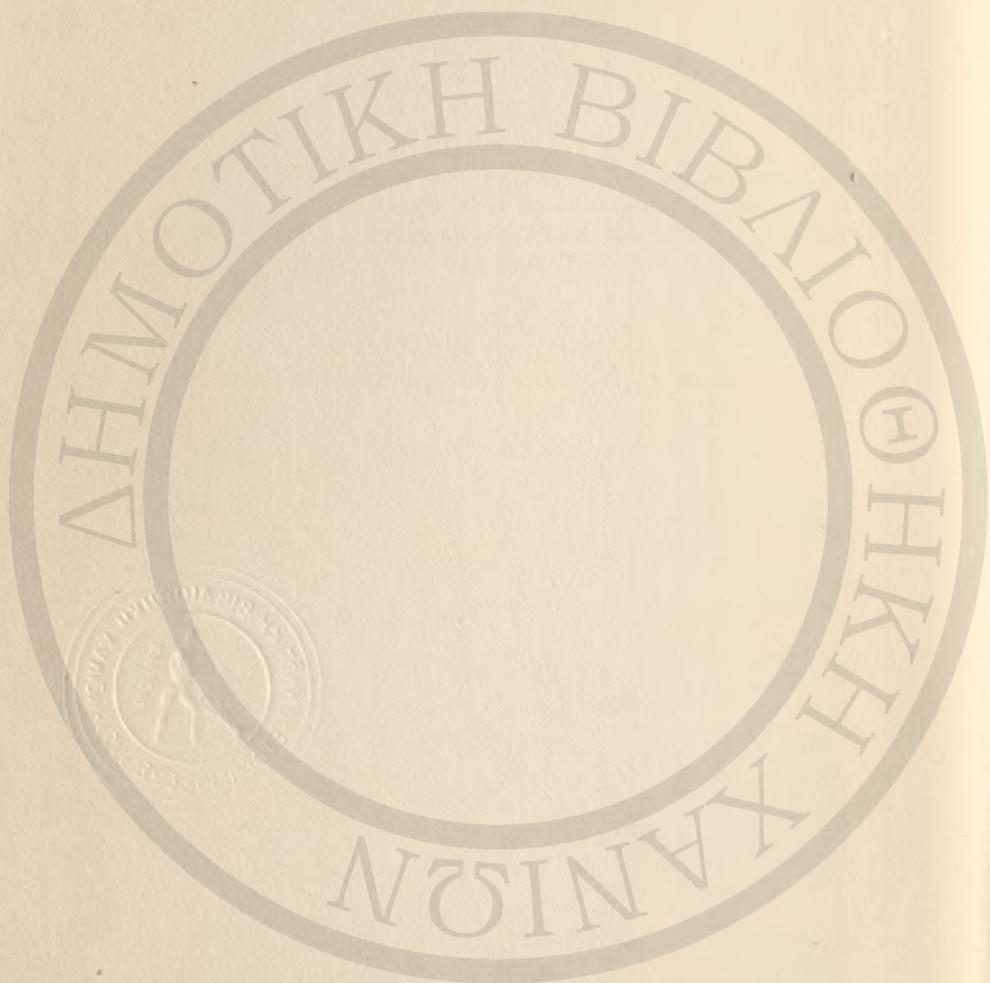
With additional chapters by SIR ARTHUR EVANS, D.Litt., F.R.S.,  
F.S.A.; GEO. P. BAKER, F.R.H.S.; P. L. GIUSEPPI, M.D.,  
F.R.C.S., and a Guide to the Candia Museum, by PROFESSOR  
STEPH. XANTHOUDIDES (late Director).

ILLUSTRATED

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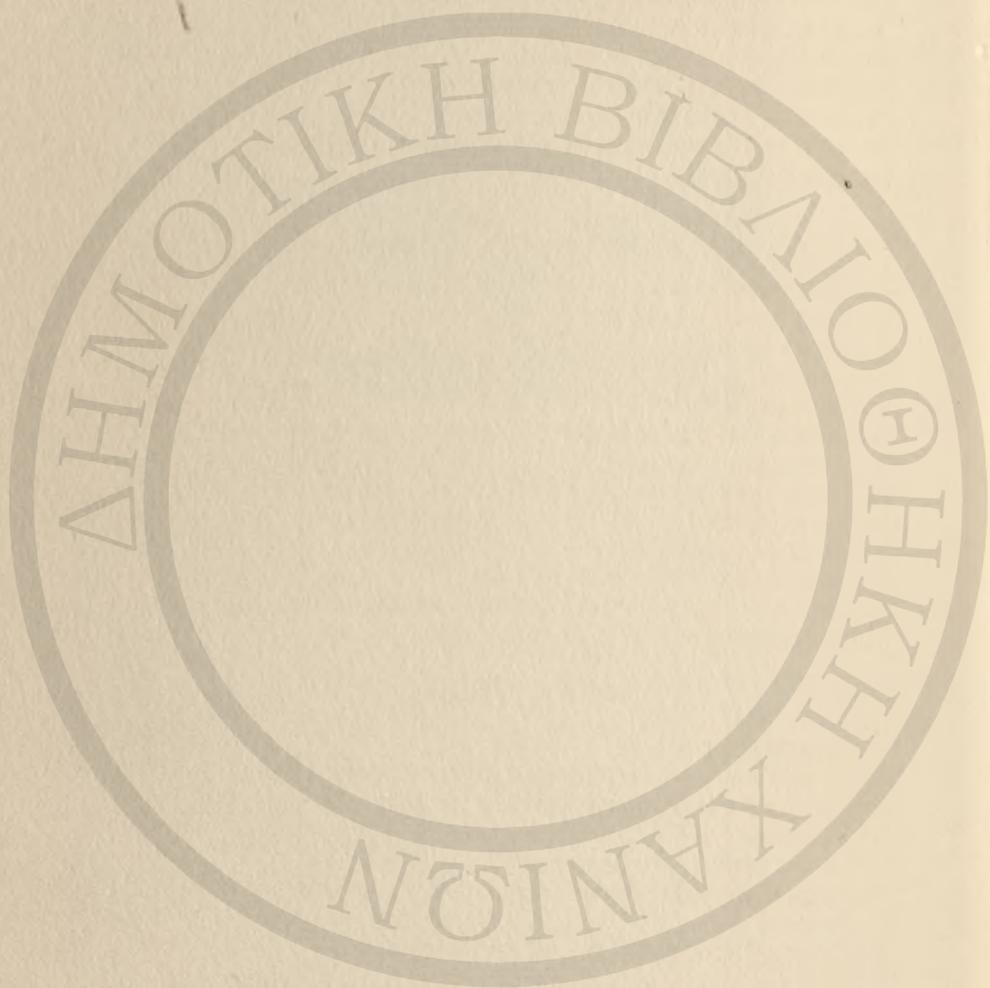
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TO  
LADY CROSFIELD  
BORN ON THE CLASSICAL SHORE OF IONIA  
SHE REMINDS ONE OF A LIVING CARYATID  
OF THE SMYRNA PANTHEON  
*and*  
TO  
T. D. D.  
WHO SUGGESTED ITS PUBLICATION  
THIS WORK IS RESPECTFULLY DEDICATED





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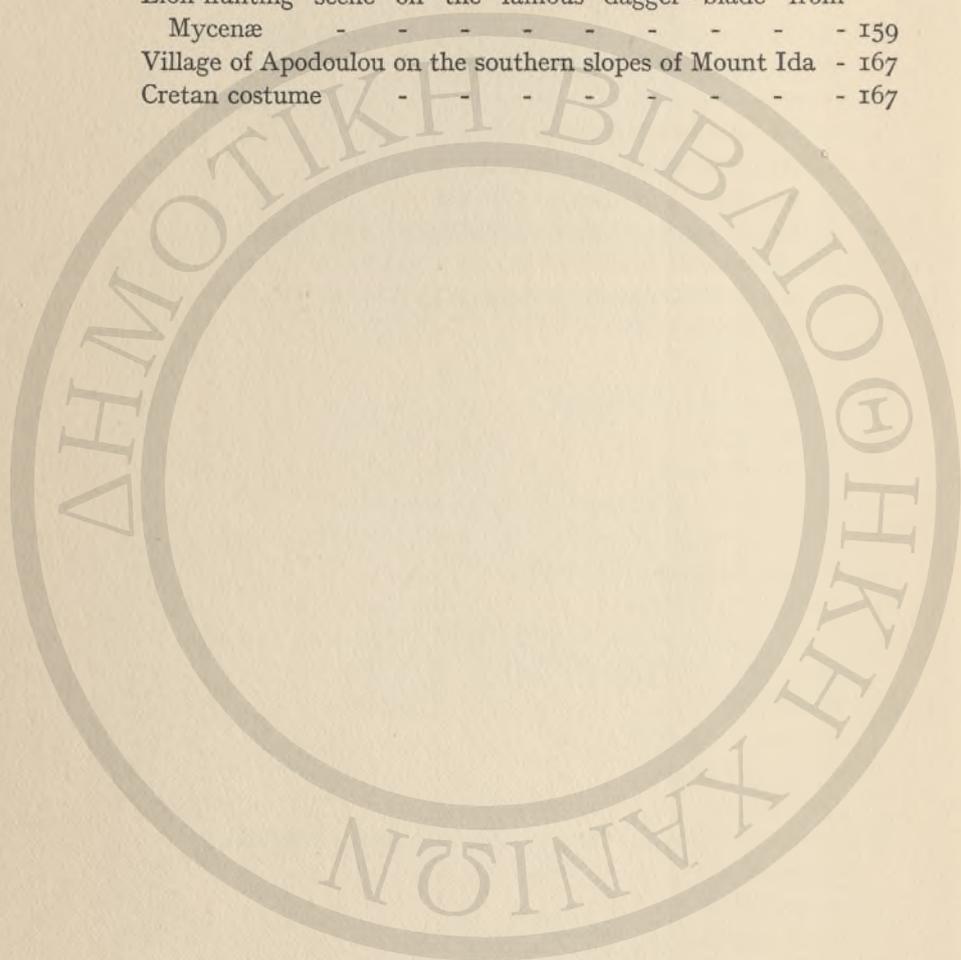
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A FRIEND holding an important position pointed out to me that a book giving in brief a general description of the Island, its antiquities, customs, and so on, would render good service to the yearly-increasing number of visitors to Crete. He suggested that, if my leisure permitted it, I should take up its publication myself.

I have undertaken this, while confessing that my archæological knowledge is of the poorest, and that I am indebted for most of the information on the subject to many learned friends, such as

SIR ARTHUR EVANS, D.Litt., F.R.S., F.S.A., for the following: "The Magic Clue of a Royal Signet Ring" and "A High Priest's House."

DR. HATZIDAKIS, founder of the Candia Museum, for various notes on the "Sacred Caves," and on research in Crete by foreign archæological schools.

MR. J. D. S. PENDLEBURY, Curator, for his notes regarding Knossos and the Museum.

MR. SP. MARINATOS, Director of the Candia Museum, for archæological notes, and his article on "Sport in Ancient Crete."

MR. GEO. P. BAKER, F.R.H.S., for his chapter, "A Plant Collector in Crete."

DR. P. L. GIUSEPPI, M.D., F.R.C.S., for "Impressions on Crete."

DR. KOKEVIS, Technical Adviser to the Bank of Agriculture, for his contribution to the chapter "Agriculture, 2,000 B.C. to A.D. 1932."

MR. D. KYRIAKOS, C.E., "Architecture in Crete."

DR. J. P. PASSIAS, LL.D., for his article on "Prehistoric Laws of Crete."

I am also greatly indebted to a good friend whom I specially esteem for his encyclopædic knowledge, and who is thoroughly acquainted with Crete, for his valuable suggestions, as also for his encouraging remark that "this book should prove most useful and interesting, and should serve

as an introduction to the soul of the Cretan, who is a fine fellow."

Mr. John Mourello, author of the " *Ιστορία τῆς Κρήτης* " (*History of Crete*), to whom I am indebted for his contribution concerning the history of Crete. After having read my manuscripts, he returned them with the following letter : " I must admit that, on taking up your manuscripts, I never thought I should have come across such a masterpiece. It is remarkable how, in such a relatively small volume, you succeed in condensing so much material, and in a few pages give a vivid picture of a country whose civilisation goes back so far as five thousand years through calm and storm. Your research into the smallest details referring to each subject, obtained from the best sources, may be considered in itself an inspiration, and consequently whoever reads this book, whether he be a man of science or a business man, cannot but be impressed in such a way as to be called to this Island to see and study its wonders. For all this you merit the gratitude of Crete, not to say that of the whole nation."

M. N. E.

## II

### THE MODERN CRETAN

BEFORE proceeding with any detailed descriptions, the most important point is to enlighten visitors with respect to the character, customs, and hospitality of the inhabitants, so as to dissipate wrong impressions which visitors may have formed before their arrival. As regards honesty, taking into consideration the unfailing theory that a manly person is generally honest, one comes to the conclusion that as history refers to the Cretans as an heroic race, who always fought bravely in the cause of liberty and the honour of their home, it is only natural that the Cretan should be considered honest.

As regards the intelligence of the Cretan peasant, no better proof can be given than the existence of so many lawyers, medical practitioners, merchants and others, who have established a reputation both in their own country and elsewhere, although in their youth they were brought up at the plough. What is more characteristic than the lad, say, under fourteen years of age, who is entrusted by his parents with a load of oil, wine, or other produce, which he brings safely into town and disposes of at the current market prices, superintending the weighing, ensuring the correct payment, and afterwards buying the necessary provisions and other articles required, not only for his own home but most likely also for others, returning home and giving an exact account of his dealings without fear of being accused of carelessness or incapacity?

As regards the hospitality of the Cretan, mention of which is made in different parts of this work, visitors always speak of it in high terms. This hospitality goes so far that, on many occasions, strangers have not only had their board and lodgings free during their stay in a monastery or private house, but have even been provided with mules to proceed on their journey, and this with strict injunctions to the muleteer not to accept any payment or tip.

As regards gratitude, the Cretan is not behind in acknowledging a good action, as was amply demonstrated during

the Greek Centenary Celebrations in 1930, during which pro-British demonstrations were much in evidence, while enthusiastic expressions of thankfulness were expressed towards the British nation for its part in freeing the Island of its yoke. A telegram from the Mayor of Candia to the Minister for Foreign Affairs, London, rightly expressed the sentiments of the population of Candia in the following words :

“ On occasion panegyric centenary celebrations to-day population of Candia in grateful remembrance feelingly commemorate heroic British whose glorious death secured Crete her liberty.”

During these celebrations, many speeches were made by notable personages in the same spirit.

Notwithstanding the fertility, productiveness, and excellent climate of Crete, which Hippocrates himself commends, many Cretans have left the Island to seek their fortune abroad, especially in the United States, Egypt and East Africa.

### III

#### DESCRIPTION OF THE ISLAND

THE Island of Crete is no less beautiful and important than its history ; it has Candia as its most interesting town, not only as regards archæology but also as a commercial centre. The founders of this town evidently had this in mind, as history refers to its importance in ages gone by. On first approaching the Island by steamer, the grandeur of its outlines is somewhat marred by the apparent bareness of the soil ; but on closer approach, the beautiful olive groves and verdant vineyards and fields disclose themselves to sight, while a drive into the interior will show that the Island, which was always foremost in warfare, is far from being backward in times of peace.

Apart from its archæological interest, its flora and interesting scenery, there are not many attractions for the casual traveller accustomed to seaside and other fashionable resorts. On the other hand, its natural beauties, its undeveloped condition, and the interesting customs of the countryfolk, render it very attractive to lovers of Nature.

According to history, this town was, in the Byzantine epoch, called *Castrum* and also *Handax*, after which it was known as *Meghalo Kastro* (large fortress), in order to distinguish it from other fortified towns. This name is still used in the Admiralty charts. Ultimately came its present form, *Candia*, or *Heraklion* in Greek.

The Island of Crete is the third in size in the Mediterranean. It is bounded on the north by the Cretan and on the south by the Libyan Sea. The population amounts to over 400,000, while that of the town of *Candia*, according to the last census, amounts to 40,000, of which 37,500 are Orthodox Greeks. During the Venetian rule there was a large number of Jews, which had greatly diminished during the Turkish occupation, to die out almost completely at the present day.

The industries are not worth mentioning. With respect to the development of trade, great importance is attached to the future of the new harbour of *Candia*. This harbour, lately completed by the firm of Sir Robert MacAlpine and Sons,

under the able management of Major W. de Lacy, is the principal commercial port of the Island. According to statistics, it is the sixth in importance in Greece, and is now considered one of the best in the Mediterranean ; owing to its geographical position, it is bound to play an important part in the future.

The new harbour is really an extension, beyond the old Castle, of the small Venetian port, and a feature which attracts the attention of a stranger whilst disembarking is the marble reliefs, representing the Lion of St. Mark, the distinctive sign of the Venetian dominion. These and other signs of the Venetian occupation are visible on the old fortification wall and other ancient buildings in the town. It is highly praiseworthy that the Government has declared all such buildings as of archæological value, so as to ensure their preservation.

The completion of the port has had a remarkable effect on the influx of visitors to Candia, for the number is yearly increasing. In former years it was problematical whether the wild waves on this open roadstead on the one hand, and the almost continuous political troubles on the other, would allow anyone to effect a landing. In the case of private vessels and yachts, these had often to anchor at the Island of Standia, seven miles distant from Candia, and there await calm weather to enable their passengers to land in Candia. These difficulties, thanks to the new harbour, are relegated to history, and vessels of considerable size can now enter and lie in the harbour in perfect safety.

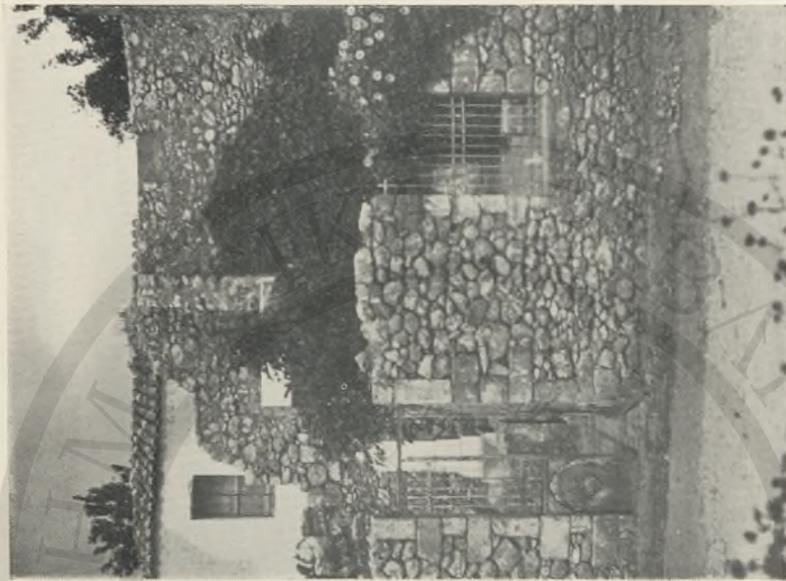
The climate of Crete is considered one of the best in the Mediterranean ; ancient writers refer to it, recommending a stay in the Island to invalids. During the months of January and February it is seldom that the sun is hidden for more than two or three days at a time. The mean temperature in the shade during winter is 7 to 8 degrees Centigrade and that in summer 16 to 30, the yearly average rainfall being 500 mm.

Anyone coming to Crete for the purpose of visiting and studying the antiquities would gain a good deal by remaining a few days in order to learn the customs of the present day, which have a character of their own, especially amongst the peasantry. At the same time they could study the difference





THE CRETAN CHIEFTAN CAPETAN GIACOUMIDAKIS  
SURNAMED TALUS OWING TO HIS FLEETNESS OF  
FOOT.



THE REMAINS OF THE HOUSE IN WHICH MR.  
VENIZELOS WAS BORN IN THE VILLAGE  
OF MOURNIES NEAR CANEA.

between the times when it was impossible to land on this Island and the present day. Mythology refers to the giant Talus, who was deputed by the gods as guardian of Crete. He was so swift as to be able to go over all the Island many times during the day ; but as everything in this world comes to an end, so it was with Talus, who was poisoned by Medea, to enable the Argonauts to land in Crete.

At first sight Candia, like many another place, presents the appearance of a town with wide streets and imposing buildings. For this reason the main street, leading from the landing-place to the centre of the town, containing the principal hotels and bank buildings, has acquired for itself the pseudonym of " Street of Deception," since a visit to the interior of the town reveals an intricate maze of crooked and narrow lanes, in some cases so narrow that it is possible to shake hands with the neighbour opposite to your window.

In spite of the fact that Crete is the birthplace of the Greek Prime Minister, Venizelos, and two other Ministers besides, the Island has been much neglected in many respects, especially as regards communication with the interior. This must undoubtedly be attributed to the fact that these gentlemen do not wish people to think that they show undue partiality for their place of birth over other places.

This reproach is now being removed, and the last few years have seen a great extension in road-making activity. The central district of Candia is already served by a network of roads which extends up to the foot of the mountains, and in a few years the entire length of the great northern road, from Canea in the west to Sitia in the east, will be open for motor traffic. In 1932, the amount of metalled roads open for traffic compared favourably with other parts of Greece in relation to the total.

For this improvement the great increase in the use of the motor car is mainly responsible. There are now in Candia alone about two hundred cars plying for hire at reasonable rates. Twenty years ago there was no such thing as a car to be seen in the Island.

The Island of Crete is rendered very interesting through her important connection with ancient civilisation, one of the chief points being the different languages or dialects spoken

in her hundred towns, for each of which towns mythology has a reference.

For instance, on paying a visit to Knossos, you will be shown Queen Pasiphæ's apartments, not far from those of King Minos ; these cannot but remind the visitor of the Queen's amours with a fine bull. This bull was of remarkable beauty, as may be seen by many representations of it in the Museum and elsewhere. The question arose how Queen Pasiphæ could secure his affections. It is said that she succeeded by having a dummy cow constructed, in which she concealed herself, giving rise to the birth of the Minotaur, the monster which King Minos appointed as guardian of the labyrinth. Not being a goddess, Pasiphæ acted in this manner as she had not the power of changing herself into an animal, as had Zeus, who became a cuckoo in order to secure Hera's love, or an eagle to visit Ganymedes, or a golden shower to approach Danæ, of whom he was enamoured.

Crete was the birthplace of Zeus, who was the son of Kronos and Rhea ; on his birth he would have been eaten by his father like his other children for fear of their dethroning him. Rhea, however, to save her child, made Kronos swallow a stone and sent the child away to be brought up by the nymph Amalthæ. This is the most ancient legend in Crete, and from it commences the history of the dynasty of the " Priest-King Minos."

The famous remains of Knossos and other Cretan antiquities demonstrate the beautiful art of those times and, in general, the civilisation also ; they oblige a visitor to form a comparison with to-day's descendants of the Priest-King Minos, who no doubt will be found backward as regards art, as manifested by the dwellings of the countryfolk. But as regards hospitality, one will find them true descendants of Zeus, who was considered the patron god of that virtue.

## IV

### POETICAL TENDENCY OF THE CRETANS

THERE probably does not exist elsewhere a people with so much talent for poetry, and such readiness in extemporising as to keep up a dialogue in rhyme. As such, the Cretans can well claim to be the descendants of Homer, or, if such be not the case, they are undoubtedly those of Epimenides, one of the seven wise men and poets of Greece, contemporary with Solon, born at Knossos or Phæstos, and of Thalita, the famous singer who, with his songs, moved the gods to avert evil.

Their poetry is distinguished for its symmetry and harmony. This is noticeable during gatherings, such as dances, weddings and christenings, when one of the guests will start a rhyme, which is at once taken up by another person, and so on by the rest of the assembly in succession. Very often this is a pretext on the part of some young man for extolling the graces of one or other of the young girls present. As a rule, the girl replies, blushing, with a few modest words, the continuation being taken up by the relatives of both parties, with the result that a marriage is often arranged before the gathering disperses.

Is this poetical tendency to be attributed only to hereditary talent, or to other causes? It may be due to the influence of their beautiful wild scenery, the fragrant flowers and herbs, the bright sky, the clear gurgling waters, the browsing sheep, the shepherd's flute, or perhaps a maiden's song echoed back from the hills, where the village church bell calls the faithful to prayer, to thank Providence for the crust of bread, dipped in the sparkling waters of the brook close by, and eaten with greater relish than the millionaire's banquet, held behind massive iron gates.

It is a question whether anyone would give preference to the ceremonial banquet rather than the romantic life offered by Mother Nature, which gladdens the heart of man and makes him forget life's worries.

To such surroundings may be attributed the following idyl which happened some years ago. A good friend of mine, a well-known archæologist, poet, idealist, and a descendant

of the Hellenes of old, as his name Stilpon shows, visited a romantic village. Whilst sitting under the shade of a fine plane tree, composing a poem inspired by his surroundings, he noticed a young village girl, dressed in her picturesque costume, carrying a pitcher to fill at the spring close by. Subconsciously he followed her and stopped before the fountain. A glance revealed to him two things: first, the natural and uncommon beauty of the girl, then the hollow formed on the marble slab by the drops of water continually falling upon it, reminding him how transitory things are in this world. He lost no time in presenting himself to her parents, asking her in marriage. Naturally this seemed as a dream to these simple and poor country folk.

The marriage duly took place, and was blessed by a numerous family. The first-born, a boy, was given the beautiful Greek name Pluto. They are all happy and flourishing, and it is to be hoped that time will treat them kindly, and not have the same effect on the woman's beauty as the drops of water had on the stone where first she met her predestined husband. It may be of interest to state that the best man at the wedding was also another well-known archaeologist.

The beauties of Nature may have inspired the Minoans in the execution of their works of art, which are admired for their beauty and artistic value by civilised people who come to Crete to pay a tribute to the land to which the world owes so much of its civilisation, and to wonder how, in those remote times, such work could be carried out successfully without the mechanical, scientific, and other means which we have at our disposal to-day.

To give an idea of the rhymes mentioned, I append a few specimens, as also that of the music which generally accompanies them. In these rhymes the Cretan, singing with the freedom of a bird, spontaneously shows his feelings, life, love, hatred, activity, peculiarities, irony, and so on. A study of some of these verses will give a key to the psychology of the Cretan.

Unfortunately, since the war, this custom, like many others, is slowly disappearing, and it is to be feared that with the advance of civilisation it will soon be lost altogether.





CRETAN DANCE TO THE ACCOMPANIMENT OF THE LYRA.

Πάντα ψηλά στέκ' ἢ κορφὴ ἄν εἶν' καὶ χιονισμένη  
τό βράχο δέρν' ἢ θάλασσα μά πάντα βράχος μένει.

Μέ τό σιγὸ σιγὸ νερό φυτρώνει τό ραδίκιο  
κί ἀγάλι ἀγάλια βρίσκεται τοῦ καθενός τό δίκη.

Ἔλα τοῦ κόσμου μάτια ὅλα χωρίς θεμέλια  
ῶρες μου φέρνουν δάκρυα ῶρες μου φέρνουν γέλοια.

Ἄχερα ρίχνω στό γυαλό βαρά ναι καὶ βουλοῦνε  
κί ἄλλοι μολύβια ρίχνουνε πουλιά ναι καὶ πετοῦνε.

Μή μου πολυψηλώνεσαι γιατί ψηλή δέν εἶσαι  
καὶ τό χωριό σου ναι κοντά καὶ ξέρω τίνος εἶσαι.

Τό φουστανάκι ποῦ φορεῖς πόσο ἔχει ἢ ἀγορά του  
νά δώσω γώ τήν ἀγορά νά πάρω τήν κερά του.

Τρία ναι τά καπρίτσια σου ποῦ μούχεις καμωμένα  
κί ὅταν τά κάνης τέσσαρα δέν εἶσαι πλεῖο γιά μένα.

Ἐ κόσμος εἶναι μάτια μου σφαῖρα ναι καὶ γυρίζει  
κί ἄλλους ψηλά ψηλά πετᾶ κί ἄλλους βαθεῖα γκρεμίζει.

Μήν κάμης μή σου κάνουμε μήν πῆς νά μήν σοῦ ποῦνε  
σέ ξένες πόρτες κουρκουνᾶς καὶ ἢ δικές σου σποῦνε.

Γύρισε δές μέ μιὰ ματιᾶ, ἄς εἶναι καὶ μέ πάθος  
ἄνθρωπος ἤμουνα κί ἐγώ κί ἔπεσα σ' ἓνα λάθος.

Ἐ κόσμος μέ κατηγορεῖ, χωρίς νά ξέρη λει  
νά ἤξερε τόν πόνο μου μαζί μου θέ νά κλαίη.

Εἶναι καρδιές ποῦ χαίρονται εἶναι καρδιές ποῦ κλαῖνε  
εἶναι καρδιές ὅπου πονοῦν κί ἀνθρώπου δέν τό λένε.

A stranger may know the Cretan more or less from history, but I have given a specimen of verses and music because, in these and in their dances, the Cretan character is reflected. There are verses which exalt the warrior, others show the lover's feelings, such as love, hatred or pain, inspired by the beauties of Nature. The graceful and rhythmic movements, alternately slow, quick or sudden, of the Cretan dance demonstrate his warlike and manly bearing, or in the woman her grace and modesty. In olden times, and probably still now in some of the mountain districts, the men wore their

weapons during the Pyrrhic dance. The Cretans are specially proud of these, their national dances.

Whilst on the subject of music, and the musical tendency of the Cretans, I do not think it out of place to mention the following fact. Miss Rena Kyriakou of Candia, when fifteen, gained the first prize for music at the Paris Conservatoire. Her musical talent manifested itself at the age of four, when, after returning home one evening from church and lying in bed for some time, she got up in the middle of the night, sat at the piano and reproduced to the best of her ability the harmonious service and ringing of the church bells, to the great surprise of her parents, who were awakened from their sleep. The child was so impressed that she continued to imitate and reproduce on the piano all sorts of sound, such as wind, rain, waves, which might suggest harmony. Her talent developed rapidly until she started composing. Her playing on the piano attracted the attention of Lady Crosfield, who interested Mrs. Venizelos on the child's behalf, and she undertook her musical education with the result already mentioned.

Allegro Moderato.

Canto

"I - - vra vai - da ku - tou to - va o  
 yi vov tai - ho lo - gia kat

ξέ νος μέ - τή - ξέ - νη πὰ  
φι λοι ρπι - στε - μέ νοι.

*Translation* What? What is this?  
The stranger and the foreign lass  
Have patched it up  
And have become bosom friends.

Canto  
Μήν - το νε - κλαίς τόν α ε το ο -  
γο τόν κλαίτ' ε - να κου - λτ ο -  
πού κε - τὰ οντε βρέχη Μο -  
κου φτε - ρά δέν ξ χει.

*Translation* Weep not for the eagle  
who must fly in the rain;  
Keep your tears for a bird  
that has no wings.

## CRETE, PAST AND PRESENT

Canto

ἦ - λά - τή χι ζεις τή - φω - ληά καί  
 θά - σου φά - γη τό - που - λί καί

χα - μη - λώ νει ὁ κλω νοσ καί  
 θά σου ρεῖ νη ὁ πό νοσ.

*Translation* You build your nest on high,  
 But the branch bends down ;  
 Away the bird will fly.  
 'Tis pain alone will stay.





J. MOURELLO (AUTHOR OF "Ιστορία της Κρήτης")

## HISTORY OF CRETE

"THE Island of the Blessed," as the ancients called Crete, owing to its excellent climate and its geographical position, has probably the most tragic history of any amongst the various islands and coast towns in the Mediterranean.

From remote times, Crete suffered from many invasions by different people, as has been proved by the archæologist's spade, without, however, giving any indication as to the origin of these invaders. The first apparent civilisation of Crete appears to date as far back as the early Minoan period, 3200-2200 B.C., and seems to have been brought to Crete by some unknown people from the East, who in turn attracted the attention of others that invaded the Island from time to time.

Notwithstanding the necessity for the ancient Cretans to be in readiness to protect their home, it appears that they were anything but warriors, as is proved by objects such as vases, the figures on which point to anything but a warlike spirit. They have no sculpture or painting whatsoever representing scenes of combat; on the contrary, all indicate a peaceful and civilised people very much in advance of their time. It is most likely that this was the cause of their subsequent destruction by various unknown races. The first record in history referring to a war was that of the invasion of Sicily by the Cretans, which resulted in the complete defeat of Minos.

Later the Cretans appear in the Trojan war, in which they took part with eighty ships, under the leadership of Idomeneus, son of Deucalion and grandson of Minos.

The archæological spade adds to-day a new chapter to the Cretan prehistory, by which we learn that the "Philistines" (Cretans) had also been invaders and settlers, the same spade having brought to light vases with representations of Philistines fighting against Egyptians.

The Cretans took no part in the Persian wars, in which the Hellenes organised their famous defence against the Persians.

It is only from the Macedonian period that the Cretans

appear as allies of foreign peoples. From this period onwards the Cretans appear as paid archers and slingers, and as men with full military organisation, due to the invasion and settlement in Crete of the Dorians, a people lacking the civilisation of the Cretans and devoted solely to warfare.

The civil wars between the larger Cretan towns, and their consequent destruction, weakened the enthusiasm and the unity of the Cretans; this resulted in the occupation of Crete by Quintus Metellus in 69 B.C., notwithstanding the heroic resistance of Lasthenes and Panares.

About A.D. 330, Crete fell into the hands of Byzantium, and here commences the first Byzantine period which lasted till 823, during which year the Moorish chieftain, Abou Hafs Omar, from Spain, profiting by the disputes amongst the Byzantines, occupied Crete and strongly fortified the town of Candia, which he named Rabd-el-Kandak, afterwards converted to Handax. Under Romanus II, General Nikephoros Phocas, with a strong fleet and army, occupied Handax (Candia) in 961 and within a short time conquered the whole of Crete.

After the fall of Constantinople in 1204, and the demoralisation of all the Byzantine forces, the Genoese pirates took the Island. Boniface, King of Thessalonica, to whom the Island had been ceded, sold it for ten thousand silver marks to the Venetians. Immediately afterwards the Count of Malta, Pescatore, spurred on the one side by the Genoese and helped on the other by the Cretans, captured Crete from the Venetians. Continuous attacks against the Genoese closed with the definite cession of Crete to Venice, which held the Island from 1212 till 1669, when the Turks definitely occupied it.

On September 27th, 1669, the strongest fortress in Candia, the Venetian castle at the entrance of the old harbour, surrendered to the Turkish forces under the Vizir Ahmed Kiup-ruli, who was an excellent leader and also a just and far-seeing man. He hoisted the Crescent in place of Saint Mark's Lion. The defeated gave up the keys of the town, which numbered in all eighty, on a silver salver. Immediately after this ceremony, the Vizir went to the church of Saint Andrew, accompanied by his staff, offered thanks to Allah, and con-

verted the church into a mosque, as also all other Christian churches, with the exception of two, which were bought by a rich Greek for the sum of three thousand louis-d'or, and a third one sold to an Armenian for one thousand five hundred dollars.

According to Dapper<sup>1</sup>, in his great work published thirty-three years after the siege, the Venetians had 30,000 killed and wounded, while the Turkish loss was 120,000.

The Venetians exploded 1,163 mines, expended 50,000 tons of powder, and threw 48,170 bombs of all sizes, from 50- to 120-pound weight, besides 100,960 grenades of brass and iron, and 84,870 of glass, firing also 276,743 cannon-balls of different sizes.

There is no information concerning the expenditure of ammunition by the Turks, but against the Sabbionera and St. Andrea Bastions they erected batteries mounting fifty guns, capable of throwing shot from 50- to 100-pound weight. In all there were fifty-six assaults by the Turks, while the Venetians made eighty-six sorties. The gallant defenders, under the Captain-General Fran. Morosini (who succeeded the noble Cornaro in the spring of 1669, after his death from the bursting of a shell), retired to their ships and country with honour. The good faith observed by the Vizir during the twelve days granted for their embarkation, and the attention and respect shown by him towards Morosini at his departure, were equally honourable to the infidel victor.

The fall of Candia was celebrated in Constantinople with great rejoicings, the Island of Crete being considered the jewel of the Mediterranean.

During the Turkish period, which lasted till 1898, the sufferings of the Cretans were indescribable.

During all the periods of the occupation of Crete by the various invaders—Romans, Moors, Genoese, Venetians, and Turks—the Cretan people fought and suffered martyrdom unequalled by any other conquered people. But the height of suffering was reached during the Turkish occupation, as the conqueror was unable to leave a military force in the Island to enforce the law, but succeeded in his object by converting some of the Cretans themselves to Islam, thus divid-

<sup>1</sup> *Travels and Researches in Crete*, by Captain Spratt, R.N., 1865.

ing the inhabitants into two classes, tyrants and victims, having the same language, the same origin, morals and customs. The first renegades were the Venetians or Veneto-Cretans, feudal chiefs and landowners, who hastened to change their religion in order to help the conqueror, for the sake of securing their own power and riches.

Notwithstanding all these unfavourable conditions of life, the Cretans did not cease their struggle for their freedom. After the insurrection in 1742, which until recently was unknown to history, another insurrection took place in 1770, under the famous Sphakiot leader, J. Vlachos-Daskaloyanni, who was misled by the Russian brothers Orloff to make an unsuccessful and premature move, with the result that it was crushed with great bloodshed, and, worse still, with the loss of the privileges held by the heroic district of Sphakia.

No mention is made in history of any organised insurrection between the years 1770 and 1821, except by the famous Hainides, like the "klephtes" and "armed mountaineers" of the Greek mainland, who continually harassed the Turk with the courage inherited from their ancestral archers and slingers. Any Turkish cruelty was instantly avenged by the Hainides, who had taken refuge in the mountains in the most inaccessible positions.

During the 1821 revolution, the Cretans rose as one man from one end of the Island to the other, fifty-four days after the rising in the Greek mainland, this delay being due to their being unprovided with arms and munitions.

On May 20th, 1821, they rose in revolt with only 1,401 muskets, a most insignificant number for a body of some thirty thousand warriors. This revolt lasted ten years, during which the privations and loss of life reduced the Cretan Christian population by one-half. This result was rendered still more tragic as the survivors continued to be slaves under the same tyrant, with only very slight modification in their conditions of life, through the Island being ceded by Turkey to the Egyptian Satrap, Mohamet Ali, for a period of ten years.

Even though the result of this insurrection had no direct effect in obtaining liberty for the Cretans, it had the result of

weakening the Egyptian forces in the Peloponnesus, by causing an important force to be maintained in Crete. If this had not occurred, the fate of Greece itself might have been quite different at a time when philhellenism had not yet spread over Europe.

Crete refused to bear the Turkish yoke, and a new revolutionary attempt took place in 1833, in the shape of an unarmed demonstration at Mournies, near Canea, the result of which was the hanging of fifty notables by the Albano-Egyptian Governor, Mustafa Pasha.

In 1841 another attempt under the chieftain Chereti failed, owing to the lack of serious assistance from outside.

After seventeen years the Cretans, now more experienced, rose again and succeeded in securing the terms of the 1854 Paris-Hati Houmayoum Treaty, which granted them privileges concerning religion and rights.

In 1866 a serious rising again took place and lasted till the beginning of 1869, ending only in the Cretans obtaining a kind of autonomy which, however, from the very first proved to have been granted in anything but good faith.

Many years had not passed before a fresh revolution took place—in 1878—ending in the treaty of Halepa, which proved more fruitful in privileges, thanks to the Russo-Turkish war which was being waged at the time. This treaty, however, was accepted by the Cretans as a provisional measure, their sole aim being annexation to Greece.

After a few years, owing to the way their privileges were being trodden upon by the Turk, the Cretans rose again in 1889; but, lacking arms and munitions, and being pressed by a large force of troops under Sakir Pasha, they were obliged to give in, obtaining small privileges, which, however, did not benefit them owing to the continual unsettled state of things in the Island.

September 1895 found Crete in a fresh war, which ended in 1896; this time they succeeded in obtaining more favourable terms, which displeased the Mahomedan Cretan chieftains.

Notwithstanding the hopes on the part of the Great Powers that the situation was now stabilised, the Christians foresaw that this state of affairs could not last; in fact, they were obliged to rise again in January 1897. The Cretans were

well organised and assisted by Colonel Vassos, who landed in Crete at the head of a division of the Greek army, and occupied the Island in the name of King George I. Through the interference of the Powers, the Greek division was compelled to withdraw from the Island after the close of the Turko-Greek war of 1897.

After this, things in Crete remained at a standstill, thanks to the hopes given by the great Powers that a favourable decision would be reached concerning the Island.

The massacre of the Christians in Candia on August 25th, 1898, and that of eighteen British soldiers forming part of the force occupying Candia, was the chief cause of the settlement of the Cretan question—the evacuation of Crete by the Turkish army, and the appointment of Prince George of Greece as High Commissioner of Crete.

The tragic coincidence of the blood of eighteen heroic Englishmen being shed along with that of the Cretans, for the freedom of the Island, has strengthened the ties of gratitude of the Cretans towards the noble British nation—sacred ties which, for ages to come, will remain impressed on the heart of the long-suffering Cretan.

During 1906, owing to internal disturbances, and after the rising under Venizelos at Therisso, Prince George was recalled, being replaced by Alex. Zaimis. Following the annexation of Eastern Roumelia to Bulgaria, and Bosnia and Herzegovina to Austria, Crete obtained at last its annexation to its mother country, Greece.

During the Balkan war, this annexation was confirmed, and on October 25th, 1912, Stephanos Dragoumis was appointed as the first Governor-General of Crete. His first act was the lowering of the only Turkish flag still flying, on the fortress Island of Suda.

Such is the tragic history of this Island, which for centuries has been a sequence of bloody events, owing to which Crete, once so wooded and fertile, was rendered almost barren, and it is only of late years that its beautiful slopes are regaining their verdant beauty and fertility.

## VI

### INTERNATIONAL OCCUPATION—BRITISH TROOPS

THE occupation of Crete by international troops took place after the disturbances in 1897. For this purpose the Island was divided into five sectors, which were allotted as follows: The eastern or Sitia sector was occupied by the French, Lassithi by the Italians, Rethymno by the Russians, and Canea by mixed detachments, Candia by the British, under Colonel Chermiside, whose services to the Christian population during the troubles in 1897-8 will for ever remain in the memory of the inhabitants of Candia and its surrounding districts.

As to how the Powers came to the decision to occupy Crete, and the important part played by Admiral Noel, the British leader, to whom the Cretans owe so much, all this has become a matter of history.

The occupation of Candia by the British troops remains fresh in the memory of the inhabitants, and there are still some traces of their presence, such as the occasional use of an English word or phrase, the wooden barracks on the Ramparts, now occupied by the Greek troops, sports grounds, remains of the rifle-range and race-course, and last, but not least, the British Cemetery, where many brave young men who gave their lives for the Cretan cause lie at rest.

It is interesting to note the curious misunderstandings which occur in certain circumstances when a foreigner, unacquainted with the language and customs of the place, uses an interpreter who, though he may know the language, is ignorant of local expressions and customs. For the sake of variety, I will quote some instances which may amuse the reader.

In the district of Pediada, an enquiry was being held by a British officer on some criminal question. The peasant, when giving testimony, made frequent use of the word " *κοντό* " (*konto*), which in ordinary Greek means " short," and was so translated by the interpreter, to the bewilderment of the officer, who could not make head or tail of the statement. Calling another interpreter, who happened to know

the local expressions, he obtained the real meaning, "I wonder if," or, "who knows whether."

Another amusing case was when the spokesman of a committee, who presented himself to the Colonel Commanding to express their grievances on some subject, said in Greek: "Colonel, we have come to tear our clothes before you." Naturally the officer thought he had to deal with a madman, and was on the point of turning him out, when somebody explained that this Cretan expression meant "We have come to lay our grievances before you."

I will add yet another instance, which will be appreciated mostly by persons knowing ancient Greek.

Many years back, when the means of locomotion were less dangerous than they are to-day, and the best conveyance was the ever-patient and long-suffering donkey, an old foreign professor who knew the ancient language, on passing a large property, asked his donkey-driver, "To whom does this lovely 'ktima' (property) belong?" Unfortunately, "ktima" in the Cretan dialect means also a beast of burden, and naturally the man replied, "It belongs to me." Shortly afterwards, they passed a large farm, and the same question being put received the same answer as before, much to the astonishment of the professor, who was mystified that the possessor of such valuable property should remain a humble donkey-driver.

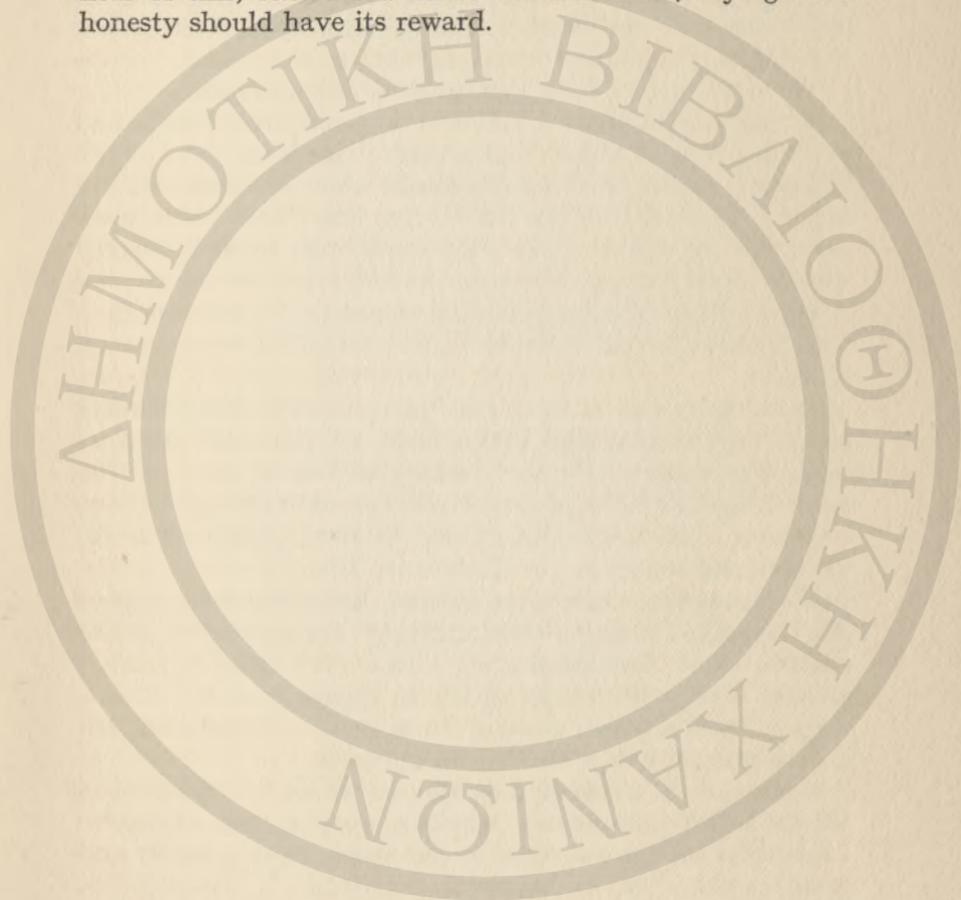
The local Press still refers on many occasions to the justice meted out by the British during their occupation of the Candia district. One often hears anecdotes referring to the matter, of which the following are a few examples.

A peasant one day found on the road a Cretan rucksack containing various articles; on his arrival in town he was honest enough to deliver this to the Chief of the Police. The official ordered him to take it back and place it exactly where he had found it, until the rightful owner should pass by and pick it up.

A person having discovered that his servant was stealing from him, he discharged her without giving notice to the police, with the result that, to the great astonishment of all, he was fined, the reason being that though he rid himself of her, she was thus allowed to continue her bad practice else-

where, whereas a good citizen should not only be a guardian of his own property, but also that of others.

A shoeblack, happening to find a purse containing a sum of money, handed it to the police, who delivered it to the rightful owner. The owner did not think of remunerating the finder, so an anonymous Englishman, who happened to hear of this, sent a reward to the shoeblack, saying that honesty should have its reward.



## VII

### EXCHANGE OF POPULATION

UNTIL 1922, the population of Candia and its district amounted to 38,000 ; after the Smyrna catastrophe and the subsequent exchange of population, 13,000 refugees have been added to the number, but as 11,000 Mussulmans left the Island, the present population is about 40,000.

If the arrival of these thousands of unfortunate refugees, who had, at a moment's notice, to abandon their homes and property in Asia Minor, was a pitiful spectacle, that of the departure of the Mussulman population from Crete was not less so, notwithstanding that these had time, and were permitted to sell or carry with them their movable property. These people, through no fault of their own, were obliged to leave the land of their birth to settle in a country which, though ethnically their own, was really quite strange to them.

The greater part of these poor people, not knowing a word of the Turkish language, are looked upon more as Christians than Mussulmans by their brethren in Asia Minor. Besides their language being that of the Cretan Christians, they expressed their sentiments of love, bravery, grief, and so on, by the same verses as the Christians. But though so similar in their customs, their dress differed materially from that of the Christians, being distinguished by the gaudiness of the colours. The Mussulmans were also very fond of strong scents, especially musk, which is appreciated to such a degree that anyone wishing to express a sweet-smelling article generally says that it smells musk.

I was deeply impressed on the eve of their departure at seeing many Mussulman families visiting the extensive cemeteries on the outskirts of the town, taking leave, and kneeling down, offering prayers to their dead. I noted also their farewell looks at their monasteries (tekés), founded by their forefathers as an asylum for the hungry, and the fresh-water fountains scattered here and there, with their inscriptions in Turkish, cut in the stone, inviting the thirsty to drink.

Another unfortunate circumstance which attended the departure of a large party of Mussulmans who had already given up their houses, and were waiting on the quay to be embarked, was the sudden springing up of a gale which caused the Turkish steamer *Umid*, which was lying at anchor in the roadstead, to drag her anchor and become a total wreck on the rocks outside the old Venetian castle.

The unfortunate people had to be housed in any available house of a Mussulman whose turn for departure had not yet arrived, and this until the arrival of another steamer some days later. One thing is in evidence to-day—the Cretans of different religions, notwithstanding the many bloody insurrections, do not bear any hatred towards each other, as might be expected, for the Christians readily acknowledge the Mussulmans' honesty and rectitude in all transactions, and express thankfulness for the slightest service rendered to them. The sentiments on the part of the Mussulmans were fully demonstrated by the hearty way in which a large party of Cretan excursionists were received on a visit to Istambul and Smyrna.

With the departure of the Mussulman population, the pulling down of minarets, and the disappearance of the extensive cemeteries, hardly any trace remains to indicate that this Island was once under Turkish rule.



PART TWO

- I. TOURISTS
- II. THE FLORA OF CRETE
- III. AGRICULTURE: 2000 B.C. TO A.D. 1932
- IV. SCHOOL OF AGRICULTURE AT MESSARA
- V. TOWNS OF CRETE
- VI. RURAL SECURITY: CATTLE-LIFTER'S VOW TO ST. GEORGE
- VII. CHURCHES
- VIII. CEMETERIES
- IX. FAITH IN THE SAINTS
- X. THE STATUS OF WOMEN IN CRETE
- XI. HOUSE AT HIERAPETRA OCCUPIED BY NAPOLEON
- XII. GREEK MONASTERIES IN CRETE



# I

## TOURISTS

As is well known, all countries are doing their utmost to develop the tourist movement. Candia owes its importance in this respect principally to the great work of Sir Arthur Evans, which not only attracts thousands of visitors, but also gives useful employment to hundreds of labourers.

Amongst the tourists of both sexes who visit Candia, it is noteworthy that the greater part are long past middle age, and one wonders how some of them, especially those of the weaker sex, are so carried away by their archæological enthusiasm as to forget the weakness attendant upon their advanced age.

This reminds me of my meeting, on a certain occasion, a very old tourist, whose age recalled that of the ruins she came to visit. This lady asked me to write something in her album, and on the spur of the moment I wrote, as far as I can remember, the following: "I am indebted to the ruins of Knossos for giving me the honour of making the acquaintance of another ruin worthy of all esteem and attention."

I returned the album with some misgivings, but was greatly relieved by her gracious smile, and her strong and hearty handshake, which seemed to say, "Beauty has faded but dignity and esteem are always in bloom."

As I am writing this, a tourist steamer has arrived with two hundred Dutch passengers, who have come to visit the famous ruins of Knossos, and at the same time to become acquainted with modern Greece. This is the first time that so large a number of Dutchmen have visited the town. In itself this would be nothing extraordinary, but, in the present case, the party is composed almost wholly of learned and scientific men, which gives greater importance to the public interest in our antiquities.

## II

### THE FLORA OF CRETE

ACCORDING to competent authorities, the flora of Crete comprises rather more than fifteen hundred species, of which about one hundred and thirty are found only in that Island. The flora resembles that of Greece and Asia Minor, as might be expected from the geographical position of Crete. Mr. Turrill, of the New Herbarium, in a recent work (*The Plant Life of the Balkan Peninsula*, Oxford 1929), calculates that over twelve hundred species are found both on the mainland and the islands of Greece and in Crete.

There can be little doubt that, in ancient times, the flora of Crete was more varied, and that the destruction of the once famous forests, with the consequent denudation of the steep mountain sides, has robbed the Island of many of its former native plants. On the other hand, the gain to the flora from the introduction of new plants, such as the aloe and the prickly pear, has been small.

The flora of Crete, in comparison with the area of the Island, is not very rich in variety; but lack of variety is to some extent made up by the profusion of many species. It is not easy for anyone, who has seen the country roads of Crete dressed in their spring attire, with broidery of gold and purple (composed chiefly of the yellow marguerite and the purple echium), to forget the marvellous beauty of the scene. The cornfields are hardly less brilliantly decorated, and when the crops have been cut, the place of those plants is taken by the giant forget-me-not-like Italian *Anchusa*, its purple sister (*Anchusa undulata*), and various gorgeous thistles.

Among the corn grow the gladiolus and the corn-marigold, with a host of other beauties of less pretensions. The ditches are filled with the honey-drop (cerinthe), with its nodding yellow blossoms, banded with red at the base, echiums, some fiery purple and others blue, and tree mallows, with pale pink blossoms and soft velvety leaves. On the drier banks grows one of the loveliest of the beautiful children of Crete, which, for once, fittingly bears one of the loveliest of botanical names, cyprianthe—the white buttercup, whose flowers often

measure over three inches across, and are sometimes bewitchingly touched with pink on the under side of the petals.

Occasionally, one comes across a specimen of the yellow or the scarlet variety of this exquisite plant.

Side by side with this, perhaps, is the Cretan iris, whose grass-like leaves grow in tufted clumps, from which spring the splendid violet-blue flowers with yellow and white markings. Now look under that rock, whence peeps out the Cretan cyclamen, a tiny, pure white, scented gem. In marshy spots you will find orchids, many and curious, while in the west of the Island the marsh vegetation contains many of the plants which grow on the Cornish moors, among them being the flowering fern, *Osmunda regalis*, and the moneywort.

Climb up that rocky spur and you will find a wonderful pink tulip with a bright yellow eye, *Tulipa saxatilis*, and, it may be, a smaller sister of equal, if not so flashy, beauty—the tulip peculiar to Crete, *Tulipa cretica*, a treasure but a few inches in height, but what inches!

Look at that blaze of rosy red, on the sunburnt hill; it is another Cretan speciality, *Ebenus cretica*, a bushy plant, with elegant silvery-green leaves and bright rose blossoms, resembling those of sainfoin in shape and colour. Come higher up the mountain side, and admire one of the most beautiful of crocuses, *Crocus heterochromus*, a variety of the rich lilac *Crocus sieberi*, but clothed in very different hues. Near it is the chionodoxa, glory of the snow, with tiny pale blue bells, and perhaps farther on is a larger bell, a brown one—a fritillary.

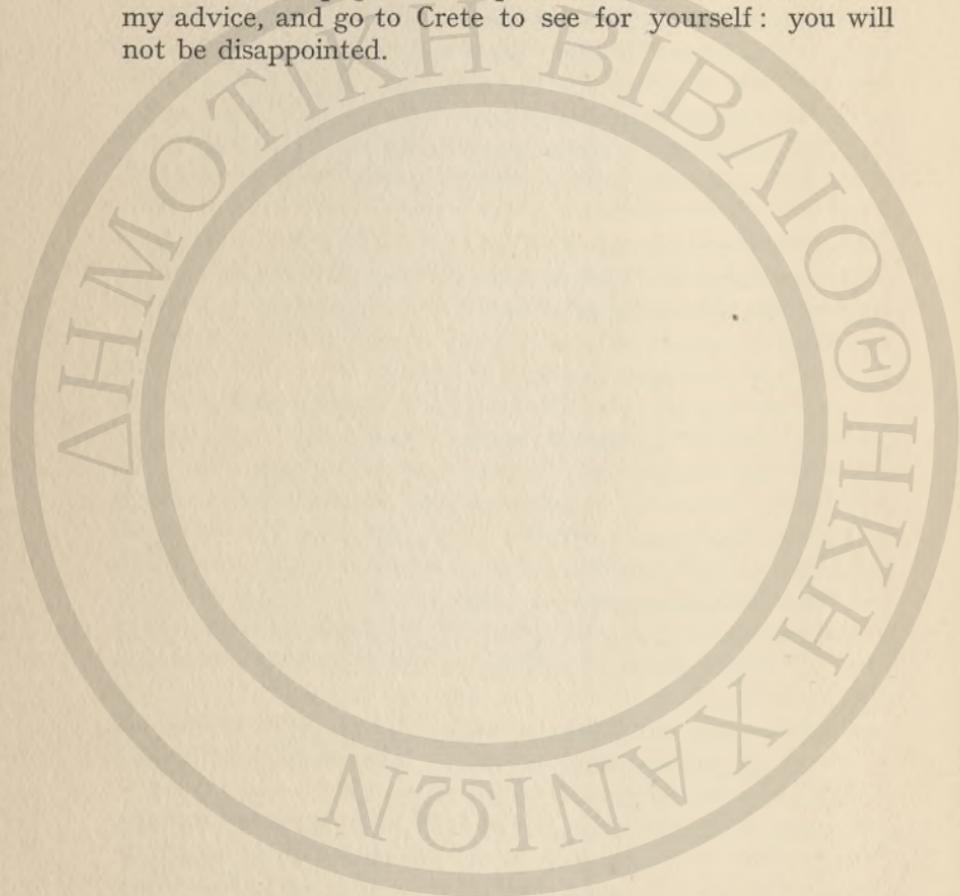
Lower down, the mountain sides are painted in yellow: it is the slender star-shaped *Asphodeline liburnica*, which musters in thousands to gild the slopes.

There, in the sheer face of the cliffs, is a little grey-green plant, which looks as though it was stuck on to the rock without roots. It is the famous Cretan dittany, of which the ruddy flowers and the round woolly leaves, softer than velvet, were, in the days before the advent of patent medicines, considered a panacea for all the ills to which the flesh is heir!

When we reach the lower ground once more we find our-

selves among scrub, in which the rose-coloured cistuses, *Cistus creticus* and the delightful *Cistus pariflorus*, and the bushy thyme, *Thymbra capitata*, delight us by their scent, their colour and their form.

But who shall tell all the beauties which Crete bears on her bosom, to welcome him that hath eyes to see? Within the limits of a few pages it is impossible of achievement. Take my advice, and go to Crete to see for yourself: you will not be disappointed.



### III

#### AGRICULTURE: 2000 B.C. TO A.D. 1932

ANYONE visiting the interior of the Island will be struck by the well-cultivated land through which he will pass. Even so near as Knossos, one cannot fail to be impressed by the dark green of the olive groves, in contrast with the lighter hue of the vines, almond trees, and others, which are among the principal growths in the Island. The soil, the climatic conditions, the serene sky, allowing the sun's beneficial rays free scope, all tend to help the development of agriculture.

Besides the above, the following fruit trees are much in evidence: the carob tree (locust bean), which grows wild and with but little care in many parts of the Island, its beans forming an important article of export; the quince is indigenous to the island, while oranges, mandarines, lemons, pears, apples, apricots, plums, cherries, melons, medlars, walnuts, chestnuts, are also abundant. The citron, with its large fruit and dwarf tree, is also much cultivated.

It is regrettable that no ceremonies are attendant on the gathering of the first grape-harvest, as on the occasion of the Dionysiac festivals of old, and those still customary in several other countries. While regretting the lack of Dionysiac festivals, I do not mean that they should be held as in olden times, when those taking part considered it a want of respect to Bacchus if they did not drink themselves senseless, a rather dangerous proceeding with the excellent wines that Crete produces!

Neither do I mean a repetition of the custom of dancing on an inflated goatskin, or probably one full of wine, with a reward of a barrel of choice wine to the best dancer. Even the blessing of the fruit, which used to take place formerly, and before which not a single grape was eaten, has practically disappeared. The only apparent sign which remains to-day is the dressing up in bunting of the steamer carrying away the first cargo.

I refer to the above as a regrettable fact, as the wealth of the Island chiefly depends upon this produce, which, during a good season, gives work to thousands of both sexes. The

opening of the harvest sees everybody busy and on the move. All in the villages are fully occupied, either in gathering the fruit or in spreading and drying it on the ground and conveying the resulting raisins into town for sale. Monks, priests, peasants, old and young, are all to be seen amongst the vines, watching the fruit day and night, not only against depredation, but also against the elements, a slight shower being sufficient to spoil the fruit whilst drying.

The results of a good crop are noticeable even after the fruit has been sold, as is witnessed by the extra activity on the market of all classes. One amongst the principal assets of Greece is its vines. Grapes were considered by the ancients not only as an excellent article of food, but also, as at the present time, they were greatly esteemed for their therapeutical qualities.

Prices of local agricultural products reached their highest point here, as everywhere else, during the war, after which they followed the reductions in prices of the products of other countries, and this in some cases to such an extent as not even to cover the cost of cultivation. Nevertheless the only product which holds its own, and now forms the principal article of export, is that of sultana raisins, the price of which continues to be remunerative. This article always finds a good market, owing to its quality, which is yearly improving.

The author is indebted for the following interesting notes concerning the history of Cretan agriculture to Dr. P. Kokevis, the well-known scientist and technical adviser for Crete at the Bank of Agriculture, whose knowledge and activity has led to a great extent to the promotion and modernising of agricultural means in Crete.

Ever since the Minoan period, up to the present time, Crete has been a purely agricultural Island. Owing to its geological formation, it contains no minerals worth working. Its population, from the very beginning, and even during the Minoan period, seems to have cultivated agricultural products of a restricted variety, more importance being given to cattle breeding, which was then more developed.

The various athletic sports, of which Knossos and Phæstos give us beautiful representations, prove that the ox was the

most common animal. At that time cultivation was in its infancy and it is noticeable, that of cereals was the most developed, beans and other pulse occupying the second place. As regards trees, the olive alone was cultivated, or, to be more precise, existed.

The cultivation of the olive tree was restricted to the wild olive, from which oil was derived for various purposes. The present-day dwarf olive is undoubtedly of the same variety, being developed from the wild olive. Mythology refers to Bacchus as being the first to bring the vine from Asia Minor to Naxos, whence it spread to Europe, and later to Crete.

During the Hellenic period, and later in the Roman Age, there was not much development in agriculture, nor were any new species introduced except vines.

During the Byzantine period, Crete was the hotbed of piracy in the Mediterranean, and could not for this reason develop its agriculture, which continued to be restricted, as before, to cereals, and in a smaller degree, the olive and the vine.

Travellers, visiting this Island about the beginning of the Middle Ages, refer to Crete as being bare of cultivated trees.

The Venetian occupation encouraged the cultivation of the olive tree in Crete, as in all the other islands in the Mediterranean so occupied. The Venetians paid a premium to agriculturists for growing the olive. This was an excellent measure of foresight, which greatly benefited Crete. During the last two centuries, the culture of the olive tree has extended all over the Island,<sup>1</sup> while in the nineteenth century the cultivation of fruit trees was introduced.

To-day Crete is well to the fore in its cultivation and produce. The culture of the vine has increased to such a degree as to be the most important industry in the Island. No less than fifteen thousand tuns of excellent wine, rich in alcohol,<sup>2</sup> and twelve to fifteen thousand tons of raisins—

<sup>1</sup> The number of olive trees in Crete to-day is calculated, as near as possible, at 13,667,299.

<sup>2</sup> The wines in this district are of two principal qualities, respectively known under the names of Malevisi and Archanes, according to the provinces where they are grown. It may not be generally known that the renowned Malvasie, Malvasia, or Malmsey wine, derives its name from the province of Malevisi in Crete, and undoubtedly found its way into Europe during the occupation of the Island by the Venetians, in whose hands lay most of the trade in the Eastern Mediterranean.

sultanas and valencias—are produced yearly. Fresh grapes to the amount of ten thousand tons are exported to foreign countries and to other towns in Greece, a large part of these being the famous variety locally called Razaki, which is superior to valencias, and which is cultivated with special care, employing a considerable capital and much labour.

After the vine the olive comes next in order, with a produce of about twenty-five thousand tons of olive oil, a large portion of which is consumed locally.

The fruit-bearing trees have developed better in the district of Canea, as it is sheltered from strong winds. Since 1870 the cultivation of citrons has increased to such a degree, all over the Island, that Crete to-day is responsible for about two-fifths of the world's produce. The Cretan citrons are choice, both as to size and aroma. Whilst the produce of oranges, mandarines and lemons amounts to some twenty-five to thirty million units, that of citrons reaches two thousand five hundred tons yearly, the bulk of which is prepared in brine and exported to England, Germany, Holland, and the U.S.A. Various serious diseases of this precious tree have affected the extension of its cultivation.

Crete also produces about twenty thousand tons of carobs (locust beans), a variety very rich in sugar, and six hundred tons of shelled almonds, a quantity which is increasing yearly. The Island produces also many kinds of excellent fruit, quite sufficient for local consumption, as also vegetables and potatoes, of which a part is exported.

The produce of cereals is not sufficient to meet the wants of the population, so grain is imported; the export of other produce is, however, so important as to leave a considerable balance of profit for the population.





A. XANTHOUIDES, DIRECTOR OF THE SCHOOL OF AGRICULTURE IN  
MESSARA.

## IV

### SCHOOL OF AGRICULTURE AT MESSARA

A GREAT step forward in the agricultural development of the Island has been made by the establishment of a school at Aghii Deka, in the fertile plain of Messara, once famed as the granary of Crete, but since Venetian times neglected owing to its distance and the difficulties of communication.

This School, under the able direction of Mr. Xanthoudides—Professor of Agriculture, and nephew of the late Mr. Stephanos Xanthoudides, ephor of the Candia Museum—gives free training to pupils, undertakes experiments in agriculture and stock-breeding, and supplies cultivators with suitable trees, cereals and other plants.

It is to be hoped that the success of this experiment may lead to the establishment of similar schools throughout the Island, which should do much to restore its ancient reputation for fertility, and repair the damage done by wasteful and ignorant methods, besides encouraging a love of the soil and counteracting to some extent the all too prevalent mania for becoming lawyers or doctors, usually with very doubtful prospects.

A few countries, amongst which is Cyprus, have adopted the idea of reserving certain areas as national parks, from which goats are specially excluded, and all destruction of wild life prohibited. There is no doubt that such a step, as also a systematic policy of drainage and afforestation with Government assistance, would greatly increase the wealth of Crete, remove the scourge of malaria, and ultimately exercise a beneficial effect on the climate.

## V

## TOWNS OF CRETE

*Saint Nicholas.* A charming town at the bottom of Mirabella Bay, a few miles to the south of the Imperial Airways Station. This modern town gives a pleasing impression by its wide streets and its general cleanliness. It boasts of a very fair and modern hotel called "Lato."

*Neapolis (Mirabella).* This large village, or small town, is situated in the verdant upland plain of Mirabella, at an altitude of 230 metres above sea level, and is connected with Saint Nicholas by a good road. This plain is considered one of the beauty spots in Crete. Travellers wishing to leave Candia for the Continent, or Egypt, by air pass through this and other villages on their way to Saint Nicholas by motor car. Not far from Neapolis is the village Karés, where Peter Philargis, afterwards Pope Alexander V, was born in 1340, during the Venetian occupation.

*Hierapetra.* A small fortified town on the south-east coast of Crete. The plain of the province of this name is well cultivated and is renowned for the olive oil it produces. Mount Apendi (4,530 ft.) produces large quantities of dittany (dictamnus) and sage. The former is famed for its medicinal properties, which were well known to the ancients and are referred to by Theophrastos and others. As mentioned elsewhere in this book, Hierapetra boasts of having given hospitality to Napoleon.

The late M. Clemenceau, on a visit to Crete many years ago, referred to this plant in the following terms: "The idea of liberty is as spontaneous in Crete as the growth of dictamnus."

*Canea.* The capital of the Island. It is, however, second to Candia in commercial importance, size and population. The town of Canea has not seen many changes since the Venetian occupation. It presents a maze of narrow and crooked streets, owing to the very restricted area within the fortified walls of the town, beyond which no houses were allowed to be built. Within this circumscribed space were also several Mussulman cemeteries, which took up an

important extent of ground. The existence of these cemeteries within the precincts of the town is probably due to the fact that the Mussulman did not wish to be distant from his departed relatives, a fact which is proved by the vicinity of the burial grounds to the walls of most Turkish towns. Since permission was granted to build outside the walls, a new small town, in European style, has sprung up, which contrasts in a remarkable way with the old town.

Canea does not present any special archæological interest except its small museum, which, no doubt, the archæological spade may yet render very important through the discovery of ancient sites in the western extremity of the Island. The surrounding country is very attractive and is well worth a visit. Not far from Canea is the village of Mournies, the birthplace of Venizelos.

*Rethymno.* A small seaport town situated between Candia and Suda Bay. Population about nine thousand. The harbour built by the Venetians is a shallow one, suitable only for small craft. Its history dates back to the time of the Venetians, when it was a literary centre, not a few of its savants being sent to teach in Venice. For this reason, Rethymno was formerly known as the Town of Letters, whilst Canea was named the Town of Weapons.

*Sitia.*<sup>1</sup> A small seaport town in the north-east extremity of Crete. Population about three thousand inhabitants. Sitia is the birthplace of the famous poet, Vincenzo Cornaro, to whom a memorial has been erected. The country round about Sitia abounds in beautiful scenery, its hills and dales being verdant with fine olive groves. Sitia is famed for the quality of its sultanas.

<sup>1</sup> Or Siteia

## VI

### RURAL SECURITY: CATTLE-LIFTER'S VOW TO SAINT GEORGE

As many visitors undertake long excursions to remote places in the interior of the Island, for botanical and other purposes, I do not think it out of place to add a few lines on the subject of rural security. All reports refer only to cattle-lifting, which continues to be the plague of the countryside, notwithstanding the strict measures taken by the authorities.

As regards personal safety, especially for strangers, I am glad to say that I have never heard of a case of any foreigner being molested, although thousands frequent the Island. Notwithstanding this, the writer, *pour acquit de conscience*, always takes the precaution of advising the authorities, who in turn give the necessary instructions to their officials concerning the proposed route of the excursionists, advising them to render all possible aid and facilities.

To be more precise, and to dissipate unfounded fears concerning so-called brigands, I quote the following, which happened to two Englishmen, Mr. R. M. R. Milne and his friend Mr. O'Brien, during an excursion in the Sphakia mountains.

Proceeding with their mules and muleteers, and accompanied by an armed guard, they were confronted suddenly by a dozen men armed to the teeth—the most picturesque-looking crew ever beheld! Three of them had beautiful Turkish yataghans, inlaid with silver, stuck in their sashes.

At the appearance of these men, the armed guard vanished as by magic, leaving the travellers alone with their muleteers. Realising that it was no time for half measures, they shook hands with each in turn, ending in an exchange of cigarettes, after which these "terrible brigands" readily agreed to be photographed. Mr. Milne narrated the event to the author, and a full description of the adventure appeared in the *Wide World Magazine* of February 1925. I may add further that these "bandits" are fugitives from the law, and, as such, harmless to everybody except the representatives of the law.

Whilst on the subject of cattle-lifters, I may quote a fact

showing the way of thinking of these gentry. Not many years ago, not so far back though as the time of King Minos, a noted cattle-lifter decided to go to a certain village for the purpose of stealing a mare. Before undertaking this task, he made a vow to Saint George, supposed protector of cattle-lifters, promising him half the value resulting from the sale of the mare.

The theft was successful, and a few days later he rode the mare and hung on the mare's neck a cock, the result of another theft, and went to a far distant village, where a fair was being held, for the purpose of disposing of his booty.

On appearing at the fair, a rich farmer asked him whether he was willing to sell him the mare for one thousand reals, the currency of that time. The thief was so astonished at the high price offered that he did not reply at once, remembering his vow to Saint George, which meant giving half the price to Saint George's Church. He went on his way, pretending deafness, until he could think of a way out of the difficulty without cheating the saint.

After a short time he solved the problem, and returned to where the farmer was standing. The man repeated his offer and the thief replied: "I will only sell the mare together with the cock; I want one thousand reals for the cock, it being of a famous breed, and one hundred reals for the mare, as I am an honest man, and do not want to swindle anyone."

The sale was concluded, and in this way the thief succeeded in cheating Saint George, giving his church only fifty reals, while having fully cleared his conscience.

This cattle-lifter was more wide awake than Idomeneus, who succeeded his father on the throne of Crete, and who did not succeed in finding a substitute for his son as a sacrifice to Neptune, for having saved him from the fury of a storm.

Cattle-lifting was not considered a crime in Crete in olden times, any more than it was more recently on the Anglo-Scotch border; on the contrary, it was esteemed an honourable and worthy deed of courage. Such a deep-rooted custom was not easy to eradicate. Better late than never, cattle-breeders, many of whom were the thieves themselves, have decided to put a definite stop to this scourge; a mass

meeting took place in the plain of Nidha on Mount Ida, not far from the cave where Jupiter was educated and fed upon the milk of the goat Amalthæ—or upon honey, according to others—and there they bound themselves by oath, echoed from mountain to mountain, to stop from that moment and for ever this nefarious habit. It is worthy of notice that up to the present this oath has been effective, and it is to be hoped that henceforward this crime will belong to history.

It is with pleasure that I record an article which appeared in one of the local papers as follows: "Next month the criminal court will have only one case to deal with, the same freedom occurring in the other towns of the Island." This shows a great falling-off in crime, notwithstanding the poverty and difficulties due to the economic crisis. Some years back, the criminal courts used to be occupied for fully a fortnight every month in dealing with cases of crime.

Civilisation has also done away, almost completely, with vendettas, which were very common in olden times.

This is fortunate, as such a scourge by no means fits in with the surroundings in a country where the atmosphere is impregnated with the aroma of the orange blossom, the enchanting scenery, where you see the innocent lambs browsing on the hill sides and hear the shepherd's flute, all of which portray peace and goodwill.

Referring to security in the towns themselves, it is interesting to know that the doorkeeper is often nothing but an ordinary chair, placed in the open door of a shop or office during the owner's absence. Such was the case in pre-war times, and no one dared enter the premises thus guarded.

*Sic transit gloria mundi!*

## VII

### CHURCHES

*St. Minas.* An imposing edifice towering above all others in the centre of the town of Candia, the building of which commenced in 1863; it was inaugurated in 1894. The construction thus took over thirty years for completion. This delay was mostly due to political and financial difficulties, the Christian population unanimously contributing, both financially and by personal labour, to the achievement of this work.

Enthusiasm and patriotic feeling were developed to such a degree that even school children contributed by carrying material, and otherwise assisting in the work during their leisure hours and holidays.

Close to the new building is the small old church of the same name, interesting for its old icons.

There still exist churches which have in turn served as Orthodox, Catholic, Mussulman, and finally again as Orthodox places of worship, notably that of St. Catherine, which still bears the same name, and the present Orthodox Church of Saint Titus, which was the "Vizir Tzami" (chief mosque)—a modern mosque built by the Turks not many years ago, during their occupation of Crete. In some of these churches, which have changed ownership amongst people of different creeds, there still exist some memorial stones to different personages, erected during the various occupations.

Besides the Orthodox churches in Candia, there is also a Roman Catholic Church, situated close to the port, dedicated to Saint John the Baptist, and serving the Catholic community.

There is also a small Armenian Orthodox church.

In the Presbytery of Saint Minas, there exist six valuable icons by the Greek painter Michael Damaskinos, which are worth a visit.

## VIII

### CEMETERIES

THERE exist four cemeteries, namely the Catholic, Armenian, Orthodox Greek, and the British—this last forming part of the Greek. In the British section are the graves of some hundreds of British soldiers and sailors who died here during the occupation by the British troops of this sector of the Island. Amongst these lies the distinguished American archæologist, Richard Seager. In view of the sympathy and esteem shown by the population of Candia on the occasion of his funeral, his relatives decided to let him rest in the land which owes so much to his important work of excavation.

Once yearly, shortly after Easter, a service is held in this cemetery by the Greek Archbishop, accompanied by the British Vice-Consul, in commemoration of the British who gave their lives in the Cretan cause.

In the Orthodox cemetery, the attention of many strangers is drawn to the artistic gravestone of an eccentric, or rather philosophic and rich, shoemaker, who, during his life, personally directed the erection of his last abode, on which the following epitaph appears :

#### Alexander George Lyratzakis

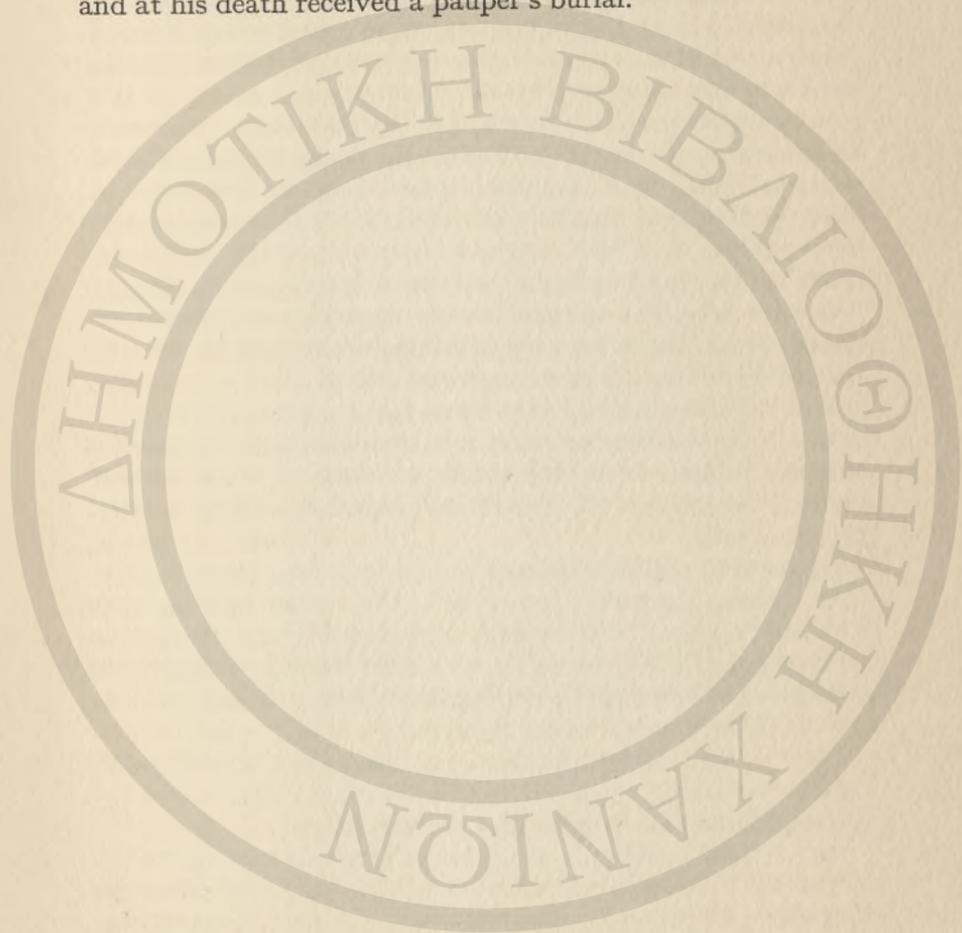
Born in Melampes, Saint Basil, working for many years at his trade as shoemaker in Candia, succeeded in making a fortune, which he has disposed of towards good and philanthropic purposes piously disposed. He died on the . . .

May God forgive the world and myself.

The above would have no special interest but for the fact that this philosopher used to visit his future residence regularly, daily seating himself in the vault, reading, smoking, and having refreshments, until at last the authorities, for good reasons, put a stop to all this. The writer had the honour of making the personal acquaintance of this worthy person, and can testify that, notwithstanding his eccen-

tricity, he was an example of a hard-working, law-abiding, and good citizen.

This fact reminds me of another person, also a shoemaker, who had in the same way prepared his last resting place ; but running short of money during his lifetime he sold it, and at his death received a pauper's burial.



## IX

### FAITH IN THE SAINTS

THE religious customs of the present day show that they are a continuation of those of past ages. Just as of old faith was placed in the gods for the success of anything in whatsoever circumstances, so it is to-day with respect to the intervention of the saints.

Saint Eleftherios is considered the protector of women in childbirth, just as the ancients had the goddess Eilithyia, who delivered in safety the women of that time, when it may be supposed they had not the scientific means available to-day. She was held in great esteem in Crete, where her cave existed at Amnissos, not far from Knossos. Clotho, who was supposed to preside over the moment of our birth, has in olden times been appealed to by mothers to spin the thread of life long and prosperous.

Saint Paraskeve is venerated as the protector of eyesight ; Saint John for the cure of fevers. This feast day is held on August 29th, and is a day of rigorous fasting, observed with great solemnity in all the villages, especially where malaria is prevalent.

A saint who monopolises the prayers of maidens is Saint Fanourios. Literally translated, this name would read "Bring to light," these prayers being for the purpose of bringing to light good luck, or rather a nice husband. If they have succeeded in finding one, they continue praying to the saint, for fear of losing him.

According to the girls' ideas, this good saint is sufficiently remunerated with the gift of a candle to his icon, and a few cakes, of which it is said he was very fond.

As we see in the chapter on "Sacred Caves," notwithstanding the ups and downs of civilisation, from the pre-Minoan period up to the present time, Man has always recognised and finds consolation in a Supreme Being, to Whom he has recourse in all his needs.

## X

### THE STATUS OF WOMEN IN CRETE

THE Cretan peasant women work more or less equally with the men in cultivating the soil, gathering crops, and so on, besides attending to their own household duties, including weaving, knitting, etc.

Their worth was put to the proof during the Great War, when they showed themselves true Spartans, for like these (as Henderson-Livesey writes in his book, *Sex and Public Life*), they fulfilled all their menfolk's duties, whilst the latter were shedding their blood for the homeland. Their sisters in the townships were not behind in taking up situations left vacant by their brothers, husbands and others, in Government and other offices—duties which, in a moment of need, they fulfilled very well. In normal times, however, it must be allowed that women cannot, and should not, compete with men in the labour market, notwithstanding examples to the contrary, like Aspasia of old, who by her charms and eloquence captivated Pericles to such a degree that he became her pupil. Socrates also was proud to be among her disciples.

Apart from this, the Cretan women have always shown their bravery and devotion, as proved by the several episodes during the many insurrections in the Island, when they not only had to defend their honour, but also to help and encourage their menfolk against the oppressor. They demonstrated fully what a woman with a strong will is capable of doing when called upon to defend her home.

As recently as thirty years ago, the Cretan women, especially in the towns, enjoyed very little liberty, and were only seen outside at some festival, invariably accompanied by a parent or husband. The effect of civilisation, if we may call it such, has changed things completely, and woman's independence in Crete is now no less than that of her sisters elsewhere.

## XI

### HOUSE AT HIERAPETRA OCCUPIED BY NAPOLEON

THE photograph facing this page is that of the house in Hierapetra which was occupied by Napoleon when he touched at Crete, in May 1798, on his way to Egypt. The house is still standing, and belonged at the time to a certain Nicholas Chlapoutis, then Sanitary Officer for that port.

I am informed by the present Prefect of Candia, Mr. Em. Lydakis, who is a descendant of Chlapoutis, that a telescope was presented by Napoleon to the officer and passed from him through his descendants to the said Prefect, and in turn to the Greek Archbishop and the revolutionary leaders in the village of Archanes, where it is supposed still to exist.



HOUSE OCCUPIED BY NAPOLEON ON HIS WAY TO EGYPT.

*Facing page 62.*



## XII

### GREEK MONASTERIES IN CRETE

THERE are many monasteries all over the island, most of them situated in very romantic spots with beautiful surroundings ; all are more or less fine old buildings, some of them being even surrounded by a high loop-holed wall, as a defence in years gone by against the Turks, or, still farther back, against attacks by pirates, the latter especially referring to those in the vicinity of the coast.

Cretan history refers to many of these monasteries as having played an important part in the various insurrections, the monks themselves having rendered their names immortal in history as the defenders of church and home.

Many of these monasteries contain a series of rooms for the accommodation of travellers, who are warmly welcomed, no payment being accepted from them except such donation as the traveller may wish to make to the church.

Many British officers, who were in Crete during the occupation by the Powers, may remember as an example of hospitality that fine sportsman and excellent shot, the Hegoumenos Panaretos of the Monastery of Saint George Epano-Sifi, whom they all held in great esteem.

Many of the churches in these monasteries contain old wooden crosses and valuable icons, so vivid as to give an impression, to the really faithful, of inspiring awe and devotion.

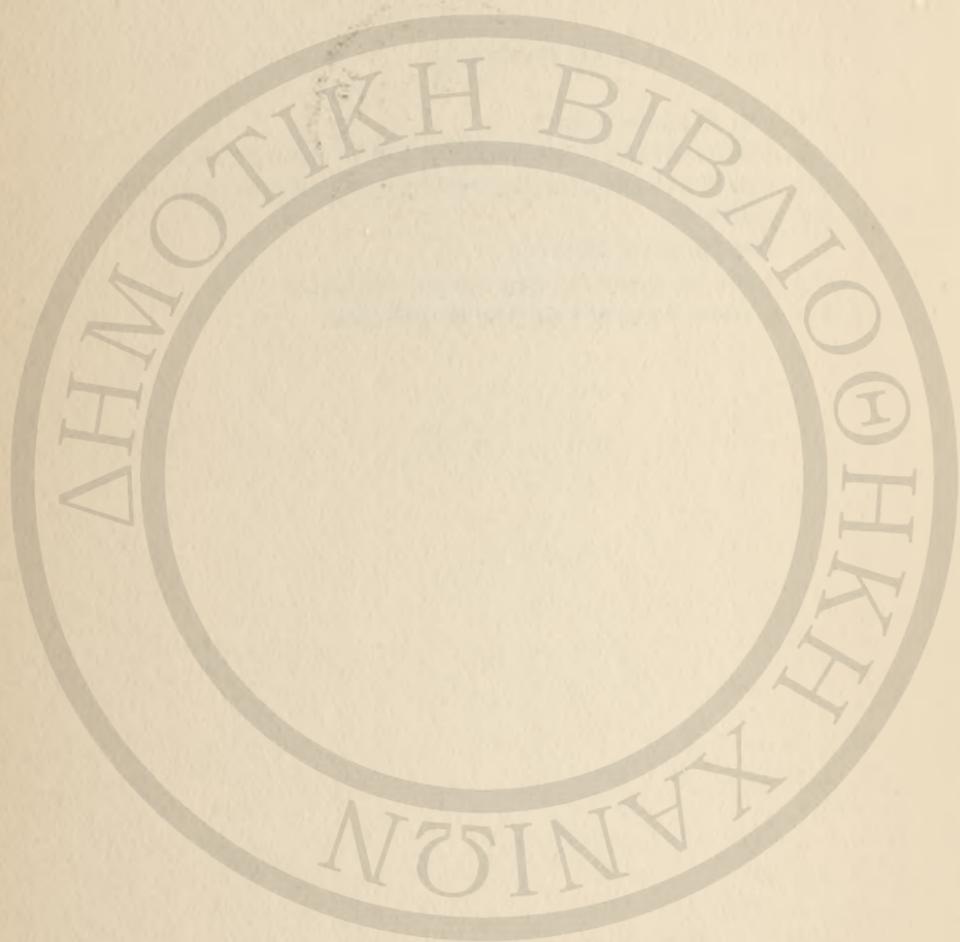
#### PRINCIPAL MONASTERIES IN CRETE

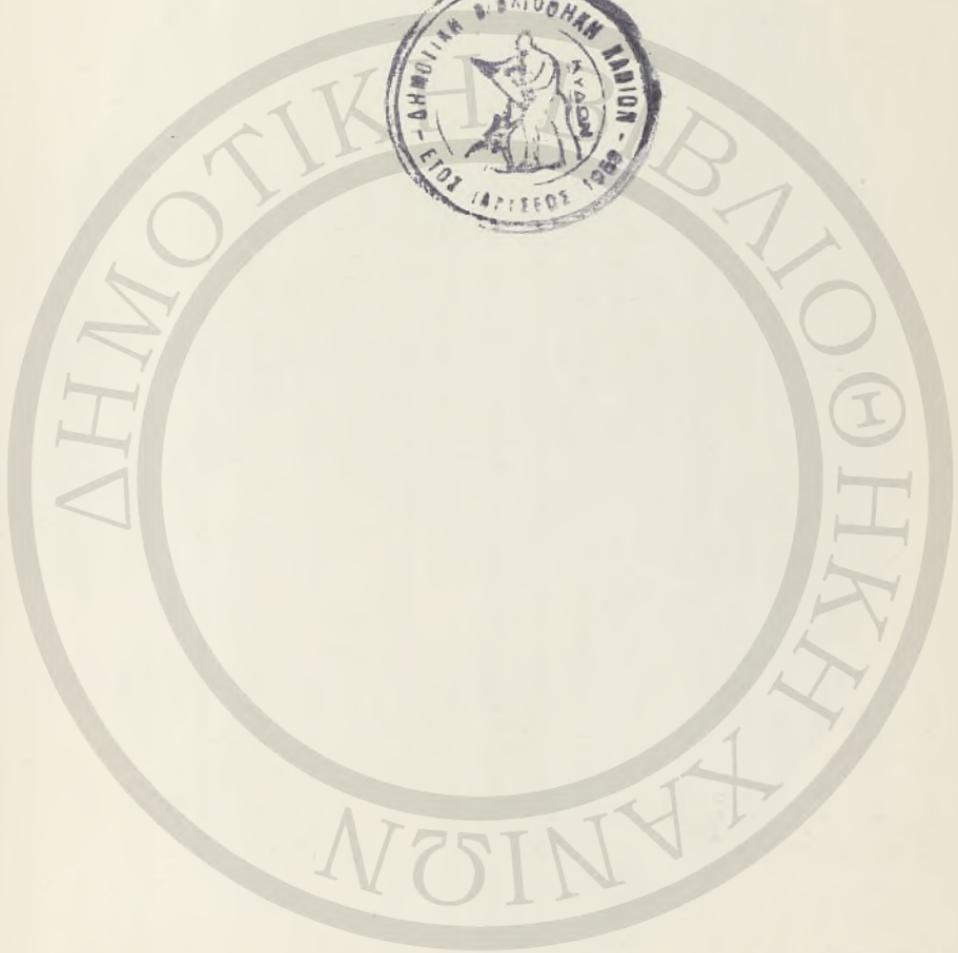
| <i>Name</i>           | <i>District</i>  | <i>Prefecture</i> | <i>Remarks</i>  |
|-----------------------|------------------|-------------------|---|
| Angarathos            | Pediada          | Candia            |   |
| St. George Epano-Sifi | Monofatsi        | "                 | Mentioned above   |
| Apezanou              | Kenouriou        | "                 | { Famed for its<br>brave defence<br>against a siege<br>by the Turks<br>during the 1866<br>insurrection. |
| Kroustalenio          | Lassithi         | Lassithi          |   |
| Arcadi                | Rethymno         | Rethymno          |   |
| Preveli               | Aghios Vassilios | "                 |   |
| Asomaton              | Amari            | "                 |   |
| Aghias Triados        | Kydonia          | Canea             |   |
| Kyrias Gonias         | Kissamos         | "                 |   |



PART THREE

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SIR ARTHUR EVANS, D.LITT., F.R.S., F.S.A.

*Facing page 67.*

## SIR ARTHUR EVANS

SIR ARTHUR EVANS is one of the most important propagandists of the greatness and the glory of Greece, and is the greatest benefactor of Candia through his most important excavations at Knossos, which yearly attract thousands of tourists from all parts of the world.

An invasion, an earthquake, fire, or other cause, was sufficient to reduce in a moment all the grandeur of Knossos to a sad mass of ruins, which the sand and soil of centuries succeeded in obliterating entirely. Sir Arthur's profound learning, his enthusiasm, and many years of hard labour and expense have, however, brought to light again the treasures of such remote periods, which we now see at Knossos and in the Candia Museum, and which go to indicate the way of thinking of the men of that period, and the marvels of their handicraft, their philosophy, their history, and their religion, as an aid in unravelling the many difficult problems.

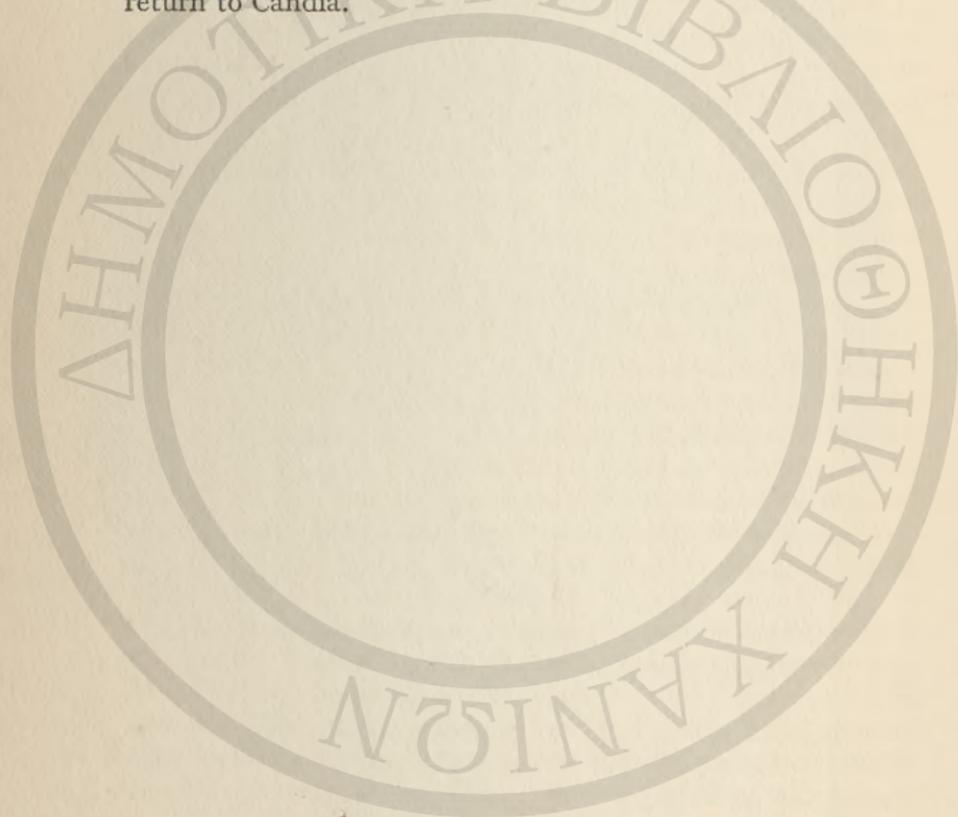
The palaces, the marble steps, the places in which the idols were kept, and many other things, take us back in imagination to the crowds moving amongst kings and courtiers, with great ideals. The esteem and gratitude felt for Sir Arthur Evans by the Greek people is proved by the following fact.

When Mr. Venizelos visited Candia in 1930, accompanied by Sir Arthur and Lady Crosfield, General Plastiras and other notabilities, the Prefect, at the head of all the authorities, followed by thousands of people, was at the landing-place to give the party a hearty greeting. After the usual formalities, Mr. Venizelos, to the surprise of everybody, instead of visiting the Prefecture, at once drove with his party direct to Villa Ariadne, to pay his respects to Sir Arthur Evans, who was at the gate of the villa, accompanied by the British Vice-Consul, awaiting their arrival.

A very proper comment is made by a Greek archaeologist, writing about Sir Arthur Evans, in which he says: "There is no doubt that Sir Arthur's magnificent work has to a great extent been one of the means which helped Crete in obtaining her independence." The world-wide importance given to

these discoveries, at a time when Crete was in the throes of its last insurrection, had a great effect in drawing the attention of the world to the happenings in the Island.

A further proof of the esteem in which Sir Arthur is held by the town of Candia is the fact that a bronze bust of himself has been cast, and will be erected by the Municipality of Candia at the main entrance to the palace of King Minos at Knossos. I am informed by the Mayor, Mr. A. Papadopoulos, that the unveiling will take place officially on Sir Arthur's return to Candia.







"VILLA ARIADNE."



GRAPES FROM "VILLA ARIADNE."

*Facing page 69.*

## II

### VILLA ARIADNE : RESIDENCE OF SIR ARTHUR EVANS

MANY things have been written regarding Sir Arthur Evans, but I do not remember having read anything as to where he resides during his stay in Candia, consequently a short description of his Cretan home will no doubt interest those who have not visited Knossos, or, having visited it, did not even know of the existence of the Villa Ariadne.

From the moment that the excavations were started on the site of Knossos, it was evident that many years would elapse before the wonders we see to-day could be brought to light; so it was only natural that Sir Arthur should think of having a suitable home close to his field of operations, to shelter and give rest and comfort to himself and his staff, which has consisted during the last few years of Mr. and Mrs. Pendlebury.

With this object in view, Sir Arthur bought a large extent of property across the road, nearly opposite the site of Knossos, in the middle of which now stands the Villa Ariadne, of which neither the interior nor the exterior presents anything of special interest, or is *frappant*, as the French would call it. Notwithstanding this, one is struck by its rhythm and arrangement, and, probably more so, by the knowledge that it is the residence of this great archæologist. As regards the furniture, everything is of the simplest but imposing character, a valuable carpet here and there, the indispensable library, containing a large number of volumes by Sir Arthur himself and other archæologists. This villa has already given hospitality to hundreds of famous men, who from time to time have visited the ruins of Knossos.

Sir Arthur's hospitality is well known, and one can understand the pleasure it gives him whenever he finds himself amongst a circle who take an interest in the work to which he has devoted a whole lifetime. Notwithstanding his advanced age, he is always pleased to conduct visitors over Knossos, entrancing his hearers with his learned description of everything.

This villa is situated in the centre of the grounds, and is

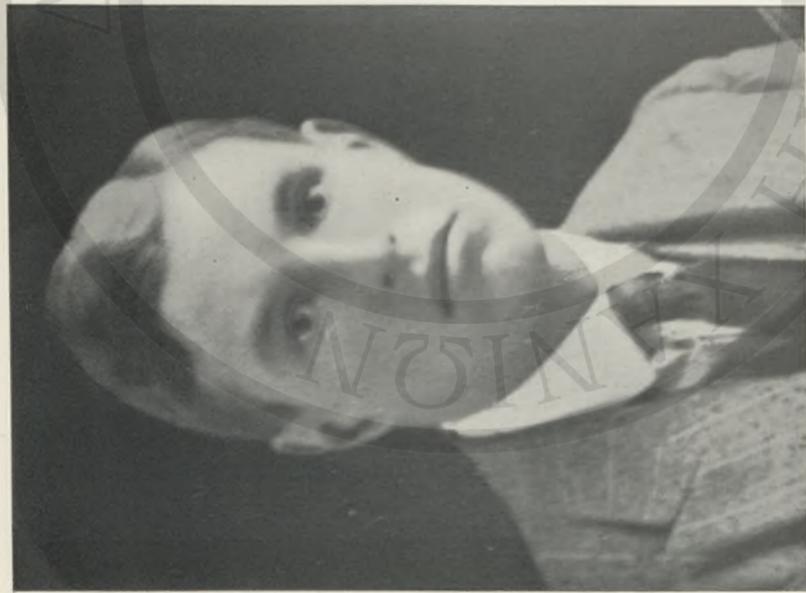
surrounded by a fine garden in which grow a variety of plants. The various paths are lined with honeysuckle, and lead to a grove of beautiful pine trees, to which one is attracted by the soft whisper of the wind amongst the pine needles. Then to an olive grove beyond, the aged branches of which seem to be sustained by the goddess Athene, protectress of the olive. They bring to mind the modern Greek poet, Mavili, who has written some excellent verses referring to this tree, and the philosopher Plato, who used to teach beneath its branches.

Surrounding all these are splendid vines, which produce most delightful grapes, the excellent quality of which is doubtless due to Ariadne, the companion of Dionysus (Bacchus), the protector of the vine, according to mythology. It is natural that Ariadne should favour and protect the vines belonging to the man who brought to light the civilisation of her times, and who gave her name to his beautiful villa. If I were asked whether the branches of the olive trees mentioned above, bent with the weight of ages, ever cast their shadow upon Bacchus and Ariadne, I fear I should be puzzled as to what to reply—who knows but that they did?

This villa, and the grounds surrounding it, have been made over by a deed of gift by Sir Arthur Evans to the British Archæological School of Athens. The writer had the honour of acting as attorney, and accepting the donation on behalf of the School.

Subsequent to this donation, Mr. John Pendlebury, of the British Archæological School in Athens, has been appointed by the School as curator of the villa and the surrounding property, and to continue Sir Arthur's work during his absence. This appointment has given general satisfaction, owing to the zeal and great ability, combined with the noted kindness and affability, which distinguish Mr. Pendlebury and his wife.





J. D. S. PENDLEBURY.



MRS. PENDLEBURY.

*Facing page 71.*

### III

#### CONTRIBUTION ON KNOSSOS BY SIR ARTHUR EVANS

BESIDES his most valuable contributions, Sir Arthur Evans has been good enough to suggest my making use of his Foreword to the *Handbook to the Palace of Minos at Knossos*, by the Curator, Mr. J. D. S. Pendlebury, which is here reproduced with the kind consent of the Curator :

“ In fulfilment of my own desire, Mr. Pendlebury has excellently carried out the plan of a summary guide to the House of Minos and its immediate surroundings. In the works of reconstitution, which here so necessarily followed that of the spade, the object of affording an intelligible picture to the visitor has been constantly kept in view. The replacement where possible for sites of the fallen frescoes from the walls by Monsieur Gilliéron's admirable restorations has supplied some samples at least of the original brilliant decoration.

“ It is true that the existing remains of the building, once with tiers of upper stories on all sides, leave vast lacunæ. The name ‘ Labyrinth ’ indeed, which itself stands for the ‘ House of the *labrys*,’ or sacred double axe of old Cretan and Anatolian cult, has led to much popular misconception. But the idea of a maze—to which the complex impression given by parts of the basements might seem to lend some support—was far from the conception of its builders. The Palace itself, and notably the *piano nobile* of the West Quarter, was a crescendo of spacious corridors, peristyles, and halls, served beyond by a stately staircase. The ‘ Grand Staircase ’ again of the East Quarter, where the main approach was from above, was of a unique quality amongst ancient buildings. On the other hand, the arrangement of the reception rooms in the more public suites of state usage and the more private section where we may place the quarters of the women and children is a masterpiece of architectural planning.

“ It is now some forty years since—lured by the visions of the earliest folk traditions of Greece and encouraged by such indications as were to be extracted from seal-stones and

the signs of an unknown script—I first explored the site, at a time when, though minor relics of great promise abounded, there was nothing visible above ground beyond the tumbled remains of a wall above the southern slope.

“The work of the spade has now brought out the essential underlying truth of the old traditions that made Knossos—the home of Minos and Dædalus—the most ancient centre of civilised life in Greece, and with it, of our whole Continent. It may be confidently said, indeed, that no equal plot of Earth’s surface has been productive in such various directions of so many unique records bearing on our earliest culture. Not only have we here the first evidences of an advanced linear script, but architecture is already fully developed on novel lines, and with a no less original form of fresco decoration carried to great perfection, while masterpieces in sculpture and moulding have here come to light—from the ivory figure of the leaping youth to the forepart of the charging bull in painted stucco from the Northern Portico, and the high reliefs of parts of athletic human figures from the Great East Hall—which for instantaneous spirit and truth to natural forms have in their own line never been surpassed.

“The originals of these must be visited in the Museum at Candia. Though of old a Palace, the ‘Labyrinth,’ of which in spite of clearing and partial reconstitution we have only to-day a fragment of a fragment, is discontinuous in many directions and in places artificially linked. The visitor who wishes to explore its full circuit still needs the guidance that of old was provided by Ariadne’s clew.”





ΚΝΟΣΣΟΣ. ΓΕΝΙΚΗ ΘΕΑΣΗ ΑΠΟ ΤΗΣ ΚΕΝΤΡΙΚΗΣ ΕΙΣΟΔΟΥ.



ΑΛΛΗ ΘΕΑΣΗ ΤΗΣ ΚΝΟΣΣΟΣ ΜΕ ΤΟ ΜΟΝΤΕ ΙΟΥΚΤΑ ΣΤΟ ΠΕΛΟΣΤΕΡΟ.

## IV

### KNOSSOS

THE principal attraction for the visitor to Crete will probably be the ancient site of Knossos, which lies about four kilometres south of Candia. Sir Arthur Evans has here excavated a great palace, together with some of the houses of the town and many tombs. He began digging in 1900, and, with a short interval during the war, he has continued the excavation at his own expense ever since.

The palace itself is a huge irregular building, divided into two main parts by the great central court. To the west of this lie the official quarters, to the east lie the domestic quarters. Much of the palace has been restored, not only so as to protect the ancient floors, but also so as to show the arrangement of the upper storeys.

In the west or official portion lie the stores, filled with large pithoi or jars to hold oil or wine ; below the floor are sunken kasellas to hold treasure. Facing the central court is the throne room, where the ancient throne of King Minos still stands, guarded by the sacred griffins. In the east or domestic portion, the most noteworthy features are the private apartments of the Queen, with frescoes of dolphins and sea beasts, and pictures of dancing girls. Opening off the main room is the bathroom, while farther on is a toilet room. The whole of this part of the palace lies in a cutting in the hill side, and the visitor descends to it by the most magnificent stairway in the world, five flights of which are still standing in their original position.

The palace was not fortified ; it stood in the middle of a great city, secure in the protection afforded by its navy. Many roads led to it. One ran from the south coast of Crete, right across the Island ; another led from the harbour town up to the northern entrance, where the painted relief of a charging bull still stands.

The palace was destroyed many times by earthquake or fire, and rebuilt again and again. The earliest houses, which lie below our present palace, date from before 3000 B.C. The first palace was built about 2100 B.C., and with many addi-

tions and alterations (notably after a great earthquake about 1659 B.C.) it lasted until its final destruction about 1400 B.C.

It is an amazing monument of a lost civilisation, whose gaily coloured life we can still see in the wall-paintings, showing the long-haired men and the bright-eyed girls, of whom it has been said *Celles sont des Parisiennes*.

The Minoan period is considered to have been full of life and activity and the best in the history of Crete. It has derived its name "Minoan period" from the most famous king of Crete, namely the Priest-King Minos, and comprises eighteen centuries, 3000 to 1200 B.C.

The Minoan kingdom extended over all the Island of Crete, with Knossos as its capital. Homer makes a special mention of Knossos, and refers to it as the seat of worship of Zeus; he leaves no doubt that it was a great political centre. The Minoans are also known to have held the domain of the seas. The late Mr. Xanthoudides, ephor of the Candia Museum, makes the following comparison with reference to the Minoan supremacy of the sea: that inasmuch as Great Britain, before the invention of aircraft, did not require fortifications along her coasts, Knossos in the same way looked to its fleet as an absolute protection against invasion.





THE THRONE OF MINOS IN KNOSSOS.

## V

## KING MINOS' THRONE

THIS photograph represents what is the throne of King Minos, according to Sir Arthur Evans, and it is one of the chief attractions of Knossos. So much importance is given to it that the Dutch Government asked the permission of the Greek Government to take a plaster cast of it, in order to reproduce a facsimile, to be placed in the International Court at the Hague, for use as the seat for the President of the Court.

## VI

### THE MAGIC CLUE OF A ROYAL SIGNET-RING CRETAN TRADITIONS COME TRUE

*An Account of the Discovery of a Temple-Tomb of the House of  
Minos*

By SIR ARTHUR EVANS, D.Litt., F.R.S., F.S.A., Discoverer  
of the Minoan Palace of Knossos, Author of *The Palace of  
Minos*

THROUGHOUT the whole story of discovery that has shown Crete to have been the scene of a civilisation far anterior to the Greek, nothing has been more striking than the confirmation thus brought to light of the early traditions preserved by the Sicilian historian, Diodorus. We know that one of his authorities was the Cretan prophet, Epimenides of Knossos, also spoken of as a "divine" (*theologos*), in the same sense as the writer of Revelations, who may truly be said to have had one foot in an older world. Epimenides had composed a long epic on "Minos and Rhadamanthos," and, though writing in Greek at the end of the seventh century B.C., may well have been acquainted with sagas in the older tongue—still spoken in a large part of Crete to a much later date.

The statement that the Phœnicians had not invented letters, but had only adapted an existing (Cretan) system, had never received serious consideration till over a thousand clay documents in an advanced linear script came to light in the palace archives at Knossos. What more signal confirmation, again, could be imagined of the claims put forward for the religious indebtedness of Greece in her most holy places to Minoan Crete than the emergence from beneath the inner sanctuary of the Delphian Apollo of a ritual vessel, the double of which was found in the treasury of the central shrine in the same Minoan palace?

From the same records we learn of the last Minos, pursuing the runaway Dædalus to Sicily, who had taken refuge with the native king, Cocalus, the story of whose treachery in pushing him into a bath of boiling-hot water may itself have originated from the bath-like form of common Late

Minoan clay coffins. More significant still, however, is the sequel. His Cretan followers, to whom the body of Minos had been handed over as the victim of an accident, buried him, we are told, in a magnificent manner, laying his bones in a concealed tomb beneath the earth and building above it, visible to all, a temple of Aphrodite. This last detail is of singular importance, as it takes us back to the prehistoric stratum of Cretan religion in which Minos stood in direct relation, not, as later, to Zeus, but to the great Mother Goddess.

The whole course of the excavations at Knossos has emphasised the fact that the "House of Minos" was a sanctuary quite as much as a palace. It was, in fact, the home of a succession of priest-kings. It was natural, then, to suppose that the burial-place of these might also conform to the old tradition, and, in the course of the early explorations, I had myself been inspired by the hope of finding such a "temple-tomb." But the only tomb discovered which had a claim to be called "royal"—that brought out at Isopata, at some distance from the palace on a height overlooking the harbour-town—though of considerable architectural interest, was still simply a burial-vault. It was of a corbelled type, representing a development of an earlier indigenous form, and may have been that traditionally connected with the warrior-prince Idomeneus, who was said to have led eighty ships—the largest contingent—to the siege of Troy.

The work on the palace site itself, however, being concluded, I decided to have one more try for a tomb of the priest-kings in the area more immediately surrounding it. Happily, there was a clue ready to hand. A few years since, a small boy working in his father's vineyard—lying in a hollow between two rocky promontories of the hill-side immediately south of the palace, at about a kilometre's distance—had picked up a massive gold signet-ring, the exceptional importance of which was at once apparent. Though the ring itself has since been spirited away by irresponsible hands, and according to one account actually lost, it had been possible for me to obtain an exact replica of it.

Briefly, it represents the advent of the great Minoan Goddess to a rock-set sanctuary from another lying beyond

an arm of sea. She is seated, richly robed, receiving refreshment contained in a flask held out to her by a male attendant, which he seems to have filled with the juice of a sacred tree, while a small handmaiden descends towards her from the sky. The actual passage of the Goddess, in a monster-headed boat containing her small shrine, over the conventionally rendered waves must be taken as a separate scene. By the shrine that seems to have been her starting-point sits another female figure, wholly nude, who pulls down towards the Goddess, with a gesture of obeisance, a branch of another sacred tree. The abnormal weight of the ring and the microscopic character of the engraving recall the signet-ring found in the great beehive tomb of "Nestor's Pylos," and named after him. That this came too from a royal interment, as doubtless also the great signet-ring from Mycenæ, was a natural conclusion. In all three the subjects might be described as chapters of religious history.

As a hunting-ground, this vineyard and bordering olive grove where the ring was found was peculiarly favourable, since the detritus at the foot of the steeps on either side might, as in similar cases, conceal the entrance of rock tombs. Trenching round, we hit on a series of small graves of this kind, much disturbed, but containing remains of painted clay vessels and jewellery of better style than might have been expected from the size of the vaults. In one of these was a great variety of bead types of different shapes and materials, including together with many glass imitations of a globular class of amethyst beads characteristic of the Egyptian Middle Kingdom, a whole series of elegant gold forms. One of these represents a couchant calf, another a Nilotic papyrus spray. The discovery of such a collection amongst the fragments left by plunderers of a small and inconspicuous interment throws a fresh light on the comparative well-being reached by even the smaller burghers of "broad Knossos" in the great days of Minoan culture. But a much more important discovery awaited us. The owner of the vineyard pointed out a spot, about thirty paces north of the finding-place of the signet, where, in the course of tillage, he had struck some large blocks of masonry, and here, on digging down, we found ourselves in a square

chamber with massive walls descending farther and farther below the surface of the slope. The lower part of this, when excavated after weeks of labour, proved to be a pillar crypt with sacred double axes finely incised on each of its blocks. The piers of this had supported colossal beams, the sockets of which, as well as of the cross-beams above, were so well preserved as to make possible their restoration in ferro-concrete. The two pillars, according to the usual practice, had, in the chamber above, supported two corresponding columns, and, at a level answering to its original floor, remains appeared of a limestone cult object, well known as "horns of consecration," and examples of which, indeed, are to be seen on the shrine and altar of the goddess on the signet-ring.

Here then, above ground, had stood a small bi-columnar temple, clearly visible from the southern terrace of the palace on the hill opposite. Except the lower part of its west wall, where it backed the rocky steep, little of this was actually preserved, and all that can be learnt of its inner decoration was supplied by a small fragment or so of red-faced stucco.

But this upper structure proved to be the outstanding feature of a much larger sanctuary building, set in a long cutting running into the soft rock of the slope. This was approached by a low entrance passage giving on a two-columned pavilion designed, it may be supposed, for memorial feasts. It faced a small, massively paved area, adapted for the funeral sports, and with roof terraces on either side for the spectators. From this a door, between two pylons carved with trident signs, gave access to the basement system, consisting of a hall with a staircase that led to the roof terrace, and beyond it the pillar crypt above mentioned, the excavation of which revealed a feature of yet more thrilling interest. In its western, or inner side, an opening appeared in the masonry of a passage running into the cut face of the cliff. Finally, there was disclosed the doorway of a chamber excavated in the rock, the roof of which—in spite of a central pillar that had originally supported massive cross-beams—was in too dangerous a state to allow of its being cleared from below. It was neces-

sary to resort to the laborious process of sinking a large shaft from above, some 20 ft. down through the overlying limestone.

That it was indeed a sepulchral vault was sufficiently shown by a small burial-pit in the right-hand corner, in and about which were the relics of a later interment of a prince found worthy of a prolonged posthumous cult. But the earlier interments—contained, we may believe, in chests against the back wall, and going back, as the ceramic remains indicate, to the beginning of the sixteenth century B.C.—had been removed, apparently at the time of a great seismic catastrophe, to which the ruin of the upper shrine seems to have been due. The chamber itself was of imposing effect, its walls lined with gypsum slabs and pilasters, and the central pillar of the same material glistening white in its original state. To add to the effect, the rock ceiling—squares of which were visible between the beams—had been tinted with the brilliant Egyptian blue, or kyanos, so that the dead beneath the vault might not be without the illusion of the sky above. Remains of the cypress beams also showed traces of having been covered with painted decoration. A still more vivid touch for the benefit of the departed was supplied by an incense-vessel, of the date of the latest interment, adorned with foliage and alternating bands in partly unfixed colours on the terra-cotta ground—blue, yellow, and vermilion red. It was a funereal object, never meant for use.

An interesting point about the sepulchral chamber is that the pillar in the centre of a square sunken area of the pavement answers to the regular construction of a series of pillar-crypts used for religious rites. It had been a scene of worship as well as of burial, accessible from the larger temple-crypt beyond—a circumstance that made easy the rifling of its precious contents at two different epochs of confusion.

For the successive phases in the history of the building, the ceramic evidence afforded clear definitions. In the original state it was a "temple-tomb," vindicating ancient traditions. Its arrangement, indeed, shows a very perfect combination of that dual conception. The bi-columnar shrine above was approached by an upper entrance leading from a roof terrace. A lower entrance led to the pavilion well

and entrance-hall, already described, and thence, through the pillar-crypt, to the sepulchral chamber itself. So well preserved were the details that the system by which the different compartments were secured could be followed out. A bronze locking-pin—the key of a primitive lock—was also found.

The earthquake that ruined the upper sanctuary seems to correspond with one that caused much damage to the palace towards the close of the first Late Minoan period, about 1520 B.C. Rearrangements were then made, by which compartments of the two-pillared crypt were walled off for private interments. These, however, cease at the time when the available space was practically exhausted, about the end of the concluding Late Minoan phase. The approach to the sepulchral chamber itself was still left open for cult purposes, and, about the date of the final overthrow of the palace, it was reopened for the burial in a corner pit of one who may well have been the latest scion of the House of Minos. At a still later date, approaching the close of the Minoan Age, this grave too was rifled, and objects in precious metals carried off, though a series of interesting relics were left to posterity, including a fine alabaster vessel and a globular flask in the late "palace style." If a skull and additional bones, found immediately outside the entrance passage, belong, as seems almost certain, to this grave, the personage here interred was an elderly man—although of athletic training—who combined, as was fitting, proto-Armenoid and Mediterranean ancestral features.<sup>1</sup>

His importance is reflected in the fact that, from this time onwards till the end of the ensuing Minoan phase, a special cult was instituted, of which the evidence has been left in a series of kraters, bowls, and stemmed goblets of a votive character, some by the grave itself, some by the upper entrance of the building. With the coming of the new race, local tradition breaks off. Rediscovery after the lapse of over three millennia awaited the magic clue afforded by the royal signet. Once more the old Cretan tradition has come true, and the sepulchral monument of the priest-kings of the House of Minos proves to be a temple as well as a tomb.

<sup>1</sup> The osteological conclusions are due to the kindness of Dr. L. H. Dudley Buxton.

## VII

### A HIGH PRIEST'S HOUSE IN KNOSSOS

THE following is a description from a cutting from *The Times*, kindly sent to the author by Sir Arthur Evans :

“ The Temple-Tomb of the Priest-Kings at Knossos, the discovery of which was described in *The Times*, had not been in any sense a residence. So long as it harboured treasure, guards may have been stationed in its outer hall. Yet it is clear for the observance of the cult itself, and the memorial feasts connected with it, that the building must have been placed in the charge of some priestly functionary, whose private abode, we may infer, lay within easy distance of it. A happy chain of supplementary evidence has made it possible beyond any reasonable doubt to locate the dwelling of this ‘ Keeper of the Holy Sepulchre.’

“ A paved line of Minoan way, of which sections were uncovered at two points, running along the north-east angle of the Sepulchral Sanctuary, led, at about 180 paces north, to another important group of structures. The emergence at this point of a flight of well-preserved limestone steps had induced me to excavate trenches and trial pits in that direction. These revealed the existence of a considerable mansion. The remains of this, as finally uncovered, presented distinctive features of such a kind as to give it a rightful claim to the title of the ‘ High Priest’s House.’

“ As its earliest contents prove, it is of the same date as the Temple-Tomb—the first quarter, that is, of the sixteenth century B.C. It stands, with its little paved area and a corner of its fine gypsum façade, in what is now revealing itself as a wealthy southern quarter of ‘ Broad Knossos,’ that is growing ever broader. Soundings showed that the building was separated only by a narrow interval from three other massively built mansions, while further pits dug north and south disclosed two more similar buildings. The westernmost zone of the ‘ High Priest’s House ’ had been overlaid by the embankment of the new Candia road ; but by a bold resort to tunnelling, it has been possible to complete the exploration of its central section, containing a sanctuary hall,

which distinguishes it from all known Minoan houses and singularly recalls the features of a modern church.

“ *Sacrificial Altar.* The body of this hall, broken off on the east owing to the fall of the ground, was provided with benches against its side walls, suggestive of choir stalls. Its western end led by a stepped opening between two wings of a columnar balustrade—a kind of chancel screen—to a paved compartment, containing two chests cased in gypsum, probably for the deposit of first-fruits or other food offerings. These receptacles were backed against the two wings of a second balustrade, the central opening of which had been originally provided with a double gate of metal work. This gave access by two more steps to an inner sanctum—the actual chancel—where stood an altar of characteristic Minoan type with incurved sides. It had suffered some displacement, seemingly by a treasure seeker. From the front of the altar, a drain had carried off the blood of victims or other liquid offerings. The sacrificial animals, probably goats or rams, would have been brought in through a doorless opening that led to a corridor to the right of the chancel. With the altar was found a pyramidal base, that doubtless had been balanced by another similar, for the support of the sacred double axe, symbol of the great Minoan goddess.

“ Numerous small shrines, some with vessels of offering and cult images, have been found in connection with Minoan buildings, great and small, but this is the first time a house had been brought to light with a separate hall set apart for religious services, and elaborately designed for ritual purposes. It presents some curious anticipations of later ecclesiastical arrangements. That we have found here the actual residence of the priestly guardian of the Temple-Tomb becomes an almost unavoidable conclusion, especially when it is borne in mind that the eastern border of his private chapel actually abutted on the line of paved way leading to the great sepulchral sanctuary not two minutes walk away.

“ *A Minoan Dervish.* We may, however, be very sure that this high sacerdotal functionary did not go on foot. The manner of his progress was illustrated by remains of a fresco found in the southern entrance corridor of the Palace. It depicts a priestly personage, seated in his folding chair, and

borne on a palanquin by four acolytes, each robed, as he himself seems also to have been, in a long white, winding vestment bordered by a transverse saffron band. Such a progress recalls that of the Papä-Rè to-day, carried in his *sedia gestatoria* to some great ceremony.

“A curious discovery made in another direction has supplied a living portrait of a member of a priestly caste, quite different from the dignified group that included the Warden of the ‘Holy Sepulchre.’ It had been of urgent necessity to devote part of our season’s work in Crete to rescuing from impending disintegration the smaller palace sanctuary, west of the great building, known as the ‘Little Palace,’ but having a preponderantly religious character. From under a step of the main staircase of this there has thus been brought to light a remarkable bead-seal of blank steatite, in the finest style of Minoan engraving, presenting the bearded head of a man with open mouth, as if in the act of singing at the top of his voice.

“The incision is so strong, and the man’s features so suggestive of the grotesque, that the intaglio might at first sight be taken for a caricature. But the subject of the seal is sufficiently explained by the close comparisons it offers with the head of the sistrum player of the Hagia Triada vase, chanting harvest pæans as he leads the revel rout. In some ways it presents a still greater resemblance to the shaggy ‘coryphæus,’ open-mouthed like the other on the same vase, who displays, moreover, as in the present case, the exceptional feature of wearing a beard. The intaglio supplies a new illustration of the more orgiastic side of that primitive cult, which in much later days still clung to the worship of Rhea-Cybele, so closely allied to the Cretan goddess. We have here, in fact, the effigy of a rustic priest, who might be described as a Minoan dervish.”

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PART FOUR

- I. CANDIA MUSEUM
- II. DR. JOSEPH HATZIDAKIS, FOUNDER OF THE CANDIA MUSEUM
- III. STEPHANOS XANTHOUIDES, LATE DIRECTOR OF THE MUSEUM
- IV. SP. MARINATOS, PRESENT DIRECTOR OF THE MUSEUM
- V. LE DUC DE BEAUFORT
- VI. VENETIAN ANTIQUITIES
- VII. BYZANTINE MUSEUM
- VIII. SACRED CAVES IN CRETE



## I

## CANDIA MUSEUM

THE Candia Museum is considered one of the most important in the world, containing as it does most precious treasures from Knossos and other important ancient sites in Crete. The following are the really outstanding things in the Museum, though there are many more which are well worth seeing.

## GREAT MINOAN ROOM

- |     |  |     |        |                    |
|-----|--|-----|--------|--------------------|
| 1.  | Ivory Leapers, small statuettes ...        | ... | ...    | Knossos            |
| 2.  | Steatite Bull's Head, inlaid ...           | ... | ...    | Knossos            |
| 3.  | Snake Goddess and attendant, in faience    |     |        | Knossos            |
| 4.  | Inlaid Gaming Board ...                    | ... | ...    | Knossos            |
| 5.  | Cup Bearer                                 | }   | ... .. | Knossos            |
|     | Priest King                                |     |        |                    |
|     | Miniature                                  |     |        |                    |
| 6.  | Vases of stone and clay of all periods ... |     |        | Knossos            |
| 7.  | Harvester Vase Steatite cup                | }   | ... .. | Aghia Triada       |
|     | Boxer Vase Steatite rhyton                 |     |        |                    |
|     | Chieftain Vase Steatite cup                |     |        |                    |
| 8.  | Inscribed clay disc ...                    | ... | ...    | Phæstos            |
| 9.  | Small vases of variegated stone ...        | ... | ...    | Pseira and Mochlos |
| 10. | Jewelry ...                                | ... | ...    | Mochlos            |
| 11. | Fresco of Hunting Cat ...                  | ... | ...    | Aghia Triada       |

## ROOM TO LEFT OF STAIRS

- |     |                                 |     |        |            |
|-----|---------------------------------|-----|--------|------------|
| 12. | Sword                           | }   | ... .. | Mallia     |
|     | Stone Axe in shape of a panther |     |        |            |
|     | Gold Bee Jewel                  |     |        |            |
| 13. | Archaic Greek sculptures ...    | ... | ...    | Prinias    |
| 14. | Bronze Shields ...              | ... | ...    | Idæan Cave |

See Professor Xanthoudides' "Guide to the Candia Museum," at end of this work.

## II

DR. JOSEPH HATZIDAKIS, FOUNDER OF THE CANDIA MUSEUM

THE reader will be able to judge what Crete, Greece, and in fact all the civilised world, owes to Dr. J. Hatzidakis, after reading the following information concerning his activities in the foundation of Candia's famous Museum.

Joseph Hatzidakis was born in the Island of Melos, of Cretan parents, residing there as refugees from the Cretan insurrection of 1846.

He studied medicine in the Greek University of Athens, completing his studies in Germany, after which he started on his medical career in Syra. The attraction of his fatherland proved so great as to call him to more important duties, which culminated in the foundation of the Museum.

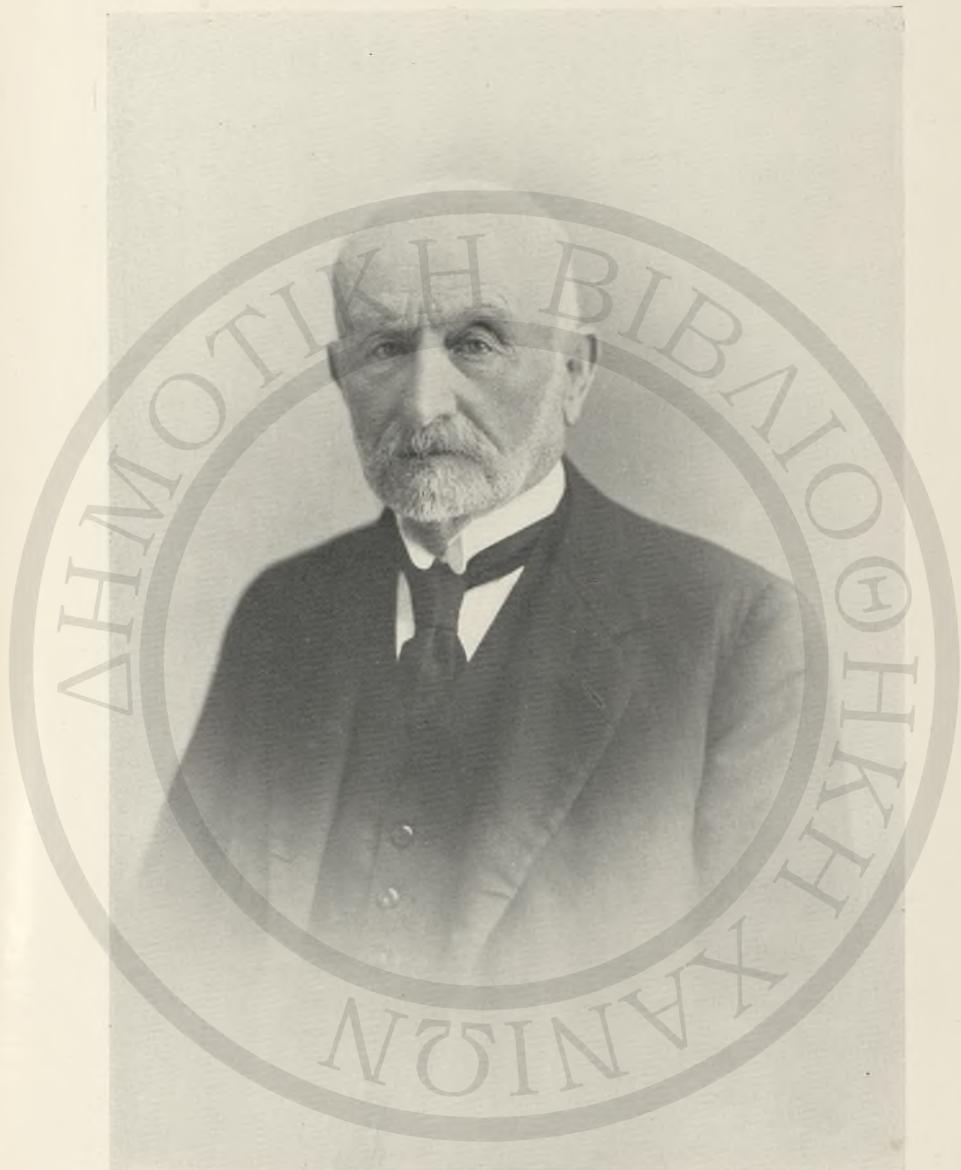
Before going farther, it may be well to mention that all the Hatzidakis family proved persons of energy and patriotic feelings, and held important social positions.

Soon after his establishment in Candia, Dr. Hatzidakis was appointed president of the newly-formed Society of Letters. This was founded during the Turkish régime, and had more than one object in view; but at his suggestion, the principal aim was directed to the collection and preservation of those antiquities which came to light from time to time.

Things were different at that time from what they are at the present day, and his suggestion was approved unanimously and put into effect. Not only members, but outsiders as well, enthusiastically gave up whatever collections of antiquities they possessed.

A short time after were discovered the valuable antiquities in the Idæan Cave, and the important inscriptions of the Tables of the Law of Gortyna, which, through Hatzidakis' zeal and energy, were taken over by the Association. These finds were of such archæological importance as to attract the attention of all the scientific world, and formed the basis of the foundation of a museum in Candia.

In 1899, Sir Arthur Evans came to Crete for archæological studies, and chose Candia, and particularly the site of



DR. JOSEPH HATZIDAKIS.



Knossos, as his field of operations; he was helped most valuably by Hatzidakis in the purchase of land belonging to rich Mussulmans.

Excavations at Knossos were undertaken at once, the Italian School of Archæology, under Professor Halbherr, starting at the same time on those of Gortyna and Phæstos. From this time onward, the Museum attained the position of one of the most important in the world.

Hatzidakis' work is now taken up with the internal organisation and care of the Museum, and the securing of proper experts for cleaning and piecing together of broken pottery and other relics, besides his propaganda work in attracting visitors from abroad.

Visitors began to arrive, and the enthusiastic Hatzidakis accompanied them to the most remote corners of the Island, explaining every detail of interest. He is now in his eightieth year, and is still held in great esteem, an evidence of this being that he was the first mayor to be elected during the British occupation of Candia.

Not the least title of honour due to Dr. Hatzidakis is that, notwithstanding his great work, he is comparatively speaking a poor man.

### III

#### STEPHANOS XANTHOUDIDES, LATE DIRECTOR OF THE MUSEUM

STEPHANOS XANTHOUDIDES, for many years Director of the Candia Museum, was a great source of knowledge, as his many books and newspaper articles testify. In these he writes about ancient Cretan civilisation, the history of the town of Candia, and that of Crete in general. He died suddenly, whilst on his way to the Museum, in 1928, at the comparatively early age of sixty-three.

As befits a man of learning, his end came at a moment when his thoughts were concentrated upon the safety of the treasures entrusted to his care. As a matter of fact, his last days were occupied in plans for rendering the present Museum safe against earthquakes, which unfortunately are frequent in this Island. It was the serious shock of 1926, which caused some damage to the Museum and its contents, that warned him of the danger to the building containing such treasures.

Thus he passed away, regretted by all the archaeological world, his last wish, expressed shortly before his death, being that, if the Greek Government's finances did not permit the building of a new Museum, some rich patriot might render his name immortal by giving such a building to Candia, and thus merit the esteem and gratitude of all the civilised world.

May your dream come true, my good and valued friend!

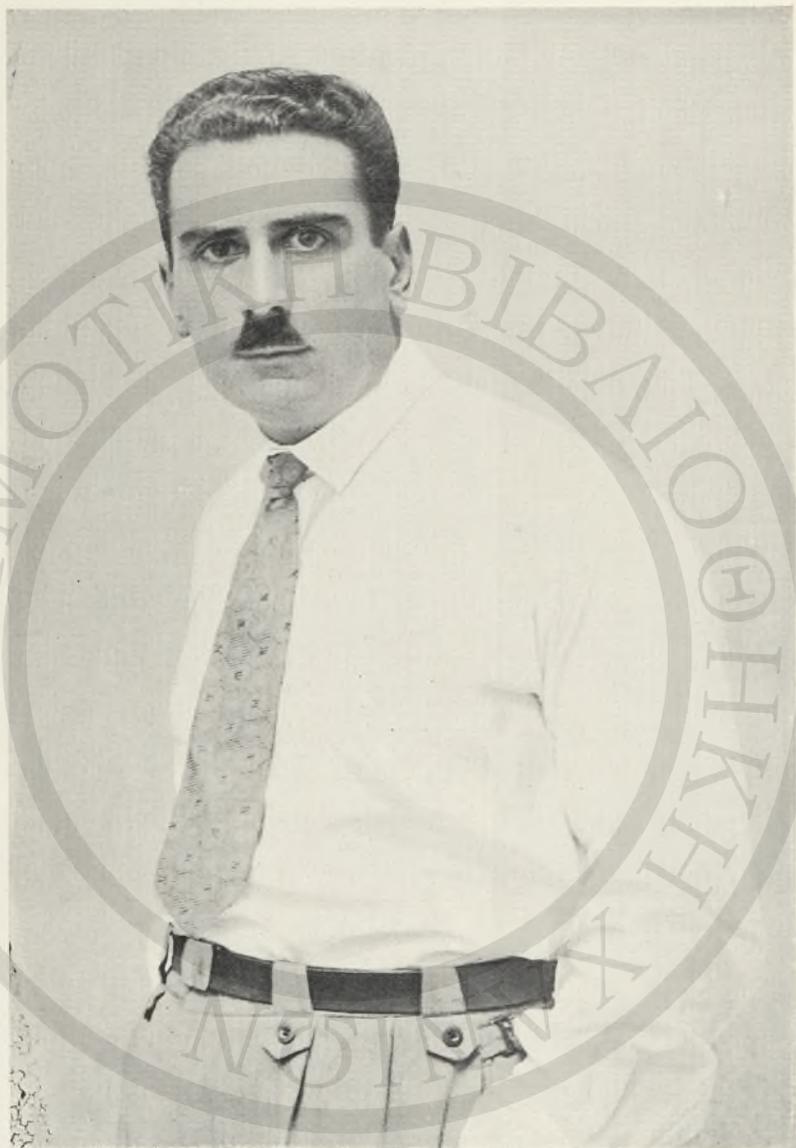
Sir Arthur Evans, in his preface to Professor Xanthoudides' work, *The Vaulted Tombs of Messara* (University Press of Liverpool Ltd., 1924), says: ". . . it is the more pleasure to me to add a few words to Dr. Xanthoudides' present work—which in itself needs no introduction from me—that during the long years in which I have myself been engaged in researches in Crete, I have been constantly indebted to his courtesy and helpfulness, and that, like other fellow workers, I have always found him ready to place at my disposal the results of his discoveries."



PROFESSOR XANTHOUIDES PHOTOGRAPHED IN THE MUSEUM  
BENEATH THE SACRED DOUBLE AXES.







SP. MARINATOS.

*Facing page 91.*

#### IV

SP. MARINATOS, PRESENT DIRECTOR OF THE MUSEUM

MR. S. MARINATOS, Corresponding Member of the Archäologische Gesellschaft, Berlin, Membre permanent du Comité du Congrès International des Sciences Préhistoriques et Protohistoriques, and Director of the Candia Museum, in succession to the late Professor Xanthoudides, is the writer of many important scientific articles in various Greek and foreign periodicals. He studied in Berlin under Professors Noack and Rodenwaldt, and in Halle under Professor Karo, as also in the various European museums which he visited.

His activities are manifest by the numerous important excavations he has undertaken during the relatively short time he has been in Candia, mention of which is made in other parts of this book. His lectures are very popular, and the vividness of his descriptions and his eloquence are specially attractive.

## LE DUC DE BEAUFORT

A MONUMENT is erected in the Museum grounds to the memory of the above nobleman, who fell near there with other Frenchmen in an attack against the Turks in 1669.

Spratt, in his *Travels and Researches in Crete*, referring to the siege of Candia by the Turks, says: "France, stirred by the call of the Pope for European aid, responded to the summons, and sent the Duc de Beaufort with a gallant band of volunteers and soldiers, in all nearly a hundred ships, for its support. The Duc arrived off Candia on June 19th, and heading a gallant sortie made a few days afterwards from the St. George gate upon the Turks' entrenchments between the Sabbionera Bastion and Fort St. Demetrius, was unfortunately killed; the attack failed through a panic created amongst the new troops he had led forth, caused, it is said, by the explosion of one of the magazines they had taken from the Turks. The gallant French admiral and duke, it is supposed, was blown to pieces by the explosion, for the body was never recovered.

"A subsequent sortie by the French and Italians on the north-west extreme end of the town having failed, the jewel of the Venetian Republic, with the fall of its capital, Candia, passed entirely into the possession of the Turks."





THE VENETIAN "LOGGIA."



MOROSINI'S FOUNTAIN.

## VI

### VENETIAN ANTIQUITIES

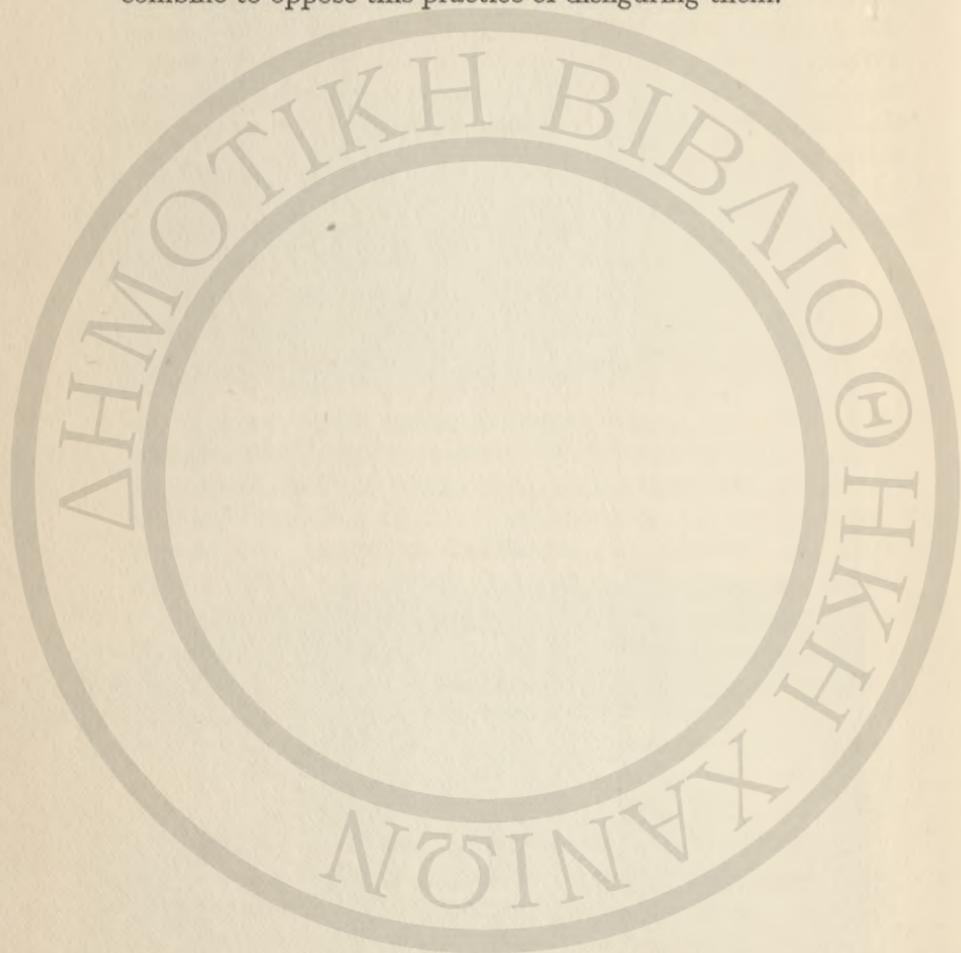
ONE of the most interesting survivals of the Venetian occupation is the so-called Loggia, situated at the top of the main street leading from the harbour. The late Mr. Xanthoudides, curator of the Candia Museum, refers to it as a sign of the care which the Venetians bestowed on the decoration and imposing appearance of all their buildings.

This Loggia was a kind of club, frequented by the highest aristocracy of the time, and was built by the well-known architect Morosini, to whom are due the aqueduct and the old fountain in the centre of the town bearing his name. This fountain is noteworthy for its beautiful sculptures, representing subjects of Greek mythology, the whole being surmounted by four lions bearing another fount.

It may be mentioned that, during the Turkish occupation of Candia, the Loggia was used as an arsenal or store for arms, no care being taken for its preservation. Unfortunately, since the Greek occupation, little notice has been taken of it, hence its present decayed condition. As a matter of fact, in 1904 the building was considered dangerous, and the top storey was secretly demolished during the night, a sight which would bring the tears to the eyes of any lover of archæology, as I myself witnessed in the case of the archæologist Mr. Dawkins, during the demolition of the old Venetian Sabbionera, or Lazzaretto gate, in the site of the present public garden. It gives pleasure to record that it has now been decided to restore this fine Loggia for use as a town hall.

Mr. A. Papadopoulos, the Mayor of Candia, informs me that the work has been taken in hand, and that the Italian Ministry of Fine Arts has instructed the Italian Consul-General in Canea to deliver to the Municipality here all plans and details of this building which he holds, to serve the purpose of following, as far as possible, every detail of the old building in the construction of the new one. The same Ministry took the opportunity to express its high satisfaction to the Mayor for giving effect to this important work.

There are a number of interesting fragments of buildings, stone fountains, etc., with inscriptions dating from the Venetian period. Some of these are so disfigured with white-wash as to be almost invisible, and it is to be hoped that those interested in preserving the antiquities of the Island will combine to oppose this practice of disfiguring them.



## VII

### BYZANTINE MUSEUM

It is gratifying to learn that efforts are being made for the foundation of a Byzantine Museum in Candia. It is hoped that this endeavour will bear fruit, for it is known that Crete is fairly rich in paintings and other articles of that period, now in the hands of churches and private individuals, which, if collected in a suitable building, would form the basis of an interesting collection.

## VIII

### SACRED CAVES IN CRETE

ONE of the many characteristics of this Island is the number of natural caves in the mountains, a fact due to their geological formation, which chiefly consists of limestone. Most of the caves in Crete are remarkable for their stalactites and stalagmites, and formations of the most fantastic appearance, such as columns or beautiful curtains or screens adorning or dividing the caves into various compartments or chambers, communicating with each other through phantom doors and windows. Very often these stalactites assume most grotesque forms, resembling animals or persons, the effect being further enhanced by the shadows produced by a lighted torch on the glistening walls, or on the waters, which are always in evidence in these caves.

These freaks of Nature attracted the attention of primitive man, the belief being at one time general that they were petrified human beings, animals, or deities, the caves themselves being the dwellings of the latter. As such they were considered sacred, and inspired fear and veneration on the part of man, who, in his troubles or dangers, sought there the protection of the deities, and offered prayers, gifts, and sacrifices.

The most important of these caves are the following :

*Dictæan Cave.* In the classical and the Roman periods it was believed that Zeus, the "father of gods and men," was born and was worshipped in the Dictæan mountains, in the cave bearing this name. The archæologist Demargne, in the first place, followed later by the late Professor Halbherr and Dr. Hatzidakis, visited this cave, which is situated about five hundred feet above the village of Psychro in the Lassithi mountains. Though it was known that the site contained remnants of earthenware pots and various bronze objects, no attempts were made at excavations. Psychro is one of the principal villages at the foot of the mountains surrounding the elevated plain of Lassithi. This plain was, according to geologists, at one time a small mountain lake, there being then no outlet for the waters.

In 1899 the cave was visited by Professor Hogarth, who decided to undertake excavations on a large scale, the results of which he published in the chronicles of the British School of Archæology in Athens (1899-1900).

These excavations brought to light the fact that the cave is formed of two distinct compartments, the first being a spacious one with its opening facing west. In the centre of this cave were found vestiges of a stone altar, with bones and ashes round about it, evidently remains of sacrifices, and many articles of pottery dating from the *Καμαραϊκή* (Camares) to the Roman period, as well as a small Byzantine cross in silver.

On the left-hand side there is an opening leading to another cave, several metres below the level of the main one. The entrance to this is very difficult, owing to its steepness and the slippery condition of the soil. The roof of this second cave, from which hang many stalactites, varies in height from two to five metres. Various bronze articles have been found here, as well as many amulets representing animals and figures of human shape. What attracts special notice is an idol representing Osiris, dating from the Roman period. It is evident from all these finds that the cult of Zeus was maintained for a very long time in this cave.

The Camares pottery goes to prove that, at least as early as 3,000 B.C., this cave was visited by people bringing offerings to the deity, and it is most probable that the cult of Zeus continued until Christianity first appeared in Crete when the name Zeus was changed into Jesus, a proof of this being the Byzantine cross mentioned above. Zeus was called Dictæus, because he was worshipped in this cave. The same title was given to Minos. Mythology states that Minos and Zeus used to meet there for the purpose of "framing" the laws.

With the construction of modern roads, one may now go by motor car as far as Castamonitza, at the foot of the mountains, a distance of forty-five kilometres from Candia, and thence by mule, in about four hours, to the village of Psychro. One can put up there for the night at the small hotel kept by Emmanuel Pittarachili, where food and beds are obtainable.

*Idæan Cave.* The loftiest point in the central range of

mountains in Crete is known locally as Psiloritis, and otherwise by its ancient name Ida. From its summit the observer can see below him not only the whole Island, but on a clear day most of the islands of the southern archipelago, as well as the mountains of the Peloponnesus and Asia Minor. On the northern slopes of this mountain is the elevated plain of Nidha, on the borders of which is the Idæan Cave, referred to in the chapter on the ascent of this mountain. Many ancient Roman and Hellenic writers mention the great fame of this cave, to which people flocked from all parts to adore Zeus.

The existence of this cave was unknown until 1882, and its discovery was due to a shepherd who, happening to dig the ground with his crook, came across a small lamp and other articles of pottery. This was followed later by systematic digging with proper tools, which brought to light various articles, as well as silver coins.

When this became known, people from the surrounding villages rushed to the spot, in the hope of discovering some treasure. Fortunately Dr. Hatzidakis heard of this and at once took measures to prevent further indiscriminate digging, while he agreed to purchase such objects as had been found and to undertake excavations himself.

By a happy coincidence, the German archæologist, Fabricius, and the late Professor Halbherr happened to be in Candia; they rendered him important assistance. Notwithstanding the meagre means at their disposal, the result of their excavations surpassed every expectation.

In the court of this cave was discovered an altar and various articles in bronze, such as boilers, cooking pans, statuettes, arrow-heads, etc., all of which are referred to in the *Museo di Antichità Classica*, by Professor Orsi, and are to be seen in the Candia Museum, where they form one of the most important and unique collections.

An earthenware tablet was discovered, with the following inscription: "Δι' Ἰδαίῳ Ἀστήρ Ἀλεξάνδρον Εὐχὴν," thus removing any doubt as to this being the "Idæan Cave."

*Kamares Cave.* On the southern slopes of Mount Ida, and at about the same level as the Idæan Cave, is another cave serving the same purpose, in which the identical shepherd who discovered the Idæan Cave found some rare articles of

pottery, which he sold to Dr. Hatzidakis. These were shown to the archæologists Mariani and Marschal, who happened to be in Crete at the time, and through their publications this cave was made known to all the archæological world.

This cave is visible from the site of the Phæstos excavations, and bears the name of the village Kamares, which is situated below it. One peculiarity of this cave is that the pottery found therein is painted black, with white symbols or linear script, and is characterised as belonging to the Middle Minoan period. Notwithstanding the difficulties encountered, Professor Dawkins succeeded in bringing to light many other valuable finds, which have enriched the Kamares collection in the Museum.

ΣΠΕΟΣ ΕΙΛΕΙΘΥΙΑΣ. Homer, when referring to the wanderings of Ulysses, states that he landed at Amnissos in Crete :  
*ἐν λιμέσι χαλεποῖσι ὅθι σπέος Εἰλειθυίας.*

Dr. Hatzidakis was of the opinion that these words of Homer were based on the actual fact, so he examined the site, supposed to be in the vicinity of the River Karteros, which river was named Amnissos until the Byzantine epoch. There he discovered, at a short distance above the sea level, a small cave containing some articles of pottery belonging to the Minoan periods. Vestiges of these were also in evidence on the beach. The excavations in the cave itself had to be abandoned owing to foul air, but were resumed two years ago by the indefatigable Mr. Marinatos, who, with better means at his disposal, discovered articles of pottery of Minoan and also neolithic periods. He also discovered on the beach vestiges of Minoan buildings with wall-paintings. This cave is situated about five miles to the eastward of Candia.

Of lesser importance, and of much the same description, there also exist the following caves :

*Cave of Patso.* In the district of Mylopotamos Rethymno, in which cave Hermes was worshipped.

*Cave of Arkalochori.* District of Monofatsi, Candia.

*Cave of Tylissos.* District of Malevisi, Candia, and others.

Mr. Platon, the curator of the Candia Museum, has lately published an interesting work on the worship of stalactites in Crete.



PART FIVE

- I. PREHISTORIC LAWS OF CRETE
- II. CRETAN LAW, PAST AND PRESENT
- III. GREEK LAW RELATING TO ANTIQUITIES
- IV. BRITISH ARCHÆOLOGICAL RESEARCH IN CRETE
- V. THE AMERICAN ARCHÆOLOGICAL SCHOOL
- VI. THE ITALIAN SCHOOL
- VII. THE GERMAN AND FRENCH SCHOOLS
- VIII. IMPORTANT NEW EXCAVATIONS IN THE AMARI DISTRICT
- IX. EXCAVATIONS AT AMNISUS
- X. EXCAVATIONS AT NIROU KHANI
- XI. EXCAVATIONS AT TYLISSOS
- XII. REVIVAL OF MINOAN ART
- XIII. ARCHITECTURE IN CRETE



# I

## PREHISTORIC LAWS OF CRETE

THE bringing to light of the prehistoric and remote Cretan laws presents a special interest, historically and philosophically, inasmuch as Cretan civilisation existed thousands of years B.C.

In the absence of positive elements such as epigrams or other archæological finds, conclusions can scarcely be drawn in relation thereto. With the exception of the Tables of the Laws of Gortyna, no other indications exist, the study of which might give light to the subject.

There can be no doubt that there existed a law amongst those ancient people, considering their long-standing supremacy as a nation, as proved by information derived from sources of indisputable accuracy.

Crete has always been referred to by the ancient Greek writers as a mighty power, especially with respect to her shipping; many myths are recorded by these writers confirming this. The fable of Theseus, that of the Minotaur and of Dædalus' flight, signify nothing more or less than Crete's power and her commercial and maritime development.

The Cretans were chiefly seafaring people, and in particular the first conquerors of the seas ever known to history. Dating from 4000 years B.C., they plied the seas in all directions, from the Syrian and Arabian coast to those of Jasonia, and from the north Adriatic to the African coasts.

The monuments of Egyptian archaic epochs refer to the Cretans as merchants coming to those countries for trade. On all the coasts of the Ægean, and in all the then peopled countries, traces have been discovered of articles of Cretan civilisation. Designs and wall-paintings discovered in Crete, and dating some 3000 years B.C., represent ships with rudder, sails and oars, far superior to those described by Herodotus as plying on the Euphrates towards Babylon, fifteen hundred years later. The produce of Crete, as also its manufactures, such as vases, metal-ware, etc., were carried to Asia and Africa, while the two principal towns of the Island, Knossos and Phæstos, formed important centres of its international

export trade. Schliemann's excavations, followed by Sir Arthur Evans's discoveries and the work of other Archaeological Schools, confirm the information of the Greek authors, and the analogy of the fables in regard to the greatness and the universal spreading of Crete's power. But they did not, however, up to the present, give any positive result about its laws.

Notwithstanding this, the Greek writers refer with characteristic insistence to the Cretan laws as a model superior to all subsequent ones, and praise their completeness at the same time. (Προβλ. Αριστοτέλης "Πολιτικός" Β.ΙΟ.Ι.κ. ε., "Πολιτεία" Ι Ι.7.Ι., Θουκυδίδης Ι.4., Πλάτων "Νόμοι" δ' ΙΙ, Πλούταρχος "Λυκούργος" ΙΥ.Ι3., "Νουμάς" ΙΥ., Στράβων Ι.9., Υ Ι Ι.260., "Εφορος" fr. 5., "Προκλείδης" fr. Ι Ι.).

This fact conforms entirely with the logical results obtained. How was it possible for a nation which governed the old world not to have found a cause in its own birth for some rule which, with the lapse of years, formed itself into a law?

The law-giver of Sparta, Lycurgus, whilst in Crete, was, according to the Greek writers, inspired in framing his laws. Zaleucus of Locrians and Charondas of Chalkis, both of the eighth and seventh century B.C., also followed Cretan laws, and lastly Solon, first law-giver of Athens, was also inspired by these laws. It is known that the Cretan kings, Minos and Rhadamanthus, are referred to in the Greek mythology as judges in Hades.

By these statements of the Greek writers we must not come to the conclusion that the laws of the first Greek cities, of the eighth and ninth century B.C., were copies of the Cretan laws or that the latter were even known. This epoch of Greece's revival, after the attacks of the Dorians, is far distant from the time of the Cretan supremacy, which in the early part of 1000 B.C. was already in its decline. The barbarian tribes from the north who swarmed, first on the Greek mainland, and later in the islands, forced their despotism and tyranny on the inhabitants. When Hellas, after a state of lethargy of some five centuries duration, started from her coasts to confirm Greece's civilisation (900-700 B.C.), Crete was long since in her full decadency, a

victim to the attacks and the subsequent occupation by the Barbarians.

During these years the coasts of the *Ægean* were overrun by the Lydians and Phoenicians, so that the idea that the neohellenic law of the first epoch in the historic period being a continuation of the Cretan is in contradiction with history.

An exact instance of the political and social state of Crete, during those years of decadency, are the Laws of Gortyna, the Tables of which were discovered in 1884. Notwithstanding previous ideas to the contrary, it is now evident that these are not older than the sixth century B.C. These Laws are a mirror of the social condition of the Island during the domain of the Dorians, and the enactments are as a whole without logical results or uniformity. The division of the inhabitants into four classes, three of which are vassals, is a characteristic proof of a late invasion. The Laws of Gortyna are a continuation of a previous one, of which we are ignorant, but which, to all appearances, was more severe. Probably it was that of the Barbarian invaders, who, very likely conforming with the existing customs and laws, subjected these to suit their own policy, thus giving rise to a heterogeneous system resulting in the Laws of Gortyna.

It is not logical to surmise that these Laws of Gortyna concern the stable opinion of the old Hellenic people, in respect to the completeness of the Cretan legislature, not only because this Law is of no significance, but also because most of the information we have about Cretan laws is prior to those of Gortyna. Draco legislated in Athens before that time, and his bloody Draconian laws are the oldest known. The fable of Rhadamanthus dates from the time of Homer, poet of the tenth or eleventh century B.C.

The fame of the Cretan legislature concerns the oldest which existed before the invasion by the Dorians, and their subjugation of the flourishing civilisation in the Island. By tradition, the fame of this legislature survived the decadency of Crete, and was maintained until the first Hellenic epoch. It found its way in fables and in stories. Herodotus, travelling much later on the coasts of Libya and Phœnicia, heard about it, the general opinion being that all

subsequent and known laws originated from the Cretan. He considered it as a prototype, and the imitation of it as worthy of praise.

We must not be led to believe that there exists a resemblance between the more modern Hellenic laws and the Cretan. Some few customs exist (as Fustel de Coulanges observes) in the Greek mainland, similar to those referred to in the Laws of Gortyna, which are not of Greek origin, and they only testify to the identity of the Dorian invader. The ancient and famous Cretan laws disappeared along with the Cretan civilisation. The Lydians and the Phœnicians, who developed towards the end of the Cretan rule, probably were the only people acquainted with these laws; but as their stay was short, they left no traces of this in history. It is uncertain, and out of place in this article, to come to any conclusion as to the resemblance between the old Egyptian laws and the first Athenian laws, which gave rise to the enigmatical fable of Platon to Timæus.

From the above it is evident that this Cretan law existed, and was praised by later Hellenes. The excavations on the Ægean coasts are still in progress; the study of the discoveries have not been completed up to the present. Perhaps one day we shall have the proof, by positive elements, regarding the information given us by the ancient Hellenes about Cretan legislature, in the same way as we have had those confirming her might.

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## II

### CRETAN LAW PAST AND PRESENT

AFTER the conquest of Crete by the Turks, the Island was subject to the same laws as those existing in the Ottoman Empire.

Since the year 1868, several alterations have taken place, according to the political conditions existing in the Island at different periods. In consequence of the insurrection of 1866, which lasted three years, Crete was granted a kind of autonomy, under which provisions of an administrative and judicial character were introduced in the Organic Law, which brought about a great change in the existing situation. Mixed tribunals were formed, composed of Christian and Mussulman members. A kind of General Assembly, or, we might say, Parliament, was allowed to meet once yearly, at which various resolutions could be passed with regard to the interior affairs of the island, subject to their confirmation by the Sublime Porte.

Subsequently, and as a result of the insurrection of 1878, there followed the Halepa Convention of November 9th, 1878, which was drawn up between the Sublime Porte and the representatives of the Island. Mr. Sandwith, the British Consul-General in Canea at the time, played an important part in the drawing up of this agreement in mediating between the Turks and the Cretans. By this Convention the law of 1866 was to be enforced fully, and autonomy was further extended by the concession to the General Assembly of the Cretans of the power to complete the existing Ottoman laws, by the addition of civil and penal procedure which, until then, did not exist, the municipal and other laws concerning the internal government of the Island, and the establishment at the same time of Notarial and Mortgage Offices. Measures were also taken for the improvement of education.

On the basis of this special law, the Island continued to be governed until 1889, when the Sublime Porte, taking advantage of the internal troubles, endeavoured to restrict the privileged position held by Crete, and took certain steps with this object in view.

The Cretans, however, succeeded in resisting this intention on the part of the Turks, and the Island continued under the same laws until 1898, when a fresh insurrection broke out, which resulted in the Island being occupied by the International Powers, who appointed Prince George of Greece as their High Commissioner in Crete.

Since then the Island has been ruled by its own Autonomous Government, under the high suzerainty of Turkey.

Under the new régime, the Cretans completed their legislation in every respect, acquiring in addition a perfect civil code, drawn up on the basis of that of Germany, France and Italy, a new civil and penal code procedure, as well as establishing law courts, composed of local barristers, who dispensed justice with such equity, regardless of religion and race, as to gain the praise of the British Secretary of State for Foreign Affairs in the House of Commons.

Later on, the annexation of Crete to Greece brought about the establishment of the Greek Laws in Crete; but the Greek Government, recognising the value of some special laws of the Island, such as the code of civil and penal procedure and others, permitted them to continue in force up to the present day.

In this way the following laws are now valid in Crete: For civil procedure, the Cretan Civil Code; for commercial affairs, the Commercial Law of Greece; for questions of inheritance, the Byzantine-Roman law as in other parts of Greece; for penal matters, that of the State. All penal and civil affairs are tried under the provisions of the civil and penal law.

### III

#### GREEK LAW RELATING TO ANTIQUITIES

IT may be of interest to archæologists and collectors, who come to Greece with the object of undertaking excavations or otherwise obtaining antiquities, to give an extract of the latest modifications of the law relating to antiquities. By this law, it is enacted amongst other things that :

1. The person in possession of any antique of whatever kind is obliged to declare the same within fifteen days to the Ministry of Education, which possesses the right of compulsory purchase. Failure to make such declaration is punishable by law.

2. The finder of any antique object, on having declared the same, receives a payment of one-fourth of its value, the same amount being payable to whoever gives information of any person having such article in his or her hiding. Private property, on which are discovered ancient buildings or monuments which cannot be moved, is not taken possession of as a whole, but only the part containing the antiquities, which is paid for at 10 per cent. above the land value. The same law gives full details as to the procedure regarding excavations both by Greeks and foreigners.

3. Wilful damage to antiquities entails liability to two years imprisonment and a fine, or, in special cases, to five years imprisonment and a fine up to twenty thousand drachmæ. Advertisements and bill-posting on antique buildings is also punishable.

4. It is also prohibited to remove stones from ancient ruins for building or other purposes, as also to erect limekilns therein.

5. The transport of antiquities from the interior is allowed, subject to declaration to the competent authorities.

6. Private individuals are permitted to form collections of their own, but a declaration of these must be notified to the Ministry, and they are also obliged to permit persons to visit the same for scientific purposes.

7. Art dealers can only exercise their trade in Athens, Salonica and Candia, under special licence from the Ministry and under special conditions.

## IV

### BRITISH ARCHÆOLOGICAL RESEARCH IN CRETE

PASHLEY visited Crete in 1832 and published a work in two volumes, in which he makes mention of various archæological subjects.

Captain T. A. B. Spratt, R.N., to whom is due the survey and the soundings of the coast round about Crete, and the publication of the well-known Admiralty Chart, gives in his book, *Travels and Researches in Crete*, a description of the Theatre in Gortyna and other archæological subjects.

In 1900 the Director of the British Archæological School in Athens undertook some excavations at Gipsades, near Knossos, with the result of bringing to light two Minoan houses containing articles of pottery, etc.

Forsdyke discovered a Minoan cemetery in 1927 to the east of the Palace of Minos at Mavrospelion.

Bosanquet, Director of the British School in Athens, in 1902 undertook excavations near the village of Præsos in the district of Sitia, resulting in the finding of pottery, of Eteocretan inscriptions, jewelry, etc. The same director started excavations near the village of Kastri in the district of Sitia, which afterwards were taken up on a larger scale by Mr. Dawkins, resulting in the discovery of a large Minoan town, showing traces of its having been destroyed and rebuilt three times, as in the case of Knossos, Phæstos, Aghia Triada and Tylissos. This excavation gave rich results in archæological finds, now contained in six glass cases in the Candia Museum.

The "untiring Dawkins," as the archæologist Dr. Hatzidakis calls him, undertook also other excavations with good results.





RICHARD SEAGER.



GOURNIA, THE MINOAN CITY NEAR PACHIAMMOS EXCAVATED BY THE LATE RICHARD SEAGER.

*Facing page 111.*

## THE AMERICAN ARCHÆOLOGICAL SCHOOL

It was unlikely that America, who is at the head of our civilisation, would remain indifferent to archæological work in Crete, and for this reason the Pennsylvania University, in conjunction with the American Research Institute, sent Miss Harriet Boyd and Miss Blanche Williams—to be followed some years later by Mr. Richard Seager—to undertake excavations. This period proved one of great activity, cut short, unfortunately, by the sudden death of Mr. Seager, a man whose death was deeply regretted by men of letters, and also by everybody who had the pleasure of his acquaintance, not only on account of his wide knowledge, but chiefly for his genial character and affable manner, and his interest in all those surrounding him. His life was a model one, and his nobility of character and his goodness are sealed by the provisions of his will, of which the following bequests are a few examples :

To the Metropolitan Museum of Art of New York his rich collection of embroideries, antiquities, vases, marbles, antique carved gems, weapons, etc.

To the British Museum of London, England, his collection of ancient Greek and Roman coins.

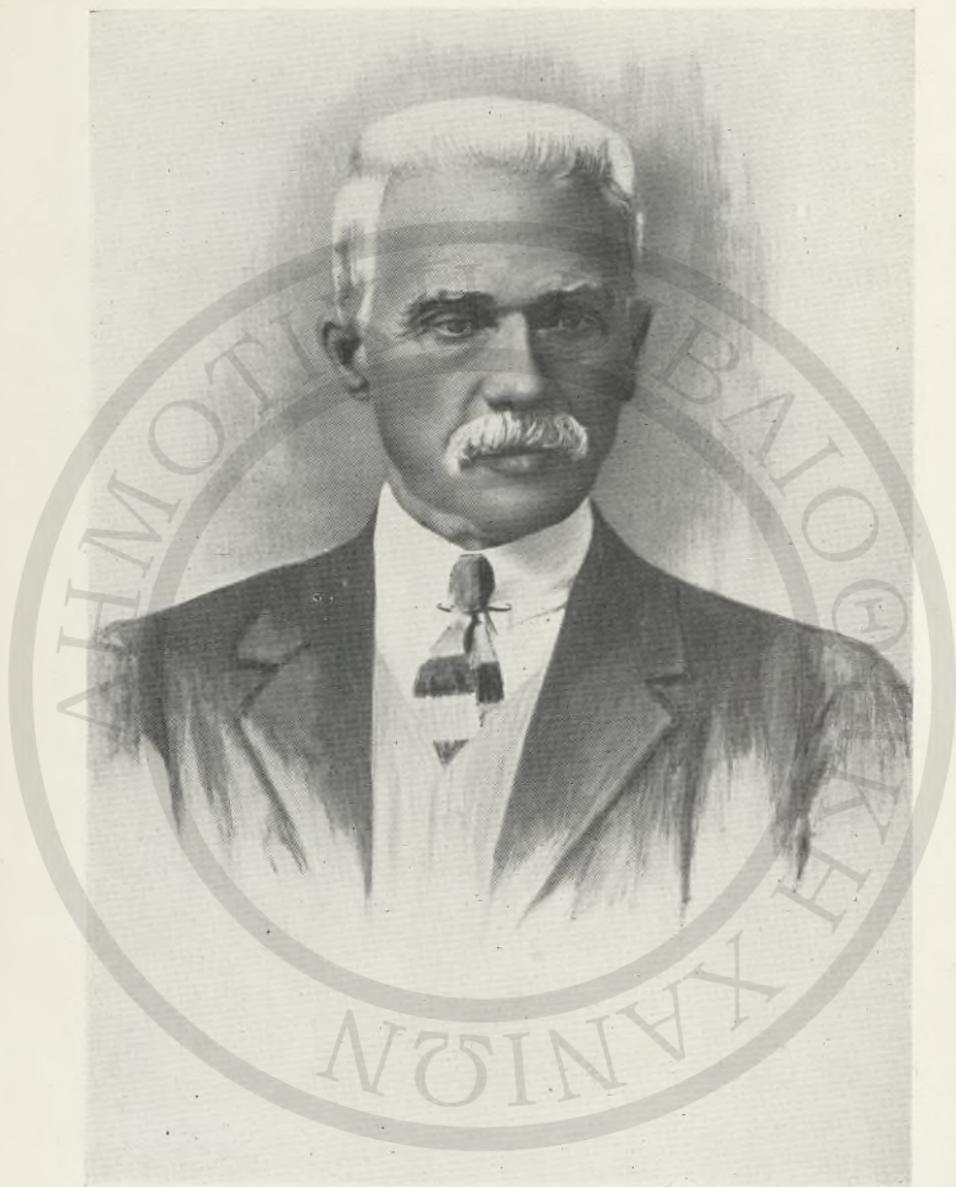
At the death of his mother, the rest and residue of his estate, in equal shares, to the American School of Classical Studies and the British School of Archæology, both at Athens, on the sole condition that the principal of the gift shall be maintained, and the income therefrom devoted exclusively to archæological excavation.

Finally, he bequeathed to all persons in his service various important sums. He died young, in the full activity of life, having been taken suddenly ill on board ship on his voyage from Alexandria to Candia. His funeral took place here with great ceremony, and was attended by all the authorities, as well as a multitude of persons of all classes, who wished to show their esteem for the departed, and also to demonstrate their gratitude to Americans for the help granted by

the United States towards the relief of the Greek refugees from Asia Minor.

The following is a summary of the excavations conducted by the aforementioned Americans: Miss Boyd, at Gournia, various Minoan finds; Miss Boyd, in collaboration with Mr. Seager, excavations at Vassilikie; Richard Seager, near the village Cavussi, resulting in finds much richer than expected, as well as those at Mochlos. In 1913 he discovered a whole cemetery of Middle Minoan period. C. H. Hawes in 1904 discovered three Protominoan tombs. Miss Edith Hall also discovered many ancient tombs, and, in the vicinity of Hierapetra, a building of the geometrical period.





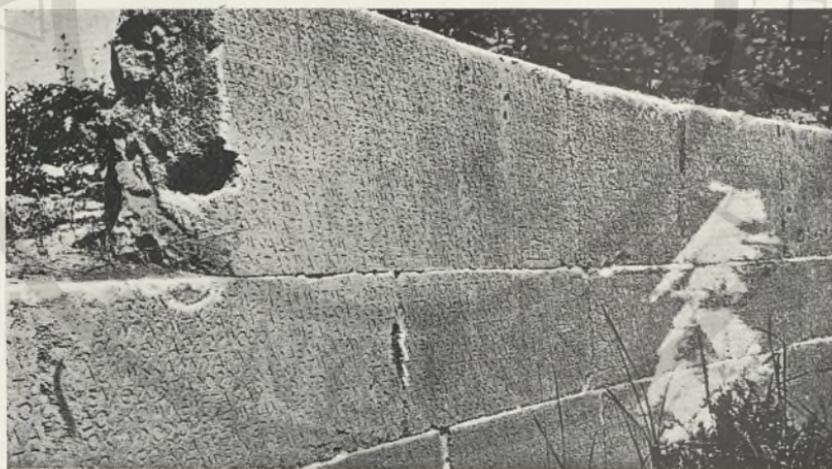
FEDERICO HALBHERR.

*Facing page 113.*





GORTYNA. RUINS OF THE TEMPLE OF APOLLO.



GORTYNA. THE OLD TABLES OF THE LAW.





PHAESTOS. THE PALACE STAIRCASE.



PHAESTOS. THE AMPHITHEATRE.

## VI

### THE ITALIAN ARCHÆOLOGICAL SCHOOL: EXCAVATIONS IN CRETE

MOST visitors to the famous ruins of Knossos are undoubtedly not aware of the existence in different parts of this most interesting Island of other important excavations, undertaken by the Italian, American and French Schools of Archæology. Even if they were cognisant of the fact, their stay in Candia, usually limited to a few hours, would not give them sufficient time to visit even those nearest to the town.

Chief amongst these excavations are those undertaken by the Italian School, under the able direction of the late Professor Federico Halbherr—styled by his friend and collaborator, Sir Arthur Evans, "Our Patriarch"—at Phæstos, Gortyna, Lyttus, Aghia Triada, the *Ἰδαίων* "Ἄντρον (Idæan Cave), where Jupiter is supposed to have been brought up, and other places.

The traveller who is able to stay a couple of days in Candia would do well to devote one whole day to visiting Gortyna and Phæstos, the former being reached by motor car in about two and a half hours.

At *Phæstos*, half an hour's drive beyond Gortyna, and a walk of about twenty minutes from the high road, are important ruins of the Minoan period, contemporary with and in many respects similar to Knossos in their history. No restorations have been effected here as at Knossos.

Phæstos is situated on the summit of a hillock, whence one obtains a good view of the beautiful plain of Messara. According to the opinion of several archæologists, the ruins of the palace of Phæstos are comparatively in a better state of preservation than those at Knossos, and are considered as one of the best specimens of Minoan architecture. They present an admirable technical rhythm, with a variety of halls, rooms, balconies, and so on, all these showing the practical spirit of those days. It is also apparent from these that the people of Phæstos attached great importance to the questions of light and ventilation.

*Gortyna*, an important town during the Hellenic period, and capital of Crete during the Roman epoch, affords a most interesting collection of epigraphs, most important of which is the entire large inscription of the very ancient Laws of Gortyna, cut in Greek characters on a series of large marble blocks, forming a semicircle, and dating about the end of the sixth century B.C. Halbherr discovered the fact that these blocks, which originally formed part of a primitive circular building (Bouleuterion or Prytaneion), were, after the destruction of the latter, re-erected in the same order within the peripheral wall of the Odeon, on the site of one of the agoræ (market-places) of Gortyna.

A short distance below the Odeon are the ruins of the first Christian church in Crete, founded by Saint Titus, first Bishop of Crete and successor to the apostle Saint Paul, who, as is known, was shipwrecked on the south coast of Crete at Kali Limenes (Fair Havens).

Across the road are the remains of the small temple of Apollo. *Aghia Triada*, also an important Minoan site, and other interesting places, are too far away to be included in a single day's programme, and would necessitate a longer visit.



GORTYNA ODEUM.



RUINS AT AGHIA TRIADA.



## VII

### THE GERMAN AND FRENCH ARCHÆOLOGICAL SCHOOLS

THE German Archæological School in Athens has not undertaken any excavations in Crete, but has always shown great interest in those carried out, many parties, accompanied by their professors, coming to Candia for the purpose of study.

The French Archæological School confined its work to excavations at Mallia, on the coast to the east of Candia, and on the site where excavations were begun by Dr. Hatzidakis some years previously. This resulted in the discovery of part of a palace and two Minoan tombs not far from the sea, which testified to the importance of the locality. Hatzidakis was prevented through ill health from continuing the work, so this was taken up by the French Archæological School. The above-mentioned palace proved to be a large one, resembling those of Phæstos and Knossos. Of the few finds, some are most interesting and unique. These excavations were carried out by, amongst others, the French archæologists Picard Roussel, Renaudin, J. Charbonneaux and F. Chapoutier.

Following the publication by Monsieur Chapoutier of his three volumes, and his lectures in London about the archæological work of the French School in Crete, much interest has been shown, with the result that excavations on a large scale will soon be undertaken.

## VIII

### IMPORTANT NEW EXCAVATIONS IN THE AMARI DISTRICT

DURING excavations in connection with the construction of the new Candia-Rethymno road, two bronze axes were discovered by the workmen, which Mr. Marinatos, the ephor of the Candia Museum, recognised as belonging to the late Minoan period. By good chance, Mr. Stylien Marmantenis, belonging to the village of Amari and established in the United States, happened to be on a visit to his native village. Hearing of this find, he contributed the sum of ten thousand drachmæ for the purpose of undertaking excavations on the spot.

Mr. Marinatos is to be complimented in having given publicity to this donation, it being the first instance of such action being undertaken by a Cretan for the enlightenment of the world. As Mr. Marinatos informs us, and as was believed by archæologists, the Minoan civilisation extended only to the eastern districts of the Island, the western limits being in the vicinity of the village of Gonies, where Mr. Marinatos brought to light recently a palace of the Minoan period.

The excavations at Amari now prove that remains of all the Minoan periods also exist in the Rethymno district, so that fresh fields of exploration are open to archæologists.

The excavations undertaken by Mr. Marinatos on the initiative of Mr. Marmantenis brought to light vestiges of a whole series of buildings of the first Minoan period, that is to say about 3000 years B.C., important vases of black pottery, and a small cave used for the purpose of a religious cult.

As Mr. Marinatos points out, there is no doubt of the existence of palaces, tombs, etc., in the vicinity of this place, as at Knossos.

## IX

### EXCAVATIONS AT AMNISSOS

MR. MARINATOS, who is at present at work at Amnissos, a few miles to the east of Candia (referred to by ancient writers as Minos' arsenal), has brought to light the ruins of a palace of beautiful construction, built of stones bearing the sign of the double axe, also vestiges of many other buildings and stores of the Middle and Later Minoan epoch, as well as fragments of beautiful vases. In all probability, these ruins belonged to a palatial residence of the famous naval base of Minoan Crete.

## X

### NIROU KHANI

At a distance of thirteen kilometres, on the coast, to the east of Candia, lies Nirou Khani, better known as Kokini Khani, in the vicinity of which Professor Xanthoudides' excavations brought to light remains of a large Minoan building, containing sacred axes, lamps, and other articles, proving that religious ceremonies were held in this building.

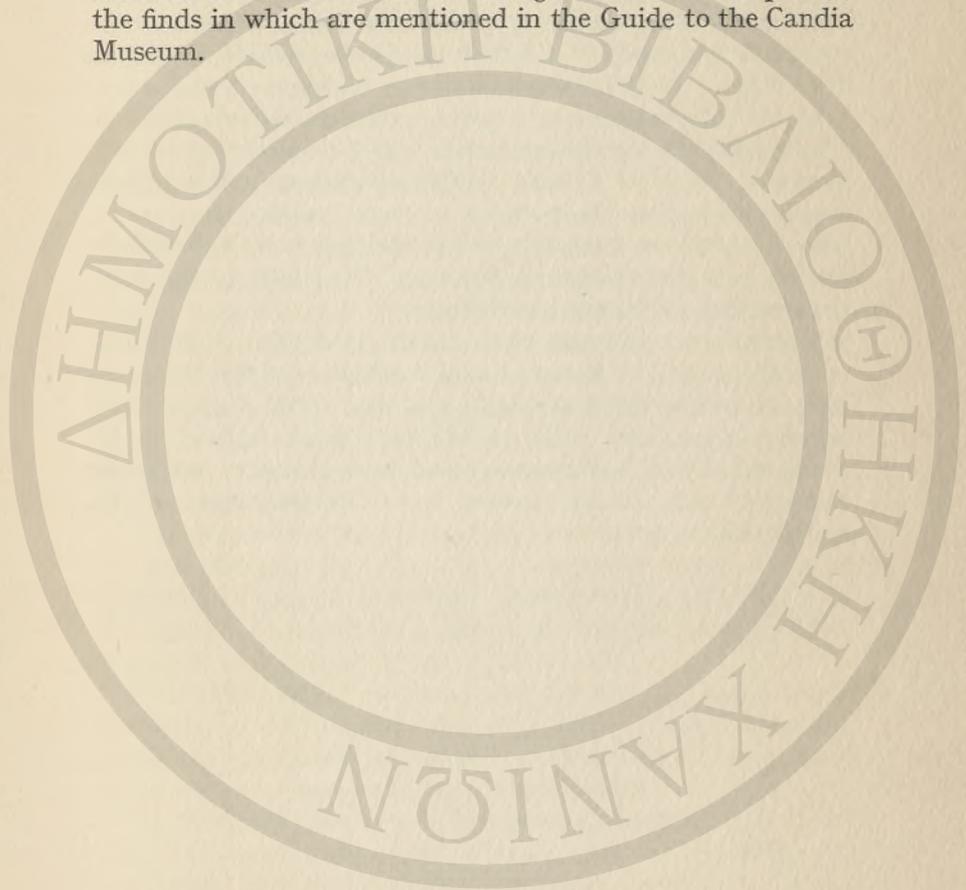
Farther east, besides Gournies, it is worth while to visit Palaikastro and Zacro, at the extreme eastern end of the Island; these are referred to in the Guide to the Museum, at the end of this work.

A little to the southward of Palaikastro is Petsophà, where old pottery has also been found.

# XI

## TYLISSOS

At a distance of fourteen kilometres in the hills, to the westward of Candia, is the village of Tyliossos, where Dr. Hatzidakis also discovered buildings of the Minoan period, the finds in which are mentioned in the Guide to the Candia Museum.



## XII

### REVIVAL OF MINOAN ART

ON the occasion of the centenary celebrations of the Greek independence, a memorial building was erected in the public gardens in Candia, in memory of those who fell fighting for this cause. This building, which now contains mementoes, weapons, pictures, etc., of the many insurrections, is built in the Minoan rhythm, representing a building of that time, with the usual downward tapering columns and sacred horns. The example of such decoration has been followed by the National Bank of Greece, in the alterations and renewals lately effected in the interior of their building in Candia. The style has also been adopted in the design of the furniture for the new guest-house at Phæstos. The chairs of this suite are a replica of the throne of Minos.

This revival has also been taken up by the Americans, with their film "*Μινωική Εποχή*," which vividly brings to mind Ariadne, the Labyrinth, and the seven maidens and seven youths who were yearly sent from Athens to be devoured by the Minotaur, and how Ariadne, with her thread of silk, saved Theseus from the intricacies of the Labyrinth.

## XIII

### ARCHITECTURE IN CRETE

THE towns and villages in Crete present a picture of Venetian and Turkish architecture which still bears the seal of these conquerors.

The all-powerful Venetian State popularised in Crete, amongst public and private buildings, the style of the pure Italian Renaissance, on the basis laid down by the great masters of that period, influenced, however, by local conditions as regards material, climate and customs, so that even to-day this influence is evident.

Notwithstanding that the Renaissance architecture comes always under the heading of fine arts, both as regards sculpture and painting, the scientific planning of space and shape, taken from a purely architectural point of view, is rare. All considered, however, good architectural construction is in evidence amongst buildings not serving appearances so much as utility, such as fortifications, harbour works, and similar constructions, which are built on clear geometrical lines, in harmony with mass and space, of indisputable architectural value.

Turkish architecture has left in Crete characteristic traces, notwithstanding the fact that it belongs to the period of greatest decadence of Turkey, during which buildings were erected by unskilled and untrained constructors, with the result of a medley of styles of all periods.

The older styles, such as the Byzantine, Roman, and Hellenic, seem to have been laid down by the respective conquerors, influenced by their own origin, and consequently they remained foreign to their surroundings.

The archæological spade has brought to light, during the last thirty years, the oldest Minoan architecture, which, for centuries, had disappeared completely, leaving but faint traditions to later generations. These discoveries show an original and unique style, which in itself is probably sufficient to allow conclusions to be drawn as to the technical progress and the civilisation of those times.

It is evident that Minoan architecture was more subject

to the ideal of the painter than of the sculptor. The former point to the great technical past, which, gradually rising, reached its culminating point, and then declined to skilful decorations and artistic representations of exquisite fineness, always in harmony with the natural surroundings by which they were inspired, which fact leads one to believe their origin was Cretan.

Notwithstanding its remote age, Minoan architecture has always preserved the type of a purely natural construction. Even to-day, one is surprised by the logical form of the wooden column, in one with its large capital united to the wooden architrave, rendering the building more or less proof against earthquakes. These finds must not, however, influence the present day's æsthetic ideas, and such copies as we see reproduced are simply imitations. The Cretan cannot, however, but be proud of this wonderful artistic past, which disappeared owing to war and conquest, but which, we hope, will once more be revived as a new Cretan style, naturally under a form meeting the requirements of the present day.

PART SIX

- I. LOVE OF ANIMALS
- II. SPINALONGA, THE TOMB OF THE LIVING. LEPROSY
- III. EARTHQUAKES
- IV. SUPERSTITIONS



# I

## LOVE OF ANIMALS

It is regrettable to note that the Cretan Christians are not famed for their love and care of animals, whereas the Mussulman Cretans were, on the contrary, most careful of such, especially their horses, of which they were very proud.

The Christian refugees from Asia Minor are an exception, as proved by the excellent condition in which they keep their horses.

During the British occupation, many regulations were enforced dealing with the treatment of animals, heavy fines and punishments being inflicted in cases of bad treatment or cruelty. It is noteworthy that, in olden times, animals were given better consideration. For instance, it was prohibited by law to kill any animal which was useful in husbandry. Solon prohibited the killing of animals used for drawing hearses, while Plutarch refers in bitter terms to an artist who had flayed a ram alive. The Areopagus of old had even enforced the pain of death on a judge for maltreatment of animals.

Whilst on the subject, I may refer to a curious incident, which occurred, not many years ago, to a person I happened to know, showing how he was punished for his ingratitude to a goat, which nursed three of his children with her milk.

Having no further use for the goat, he sold it to a butcher, who naturally slaughtered it for sale. A peasant bought the head, and having occasion to call on business at the shop of the former owner of the goat, he left his basket, containing the head and other articles, in the shop, whilst attending to other business.

A few minutes afterwards the shopkeeper happened to look into the basket; he was taken aback with fear and trembling on recognising the features of the old goat staring at him with bloodshot eyes, as though rebuking him for his ingratitude.

This would not have happened if he had read an article by Mr. William Miller, on the subject of "Kindness to animals by ancient Greeks," which article refers to Plutarch's

dialogue between Ulysses and Circe, in which Ulysses says to Circe that he would have preferred to have been an animal rather than a man, as the former has *to a much larger extent* the same good qualities as man.

The owner of the goat would not have acted as he did if he had known that one should not cast away, or sell, like a bundle of old clothes, our faithful and useful animals which have served us so well in our needs.

I may also add the following contribution from Mr. Alfred H. Boobyer, late of the British Police Mission in Athens, who took a very active part in the Zoophile Society in Athens.

He writes : " I find that zoophilia has been cultivated and encouraged in Crete from the time of the liberation of the Island from the Turkish domination, immediately after which an Animals Protection Society was formed at Canea, and I am given to understand that the Society has remained in existence and has functioned continuously since then.

" In connection with the activities of the individual members of that Society, the following amusing incident occurred, in which Madame K., the wife of a notable personage at Canea, was concerned :

" Mme. K. was a very active worker in the cause of consideration for, and kindness to, animals. One day, on a country road in Crete, she came upon a donkey being ill-treated by its owner, a Cretan countryman, who was brutally forcing it to draw an excessively heavy load obviously beyond the animal's strength. Mme. K. remonstrated with the man, pointing out the cruel inhumanity of his conduct, and told him to reduce the load and to desist maltreating the poor animal. The man resented and questioned her right to interfere, and enquired of her, ' Who are you, anyhow ? ' Mme. K. revealed her identity and her association with the Protection of Animals Society and its aims, and added that domestic animals were our friends and helpers, that as such they were entitled to our consideration and friendship in return, and that we should treat them as we ourselves like to be treated by our friends. The Cretan countryman, apparently impressed by what she told him, then stood before the donkey, removed his hat, and addressing the

animal, said, 'I congratulate thee; I did not imagine thou hadst such distinguished and influential relations.'

"Our President, Mr. Roufos, assures me that this incident really occurred. The reply of the countryman loses much of its subtlety in the translation.

"Our Assistant Secretary tells me that both Sir Percy and Lady Loraine were subscribers to our Society in Athens for the Protection of Animals, and that Sir Percy was honorary vice-president of the Society during practically the whole of the period he was in Greece.

"During Lord Granville's time in Greece, Lady Granville was a very enthusiastic supporter and worker of the Society. Then, too, Mrs. Nairne, the wife of the Military Attaché at the British Legation, was a very active and valuable worker in the cause of kindness to, and humane treatment of, animals in Greece. This lady has expert knowledge of horses, and was of great assistance where horses were concerned."

It is satisfactory to learn that animals in Greece are now protected by law, and further by the good example set by two English ladies, who have offered to contribute the necessary sum of money for the erection of drinking-troughs.

I refer in this chapter to the protection due to animals. This is a most worthy duty, but a worthier one still would be the protection of children under age.

It is painful indeed to see little girls, employed as servants by inconsiderate masters, following their mistresses, carrying loads which the women themselves would not be able to carry; or a child say of ten to twelve years of age carrying a plump baby of almost her own weight, or pushing uphill a perambulator containing a baby proudly holding a big doll.

Another very pernicious custom is the sending on errands of little girls after dark, and the habit of allowing small children to beg in the streets after nightfall.

## II

### SPINALONGA : THE TOMB OF THE LIVING. LEPROSY

CAPTAIN SPRATT, in his book *Travels and Researches in Crete*, calls attention to the piteous sight of the lepers he met outside the city gates, and he states that he stopped to make some enquiries from them. The spectacle which these unfortunate beings offered was really heart-rending, if not disgusting. The word leper is in itself sufficiently terrifying.

This spectacle still existed when the Island was taken over by Greece, but it is no longer to be seen, except, maybe, an occasional case here and there, which is kept in hiding for fear of being confined in the old Venetian fortress of Spinalonga—a small island in the Bay of Mirabella, where all the lepers in Crete have been concentrated since the occupation, under the supervision and at the expense of the Greek Government.

It would be fortunate for these poor sufferers if this disease were a mortal one, for they would thus avoid a lingering and suffering life, of perhaps many years duration, without hope of recovery, and with the knowledge of being cut off from home and relatives, and also from the world in general. They are to be pitied still more as there exist people suffering from many other diseases, equally dangerous and contagious, to whom this terrible ban is not applied, and who live and intermix in society.

Whilst I am dealing with the subject of leprosy, the following fact, which happened to me some years ago in my official capacity, may interest my readers :

I was seated in my office one day when a middle-aged man presented himself ; in appearance he was a seafaring type. Shaking hands cordially, he wished me good morning, then unbuttoning his coat, drew forth from his breast a perspiration-soaked envelope, addressed to me. I opened the letter, and the first words to meet my gaze were : “ The bearer of the present is suffering from leprosy.” Then followed instructions for the man to be sent for treatment in the leper establishment at Spinalonga.

What my feelings were at that moment, after having

shaken hands and handled the perspiration-sodden paper, I leave the reader to imagine. The happy ending, however, a rare thing in such circumstances, was that a few weeks later this man was discharged from Spinalonga as not being a leper.

The leper population in Spinalonga in the year 1931 amounted to 277 souls. Of these twenty-one died of leprosy and other diseases, whilst thirty fresh cases were admitted, and three births took place during the same year.

I learn with pleasure that, amongst the many good works on the part of Mrs. Helena Venizelos, she has decided to establish a cinema for the amusement of these unfortunate beings. This is undoubtedly a very kind thought on her part, but when one comes to think of it, it is doubtful whether, in the case of people who have been severed from the joys of life, such shows would not serve instead to increase their unhappiness, since generally they represent the bright side of the world. I think she will have to take special care to provide films suitable for their condition.

### III

#### EARTHQUAKES

UNFORTUNATELY, as is recorded in history, Candia is more or less subject to earthquakes, some of which are known to have been destructive, especially in olden times.

The strongest shock felt during recent years was that of 1926, which caused much damage, but fortunately resulted in no loss of life.

The geological formation of the Candia district seems to render it more sensible to shocks than other districts, as is proved by the present existence of many more old Venetian buildings in Canea and Rethymno than in Candia.

People who have experienced a severe earthquake are unanimous in asserting that it is more terrifying even than a modern battle. In the battle, a man forgets fear and danger in his enthusiasm, whereas in the earthquake he is helpless, and his courage is of no avail to him. I heard this opinion from several Greek officers who took part in the Great War and who were in Candia in 1926 when the last severe shock took place.

My own experience on that occasion may interest my readers, so I will endeavour to describe my feelings then.

I was sitting with my wife in a café near the old Venetian fountain, when, at about ten p.m., we felt the first indications of a shock. Thinking that it would be one of the light shocks to which we were accustomed, we did not leave our seats at once. But noticing that the commotion continued, and that liqueur and other bottles commenced falling from the shelves round about us, we all rushed to the door and stood in the open, close to the Venetian fountain, whilst the shocks continued.

At this critical moment the electric light was cut off, for fear of fires through short-circuits, so we were left in the darkness to hear a terrific crash, and find ourselves enveloped in dust through the collapse of three shops close by, with a consequent panic amongst all the people who had rushed out of their houses and shops at the first shock.

As most of the houses suffered more or less from this shock, a large part of the inhabitants passed more than one night in the open air for fear of other shocks.

## IV

### SUPERSTITIONS

SUPERSTITIONS have greater effect during a stormy winter night, when the family is sitting around the cosy log fire in their small hut, not far from the snowy hills and dense woods, through which the wind howls, to the accompaniment of peals of thunder and the blinding flashes of lightning. It is generally on such occasions that the imagination is captured by fantastic ideas, which the fancy of the people has inherited from their forefathers.

Amongst these there still exists the superstition that, from the birth of a child up to the time of its christening, it is surrounded by a multitude of evil spirits, to drive away which the most educated classes place a Bible or prayer book beneath the child's pillow. In the case of the lower classes, especially in remote villages, all the relatives and friends meet in the house, making merry as noisily as possible, so as to drown the child's cries, and thus prevent them from being heard by the evil spirits. This is kept up till after midnight, when not only the people, but the evil spirits themselves, realise it is time to go to bed.

Though this seems childish, yet we can perhaps trace its origin to the legend of Zeus, entrusted by his mother to the Corybantes, who drowned his cries by the noise of cymbals and drums to prevent his being devoured by his father Kronos.

Women are not behind in the matter of superstition. Now that the celebrated soothsayer Calchas, son of Thestor, and other oracles exist no longer, the present-day woman is not at a loss to find a substitute in old women, who profess to be able to foretell the future by cards, by the way the dregs from a cup of tea or coffee are spilled and suchlike nonsense.

Another superstition amongst women is that carrying on one's person a bat's bone brings good luck and attracts anyone dear to them. As a matter of fact, it is usual, on wanting to compliment a lady, to tell her that undoubtedly she carries a bat's bone about her person.

Even amongst the educated classes one often meets

persons who believe in the evil eye, and any untoward occurrence is immediately attributed to this agency. If the baby returns from his promenade unwell, "it was certainly that person who admired the baby who cast the evil eye," consequently the child has to be sprinkled with holy water and incense must be burned before him. If necessary, the assistance of some woman known for her qualities in casting out the evil spirit is invoked, and, in extreme cases, recourse is had to the pappas (Greek priest) for the purpose of exorcism.

Blue beads are supposed to be a charm against the evil eye, and many people wear one or more of these, either openly or hidden about their person. Such beads are much in evidence as an ornament round cart-horses' necks, and serve in reality as a preventive against the evil eye.

In some cases the eye is supposed to have a beneficial instead of an evil influence; for instance, the Cretan shepherds believe that a man with an "influential" eye is more likely to overtake and secure a runaway lamb than the fleetest of other men.

## PART SEVEN

- I. REGULATIONS CONCERNING RESIDENCE IN CRETE
- II. MEANS OF COMMUNICATION
- III. FIRST APPEARANCE OF A MOTOR CAR IN A CRETAN VILLAGE
- IV. IMPERIAL AIRWAYS STATION
- V. CHARACTERISTIC HOSPITALITY OF THE CRETANS
- VI. CRETAN WIT AND HUMOUR
- VII. ARCHANES
- VIII. MOUNT IDA



# I

## REGULATIONS CONCERNING RESIDENCE IN CRETE

THE residence of strangers in Crete is permitted for thirty days, after which it is necessary to obtain a permit from the local police authorities.

The principal provisions of the present law relating to foreigners remaining in Greece for a long period (the length of time is not specified in the law, but is in fact over one month), are that foreigners must obtain identity cards; that the cost of these cards, which are valid until the last day of the second year after issue, is 300 drachmæ for persons with an annual income over 100,000 drachmæ; 100 drachmæ for those whose income is over 50,000 drachmæ a year; 50 drachmæ for those whose annual income is 30,000 drachmæ; that students, and persons regarded as indigent, receive identity cards gratis; that possession of an identity card does not give the holder the right to exercise a profession, or to undertake employment in Greece, as a special permit is required for this.

## II

### MEANS OF COMMUNICATION

DURING the season, besides the facility of air communication between Alexandria and Crete by Imperial Airways, which takes four hours, there is frequent communication by steamer, rendering the Island within very easy reach of persons visiting or residing in Egypt. There is also air communication with Phaleron (Athens), one hour's flight, and daily steamers to and from Piræus.

At the present day, nearly all places of archæological interest are within easy reach of Candia by motor car, on fairly good roads, whereas in former times they could only be visited on mule- or donkey-back. Although romantic in itself, with the animals gaily decked in brightly coloured or embroidered blankets, with the muleteers in their picturesque Cretan costume, urging on their animals with peculiar expressions and mercilessly beating them, this is not to be preferred to the modern system.

#### DISTANCES BY MOTOR CAR FROM CANDIA TO THE FOLLOWING PLACES

|                   |     |     |       |     |            |
|-------------------|-----|-----|-------|-----|------------|
| Knossos           | ... | ... | about | 5   | Kilometres |
| Archanes          | ... | ... | "     | 15  | "          |
| Kastelli Pediados | ... | ... | "     | 36  | "          |
| Gegeri            | ... | ... | "     | 42  | "          |
| Aghii Deka        | ... | ... | "     | 45  | "          |
| Gortyna           | ... | ... | "     | 43  | "          |
| Phæstos           | ... | ... | "     | 60  | "          |
| Tylissos          | ... | ... | "     | 14  | "          |
| Rethymno          | ... | ... | "     | 77  | "          |
| Canea             | ... | ... | "     | 152 | "          |
| Nirou Khani       | ... | ... | "     | 13  | "          |
| Mallia            | ... | ... | "     | 39  | "          |
| Gonies            | ... | ... | "     | 38  | "          |
| Neapolis          | ... | ... | "     | 55  | "          |
| Saint Nicholas    | ... | ... | "     | 70  | "          |
| Gournia           | ... | ... | "     | 90  | "          |
| Pachia Ammos      | ... | ... | "     | 95  | "          |
| Hierapetra        | ... | ... | "     | 105 | "          |

### III

#### FIRST APPEARANCE OF A MOTOR CAR IN A CRETAN VILLAGE

I MAY say that, along with Mr. G. Constantarakis, manager of the Bank of Athens, and nephew of the famous insurgent leader Korakas, I was the first person to have the fortune of visiting several villages in the district of Messara in a motor car, and I shall never forget the impression this "monster" created amongst the inhabitants.

On hearing the hooter the school children abandoned their classes, and, together with their teachers, joined the peasantry in a great demonstration, acclaiming with enthusiasm, mingled with awe on the part of the youngsters, the arrival in their village of this new kind of "wild beast"—really a proper appellation for a monster who is daily responsible for so many lives all the world over.

## IV

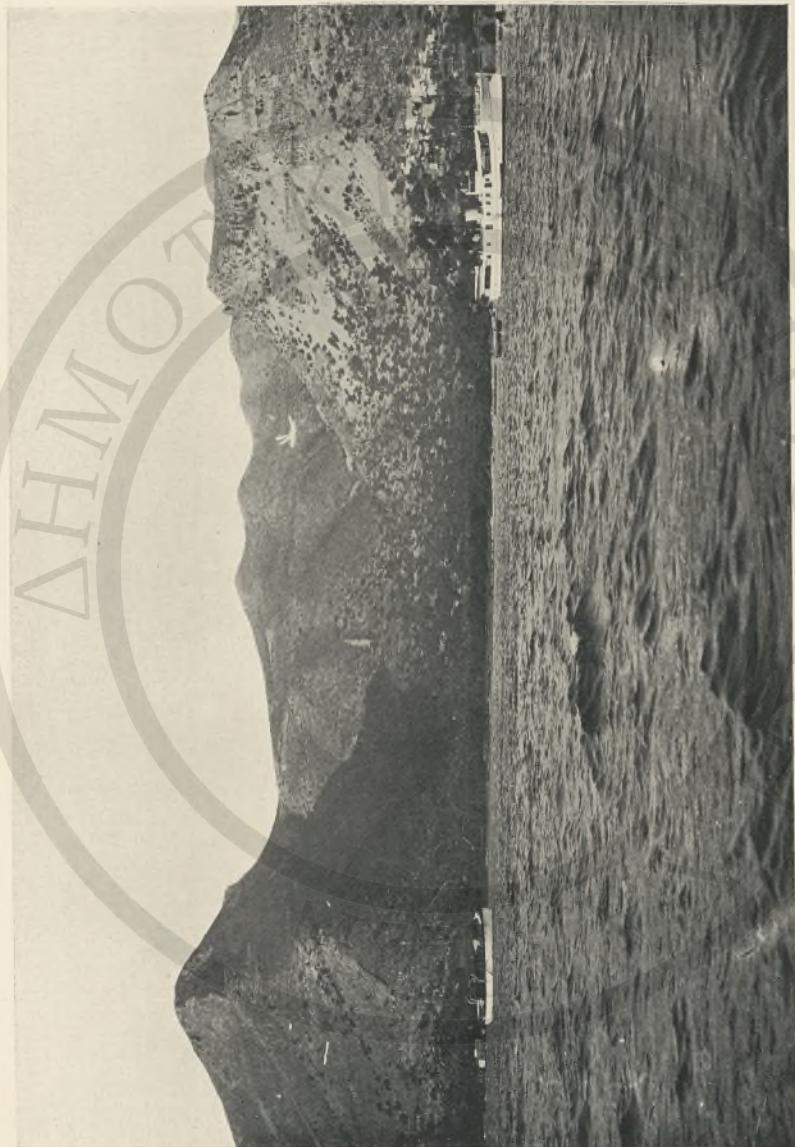
### IMPERIAL AIRWAYS STATION

As stated elsewhere, though the Port of Candia may be considered one of the good harbours in the Mediterranean, it has unfortunately not proved suitable as an airport to Imperial Airways, who have resumed the previous base at Elunda in Mirabella Bay, which offers better advantages for landing and taking off.

The M. Y. *Imperia* is stationed in Elunda Bay, and serves the purpose of base-ship for the Imperial Airways. This out-of-the-way place offers no attraction apart from the beautiful coastal scenery. Communication from Elunda is kept up by motor-boat to Saint Nicholas, in the same bay, and thence by motor car to Candia, the transit by the first taking about half an hour, and by the second about three hours. The journey from Saint Nicholas through Mirabella (Neapolis) to Candia is very pleasant and interesting, most of it being through innumerable locust-bean trees, olive groves, and vegetable gardens.

We pass through several small villages on the route, whose inhabitants look with awe and astonishment upon strangers, the children offering flowers as a mark of respect.

It is also very interesting to see the number of windmills, mostly in a line of six and more, standing like soldiers, saluting the passer-by with their white extended wings, trying to outdo one another in revolutions. Along the coast are beautiful sandy beaches, of which many fashionable sea-bathing centres would have reason to be jealous.



ELUNDA, THE IMPERIAL AIRWAYS STATION WITH THE M.Y. "IMPERIA" IN THE FOREGROUND.



## V

### CHARACTERISTIC HOSPITALITY OF THE CRETANS

*Kali Limenes* (Fair Havens). Four or five hours' ride on mule-back from Aghii Deka takes us to the Fair Havens, on the south coast of the Island, where St. Paul is known to have landed on his way to Rome. A small chapel is erected on the spot where he preached to the Cretans. For some time past small pilgrimages take place every year on the occasion of the feast of this Saint.

*Aghii Deka*. It is right that some mention should be made about the Greek Bishop Basil Arcadia, who resides in the village of Aghii Deka, close to the famous ruins of Gortyna. His hospitality towards foreigners visiting the antiquities is well known to many who have had occasion to visit him. The same hospitality is also accorded by the priests and monks in the various villages under his jurisdiction, who show themselves worthy pupils of their master.

Referring to hospitality, a curious custom is prevalent amongst the peasantry, and especially amongst the fair sex. When being thanked on leaving for their hospitality, they wave you off, saying, "Come back again, if you want to thank us."

## VI

### CRETAN WIT AND HUMOUR

1. Once upon a time a peasant was brought up for theft before a magistrate. "Are you not ashamed," asked the magistrate, "to be brought here for the tenth time?" This sly Cretan replied, with the greatest simplicity: "Why should I, since you come here every day."

2. A donkey, having fallen into a water-tank, was being lifted out. When the operation was nearly completed, one of the peasants in great excitement called out to the others, "Steady, steady, boys, lest its tail drip in the water, and render it unfit to drink."

3. During the trial of a cattle-lifter, the prisoner was attentively listening to the reading of the case by the public prosecutor; astonished at the exactness of the details, he exclaimed, "Why, one would think he was with me when I stole the sheep." The lawyer for the defence took up his part with great skill and eloquence, so much so that the prisoner remarked: "Well, well, it seems that I have to believe that I am not a thief after all."

4. A judge asked a prisoner brought before him whether he knew what the consequences of taking a false oath were. The prisoner coolly replied: "Certainly, one escapes punishment."

5. A manager of a bank remonstrated with a peasant to whom the bank had advanced a loan, for failing to repay it at the appointed time. The peasant replied: "What have I to do in the business? When you lend money to a peasant, you really do so to the Almighty, and if He sends unfavourable weather for the crops, how can I be expected to pay up?"

6. The president of a village community, coming to words with a peasant, asked him whether he believed in the transmigration of souls. "Yes, I do," said the peasant, to which the president replied, "Learn then that after death you will become an ass." "No doubt," said the peasant, "and you in your turn will only then become a man."

7. A well-to-do agriculturist, returning from his farm,

riding a donkey, met on his way a poet well known for his wit. Thinking of making fun of him, he remarked, "If you consider yourself a worthy poet, improvise a suitable verse."

The poet immediately replied with the following :

“Ἐστὶ τὸ φέραν οἱ καιροὶ  
ἀπάνω σέ σαμάρι  
νά κάθουντ' οἱ γαῖδάροι . . .”

meaning " Things have come to such a pass that donkeys ride on saddles."

8. The same poet appeared one day as a witness in a court of law. A lawyer, who happened to be a deputy in Parliament for the district, accused the peasants in his speech of being simple-minded dunces. Hearing this, the poet replied in verse : " I admit fully this accusation, since had it been otherwise, they would not have elected you as deputy."

## VII

### ARCHANES

THIS is one of the largest, most important, and most interesting villages in the district of Candia. It is really composed of two villages, Ano and Kato Archanes, the latter being only a small hamlet, whereas Ano Archanes has a population of about three thousand five hundred.

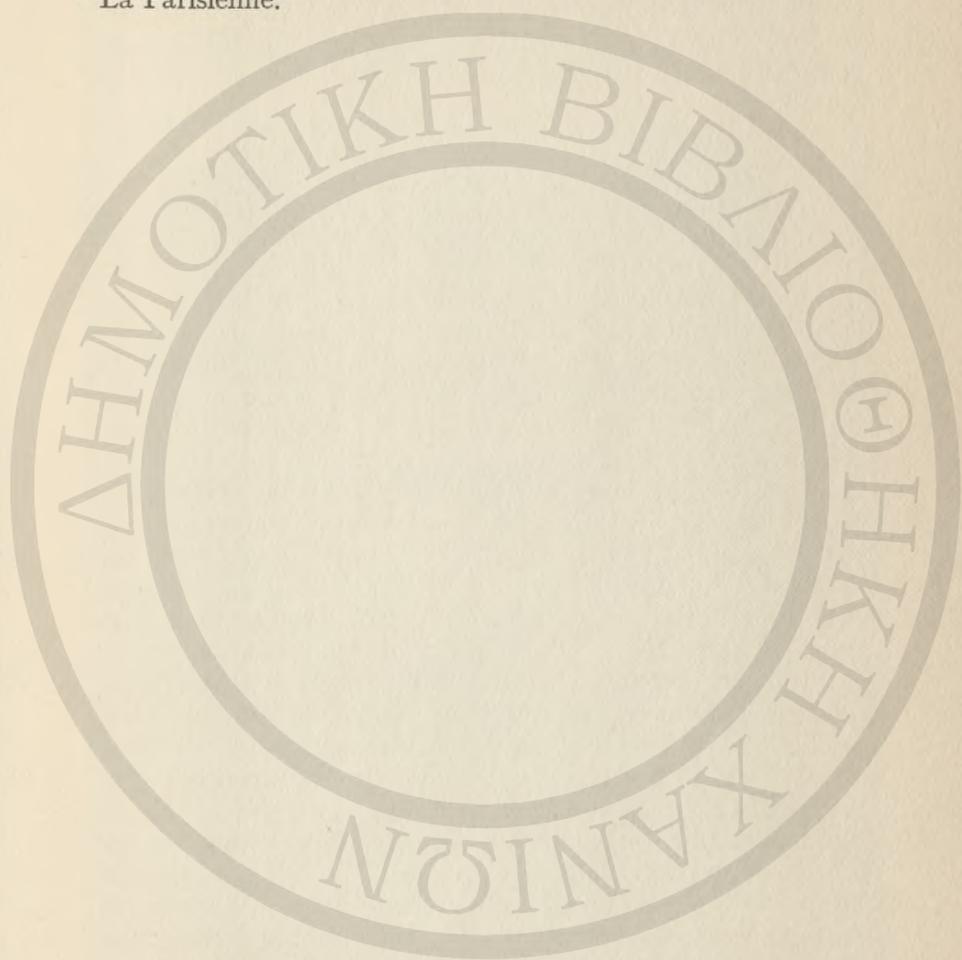
These villages played an important part in all the Cretan insurrections. They are renowned for their fine men, good wine, and beautiful trellises, laden during August with delicious grapes, a sight well worth seeing. These villages lie under the shade of Mount Yuktas, famous as the place where Zeus died, and for its peculiar outline, as seen from the sea, which resembles the face of a bearded man. It is worth ascending for the sake of the splendid view. This can be effected with mules from Archanes in under one hour. The distance from Candia by Knossos to Archanes is fifteen kilometres by motor car.

Many people, however much they may be enthusiastic about country life during the day-time, become melancholy on the approach of darkness. The low-burning smoky oil-lamp, the hooting of the owls, the bats flitting hither and thither, and the general silence all around, make them wish for the electric light and the gaiety of the towns.

Strangers visiting any village must not be surprised at being surrounded and stared at by young and old alike of both sexes; on the contrary, they should take it as a compliment or a token of satisfaction at the stranger's visit to their homes. Ladies should consider the maidens' glances more as a study of the latest fashions than anything else, for unfortunately this effect of civilisation is gaining ground, even in the smallest hamlet, throwing back to history the beautiful rich and picturesque costumes formerly worn by the peasantry, the variation of which proclaimed their origin, each village having a distinctive costume.

This study of the latest fashions seems to have existed so far back as the Minoan age, as is proved by the beautiful picture of a lady which archæologists have named "La

Parisienne," the original of which is in the Candia Museum, while a copy of it is *in situ* at Knossos. This painting represents a young woman of beautiful features, artistically made-up hair in the latest wavy style, and dressed very much in the fashions of 1880, which gave rise to its title of "La Parisienne."



## VIII

### MOUNT IDA

VERY few visitors attempt the excursion to Mount Ida, with its height of 8,200 feet above sea level, on account of the discomfort, and the little time at their disposal. The best means of reaching the mountain are by the following routes :

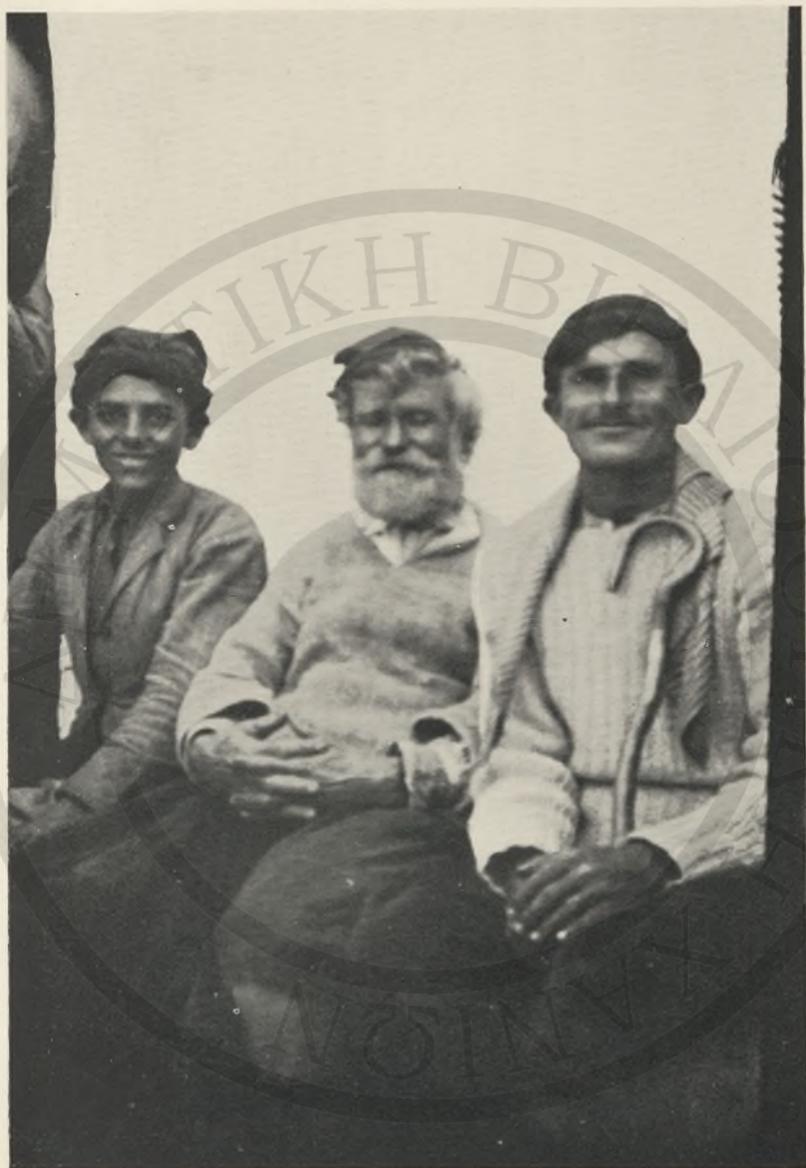
1. By motor car to Gonies in about one hour, thence by mule to Anoya in two hours, and a further four or five hours to the Nidha plain. From the latter it takes about three and a half hours to reach the summit on foot, and about four or more by mule, according to the amount of snow. The above programme would mean a night's rest at Anoya, and another on the Nidha plain. It may also be possible by starting very early from Candia to reach the Nidha plain the same day. The advantage of the above route is that the traveller may visit the famous Idæan Cave mentioned elsewhere in this work.

2. Another route to the summit is via Camares, as follows : From Candia to Zaro by motor car in one hour, thence to Camares by mule in two and a half. From Camares to the summit of Mount Ida by mule, about seven hours. This route enables one to visit the cave of Camares, where the archæologist Xanthoudides found the famous collection of vases. One may also ascend from Zaro by Voriza, through the Voriza Forest to the summit, which entails another hour, and the passage through the Nidha plain.

3. A further route lies through the Rouva Forest, but this is more fatiguing.

One can also reach the summit from the town of Rethymno through Couroutes, and though this route is somewhat shorter, it is much rougher. The ascent can also be effected direct from the Asomatos Monastery, in seven hours on foot.

The view from the summit of Ida is grand, especially about the end of June or beginning of July, at which time one may truly justify Captain Spratt's admiration of the scene in 1854, and his remark that such a sight cannot easily

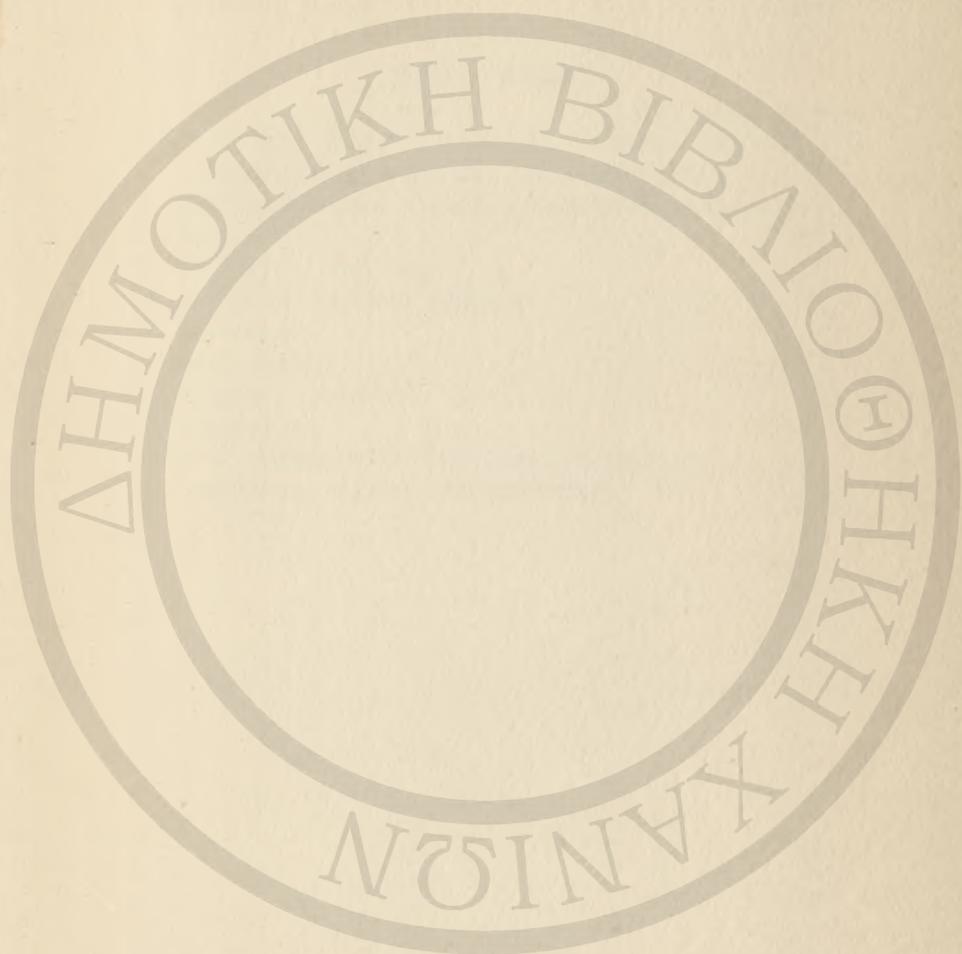


TYPES OF CRETAN SHEPHERDS.



be forgotten by anyone on the summit at sunrise or sunset.

The ascent to the summit is not attended with the least danger, and requires no experience in climbing ; in fact, it can all be done on mule-back.





## PART EIGHT

- I. HOW THE AUTHOR HAD THE HONOUR OF BECOMING GODFATHER TO A CRETAN PEASANT'S CHILD
- II. ART PAINTINGS : EL GRECO AND HIS BEAUTIFUL NATIVE VILLAGE
- III. ATHLETICS AND SPORT
- IV. SPORT IN ANCIENT GREECE
- V. SHOOTING
- VI. BIRD LIFE
- VII. KISMET : DESTINY
- VIII. EDUCATION
- IX. OLD CRETAN LACE AND EMBROIDERY
- X. LIBRARIES, HOTELS, CANDIA CLUB



# I

## HOW THE AUTHOR HAD THE HONOUR OF BECOMING GODFATHER TO A CRETAN PEASANT'S CHILD

THIS anecdote, though seemingly out of place in this book, is given with the object of showing the mentality and the astuteness of the Cretan peasant.

One evening, on my returning to my house with my wife, the servants announced that, during our absence, a peasant had called and left a present, consisting of a roast sucking pig, four hens, four white pigeons, fifty fresh eggs, and a nosegay!

On being asked his name, he declined to give it, saying that he would call again in a few days' time. As some days passed without this man presenting himself, the articles were disposed of.

A few days later a peasant was announced, and came into my presence. "I am the person who sent you a token as a request to honour me by standing as godfather to my new-born child," he said, which request—*noblesse oblige*—the author was obliged to comply with, being unable to return the token!

The christening took place with the pomp usual in the villages, and as described farther on, the child was christened "Pericles," a name of which, it is to be hoped, he will be worthy, and not belie it, as many do who bear famous names such as Minos, Aristotle, Socrates, and so on.

After the ceremony, I was approached by a person who had a child a few weeks old, and who requested me to cut the infant's nails. I was astonished at this demand, and, on my enquiry, the explanation was given to me that, in agreeing to perform this operation, I bound myself to stand as godfather to the next child he might beget. I have never been able to discover the true origin of this curious custom.

It is customary, after a christening, for the child's father to greet the godfather, saying, "May God grant that nothing occurs to blemish our relationship during life." Standing as godfather to a child is considered as a tie of relationship with the family.

A curious and, if you like, diplomatic greeting exists, especially amongst the peasantry; for instance, a woman meeting another will say: "Good morning, my good wishes to you, neighbour, whatever you wish for me, may it be yours." Naturally, this means that if the other's intentions are wicked, they will fall back upon herself.

The ceremony connected with a marriage or christening is, especially in the villages, very interesting to a stranger. In the latter, the arrival of the godfather is greeted by almost all the population, who proceed to meet him outside the village, dressed in their beautiful local costumes, which, as mentioned elsewhere, vary according to the districts, all welcoming him with the following:

χίλια καλῶς ὄρισατε  
 χίλια καὶ δύο χιλιάδες  
 ὡς κάμπος μέ τά λούλουδα  
 καὶ μέ τίς πρασινάδες.

A thousand welcomes  
 and a thousand more,  
 as the plain with all its blossoms  
 and its verdure welcomes the  
 spring.

As these ceremonies are very curious, a description of a marriage will, no doubt, interest the reader. A few days before the wedding, the bride's dowry is laid out in the bride's house for inspection by the whole population of the village.

It is the custom for the visitors to scatter over the different articles composing the dowry coins, flowers, confetti, rice, cotton seed, sugar, and suchlike symbolical articles. These coins are afterwards collected by the bridesmaids, who drill a hole in each to form a necklace, which the future bride wears on her wedding.

When everything is ready, the dowry, furniture and all, is carried in procession, and with great pomp, by relatives and friends to the bridegroom's house. This was also customary in the towns amongst the Mussulmans, before the exchange of population took place, and it was really amusing to see a procession of grave Mussulmans, in their best and variously coloured clothes, one carrying a chair, another a cooking-pot, a third a pile of dinner plates or a basket of linen articles of clothing, a *nargilé* (hubble-bubble) and suchlike, on their way to the bridegroom's house.

In the villages, the arrival of the dowry is greeted with the

firing off of guns, and the carriers are treated with refreshments, such as sweets and wine. The linen, clothing, and other articles are taken over by the relatives, and stowed away in large wooden chests made for the purpose, either new or existing as heirlooms in the family. Some of them are elaborately carved in walnut or other valuable wood, and dating back, in some cases, even to the Byzantine period.

On the day of the wedding, and at the appointed time, the bridegroom, accompanied by his relatives, friends, and a crowd of inquisitive children, proceeds to the bride's house ; then with the bride and all the guests they go to the church where the ceremony takes place. The moment is serious and sacred, the bride as usual is in tears, and the bridegroom very grave. As part of the ceremony, the bride and the bridegroom partake of wine, proffered them by the officiating priest, followed by honey and nuts, symbolical of a sweet life. After the ceremony, a scramble takes place amongst the marriageable girls to drink a drop out of the same glass from which the couple have drank, as a good omen for an early realisation of their life's dream.

In olden times, it was customary to kill a bat and drink its blood, so as to appease the evil spirits that, thus satisfied, they might leave the happy pair in peace.

After the ceremony is over, all proceed to the bridegroom's house, where a banquet is laid out, and dancing and merry-making go on for three or four days, according to the means of the family. Cretan dances are the order of the day, but nowadays "civilisation" is gradually introducing fox-trots and tangos, to the accompaniment of a gramophone.

There is no doubt that the Cretan national dance is the same, with some modification, as the old Pyrrhic dance of the Curetes, danced in the same manner and with the accompanying noise of the present day. The musical instrument, used from immemorable time, is the lyra, the bow of which is adorned with a lot of tiny bells, not only for the sake of harmony, but probably also to increase the noise. In some cases earthenware drums are also used as an accompaniment.

It may amuse the reader to learn some of the advice given

by relatives to the bride, in order to maintain her good looks and freshness. She is recommended to cut, at each full moon, a tiny piece from the end of her hair, so as to improve its growth. Cretan women used to have beautiful hair, of which they were rightly proud.

To cure boils and other skin troubles, the following recipe is recommended :

|                     |         |
|---------------------|---------|
| Lamb's fat,         | Mastic, |
| Virgin bees-wax,    | Soap,   |
| A little olive oil, |         |

Boil all together, mix and let cool, and this becomes, according to old folks' ideas, a face cream not to be equalled.

Many other curious recipes are recommended which are out of place here.

#### CUSTOMS DURING CHRISTMAS TIME, NEW YEAR AND EASTER

Whilst on the subject, I give also a description of some customs which take place during Christmas, New Year, and Easter, as also regarding funerals.

After church service on Christmas Day, the peasantry bring baskets full of the choicest food, according to their means and fancies, and these are blessed by the priest, who commemorates the departed, after which all sit down, picnic fashion, and partake of the food in memory of their dead. Whatever is left over of the food, sweets, fruit, and wine, is sent to the priest's house.

On Easter, the Resurrection is celebrated at midnight, outside the church, amidst pealing of bells and firing of guns, after which lambs are roasted whole on the spit, and the fast is broken, all sitting down to eat and make merry for the rest of the day. It is a general custom, especially amongst relatives, to kiss each other with the salutation " Christos Anesti " (Christ is risen), which is answered with " Alithos Anesti " (He is truly risen). This salutation takes the place of " Good morning " until Ascension Day.

The old custom still exists at Easter for each householder to sacrifice a lamb on the threshold of his house. The lamb is generally brought to the house some days beforehand, during which time its wool is washed, combed, and often

died in one or more colours, and adorned with ribbons and beads. It is delivered into the hands of the children, to be petted, or more or less maltreated according to their sentiments, which the poor animal has to bear until its sacrifice on Easter Eve.

The executioner is generally the head of the house, or a person appointed by him, and the "slaughter" generally takes place in the presence of all the household, for the children are not excluded from such a spectacle. Strangers who happened to be in some part of Greece, and not being aware of this custom, were much surprised if not disgusted at such a sight. The bad effect this spectacle has on the morale of innocent children is shown by a recent occurrence in a certain village, where two children slaughtered in play a younger companion, in imitation of their father's act, though they made use of the youngster for want of a lamb.

The "first footing" at New Year is taken by the person who is considered the luckiest. He proceeds to draw water from a fresh spring, and with it brings up a stone, which is supposed to represent the weight of gold that will enter the house during the year. Great importance is attached by the superstitious as to the person who enters the house first, or is met outside, and it is considered bad luck to lend any household effects on that day.

On Christmas and New Year's Eve the custom prevails, which probably dates from Byzantine times, for little boys of the poor classes to go from house to house singing carols, getting a few coins and, maybe, sweets and eatables. Their verses are almost the same as those of centuries ago, the first part of the one sung on the Christmas Eve being as follows :

*Καλὴν ἑσπέραν ἀρχοντες κὶ ἂν εἶναι ὄρισμός σας Χριστοῦ τὴν θείαν  
γέννησιν νά πῶ στ' ἀρχοντικό σας, Χριστός γεννᾶται σήμερον κλπ.*

This means: "Good evening to you, masters, and, if you will, allow us to sing the praise of Christ who is born to-day."

For New Year's Eve they use :

*Ἄης Βασίλης ἔρχεται ἀπὸ τὴν Καισάρεια, βασιτᾶ λιβάνι καὶ κερὶ,  
χαρτί καὶ καλαμάρι, οἱ οὐρανοὶ ἀγάλλονται κλπ.*

This means: "Saint Basil comes from Kaisaria, bringing incense and bees-wax, paper and ink-stand; the heavens hail, etc."

A curious custom prevails on the occasion of a child's birth, especially in the case of a boy. The birth is announced by the firing of guns. Coins are thrown into the bath in which the child is being washed, which go to the profit of the midwife, in addition to her usual fees and presents consisting of salt, soap, rice, and bread. These presents continue to be given until her services are no longer required. The mother does not leave the house before the expiration of forty days, and she is not received in other houses before that time, it being considered unlucky to do so.

In the case of a death, some of the following old customs are still in force in the villages. Church bells toll at stated intervals, announcing the event to the village folk, who flock to the house to render their last tribute to the departed.

As a rule, the women are seated in one room and the men in another, chanting in a very mournful tone praises of the qualities of their departed friend. However cold or wet the weather may be, all doors are left wide open, to allow, as is supposed, the soul's free passage. The body is watched by two or more persons, with the object of allowing nothing, not even a fly, to settle on the corpse and weigh it down.

During the burial, bread and wine are distributed amongst the poor, who collect in the cemetery. On leaving the house and passing through the village, water is thrown from the windows, that the departed may not in after life suffer thirst, then the earthenware pots containing the water are thrown down and broken.

Even at the present time, it is customary in the house of mourning to drape in black all pictures, looking-glasses, and ornaments of any kind, for several years, generally until some happy event happens in the house.

In olden times, especially amongst the Sfakiots, it was customary for the widow to cut her hair short, and on some occasions even to draw her front teeth, so as to render herself as unattractive as possible. *O tempora! O mores!* To-day the contrary would take place.

Another instance of how customs change comes to my mind—an event which happened only twenty years ago in Athens, which almost brought about serious trouble amongst the inhabitants.

Princess Sophia ordered all her grooms to be clean-shaven. Considering this an insult, they went on strike. To-day being clean-shaven is almost the general rule in Greece.

Amongst the most important religious festivals of the Orthodox Greek Church is the blessing of the waters on the day of the Epiphany.

In Candia, this ceremony takes place in the old Venetian harbour, and is attended by the Archbishop, accompanied by all the clergy, the authorities, notables, representatives of the various corporations, with their banners, troops, Boy Scouts, school children, headed by the local band, and followed by many thousands of the population, both of the town and far-off villages, the whole presenting a very fine and interesting spectacle. The ceremony itself is over in a few minutes, and consists of prayers offered by the Archbishop, who, in performing the blessing, throws a small cross, tied with a silk ribbon, into the sea, and from that moment the waters are considered blessed.

This festival is given special importance by mariners, who consider it one of special devotion. In olden times, it was the custom for sailors to lay up their small craft on Saint Nicholas' Day, when winter is supposed to start in all its fury, and to launch them again after the waters are blessed on the day of the Epiphany. They recommence their hard and perilous battle against the waves encouraged by the fact that the waters are now blessed, and thus gain their crust of bread to feed the old mother who, kneeling during the height of the storm, offers fervent prayers to Saint Nicholas, the sailors' patron, for her son's safe return.

It is customary, especially amongst the sponge-fishing classes, on leaving for their perilous calling, in bidding farewell to their mothers to tell her to "Go home, mother; enjoy your quiet slumber as mourning thou shalt not wear."

The word Theophania (Epiphany) means, "God's appearance," and is no doubt of ancient derivation, going back to pagan times, as in those times a feast under this name was celebrated in Delphi in honour of Apollo.

Some writers maintain that this festival was brought to Delphi from Crete, by the first high priests of Delphi, who came from Crete.

## II

### ART PAINTINGS : EL GRECO AND HIS BEAUTIFUL NATIVE VILLAGE

As proved by the beautiful specimens of works of art which have been discovered in Knossos, the ancient Cretans were not lacking in men of talent and art lovers. Unfortunately one cannot trace any important painter in more recent times, except the well-known painter "El Greco," who, though known as a Spaniard, was really a native of Crete, as his name implies "The Greek."

His real name was Kyriakos (Dominic) Theotokopoulos, and he was born in the small village of Fodele, distant about three hours from Candia, and not far from the sea coast. This village is famed for its orange and lemon groves.

He is supposed to have been born in 1540, and died in Toledo (Spain) in 1614. He studied Byzantine painting in St. Catherine's School in Candia, which was a convent of Mt. Sinai until the year 1669. It is also said that he learnt wood carving in the Vrontissi convent on the southern slopes of Mount Ida. On leaving Crete in 1565, he went to Italy, first to Venice to study under Tintoretto, and thence to Rome with Giulio Clovio. His subsequent doings are well known. One of the principal streets in Candia has been named after him, namely Theotokopoulos Street.

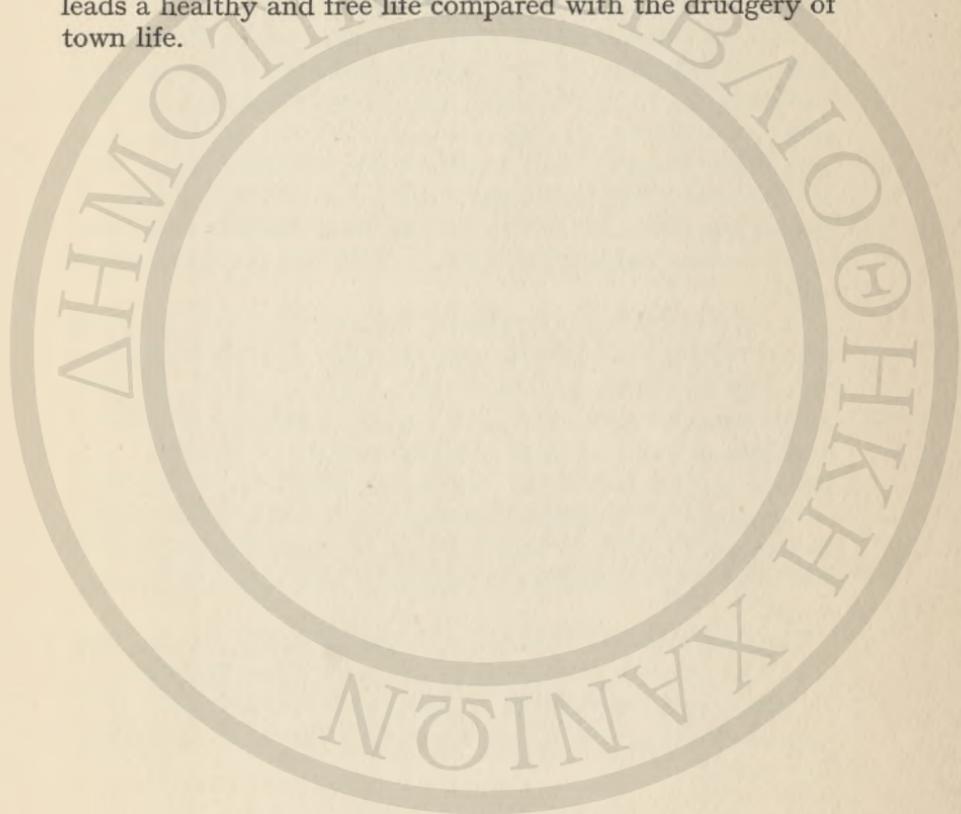
A picture, representing this painter, has been hung on the walls in the main hall of the Candia Municipality.

On visiting villages, the stranger will be hospitably invited by the inhabitants to their houses, to take some refreshment, even though it be standing at the door or on horseback, the drinks, wine or spirits, being generally accompanied with a variety of almonds, oranges, or other fruit in season.

A traveller, passing through the fine orange and lemon groves in Fodele, wished to become acquainted with the cultivators. Two kind and hospitably inclined young men were presented to him, who invited him to be seated beneath the cool foliage, where he sat partaking of the luscious fruit

and inhaling the beautiful aroma of the orange blossom as though in a dream.

On asking a peasant of more or less independent means, living in such surroundings, how he had slept, one would invariably receive the answer "First rate"; on the other hand, if the question was put to a person living in a town, with its consequent worries, political, financial, social, family, and so on, one would receive a different reply, no doubt owing to their different ways of life, for the peasant leads a healthy and free life compared with the drudgery of town life.



### III

#### ATHLETICS AND SPORT

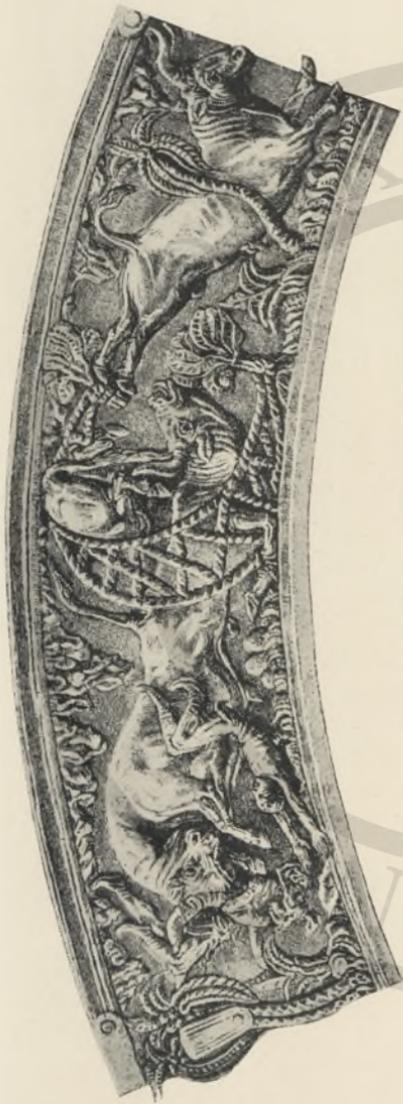
DURING the British occupation of the Candia sector, one of the first cares on the part of the officers and men of the army was to lay out suitable grounds for sport in close proximity to the ramparts and the camp. The games included football, cricket, and tennis, to be followed later on by a race-course and golf links outside the town.

Some of these grounds have been kept up by the natives since the departure of the British, and are still being used, especially for football, which sport has been taken up with great enthusiasm by the Cretans. Several athletic clubs have been formed, and matches are attended by a large concourse of enthusiastic spectators. On different occasions, during the visits of British men-of-war, matches have been held between teams of the Candia clubs and the crews of the ships.

The Cretan is a born athlete, but unfortunately he lacks scientific training, and it is only since the British occupation that this has been developed to a certain extent. A good tennis court now exists, which is patronised by a number of members of both sexes of the best society of Candia. It is curious to note how sport in general, which originated with the ancient Greeks, gradually died out in Greece and worked its way northward, to return south after many ages, and is now gradually resuming the position which it used to occupy of old.

There is no doubt that history repeats itself. Greece finds herself at present as she was in the time when teachers like the celebrated tragic poet Euripides complained that their scholars were so much taken up with sports as to neglect their studies.





BULL HUNTING SCENE FROM THE FAMOUS GOLDEN CUP FROM VAPHIO.



LION HUNTING SCENE ON THE FAMOUS DAGGER-BLADE FROM MYCENÆ.

## IV

### SPORT IN ANCIENT CRETE

THE Minoan civilisation, the oldest in Europe, possessed a beautiful and unique characteristic, which distinguished it from that of Egypt, Assyria, and Babylon, inasmuch as it was the most peaceful of prehistoric times.

The Minoans maintained the largest fleet in the world, the purpose of which was the maintenance of order and the suppression of piracy, as in the case of England in later ages. It does not seem likely that any standing army was maintained, if we may judge from the complete absence of warlike representations on pottery, sculpture, and other discoveries, whilst, on the other hand, one notices in such a great tendency towards and love for sport. Another proof this that the Minoan Cretans were forerunners of the British as regards sport!

Peaceful amusements, such as dancing and social gatherings, were characteristic of Minoan life, whilst real sport and gymnastics were those in which they took the greatest interest. We see, for instance, a Cretan officer training together with his men; elsewhere we see boxing, wrestling, a helmeted man competing against another, heavy-weights and light-weights being distributed with the greatest nicety.

Hunting was also a sport much indulged in by the Cretans. They hunted with great perseverance the Cretan wild goat, with which the forests and mountains of Crete teemed in those times. On a Mycenæan dagger, which undoubtedly was of Cretan origin, we notice a lion-hunting scene, showing men fighting a lion, breast to breast. There is, however, no proof that lions ever existed in Crete, whilst there is no doubt of their presence in Greece and Macedonia. Can we gather from this dagger that the love of sport was so great at that time as to induce the ancient Cretans to undertake long voyages for the purpose of hunting lions, as happens with modern Europeans in the present day?

This may be considered probable, as they procured a kind of panther from Asia which they used in place of dogs, as the cheetah is still used in India.

The sport which constituted the Minoan Cretans' greatest glory was the famous bullfighting, a sport not taken up by later civilisations except, in a rather different manner, by modern Spain. This sport evidently developed in Crete as a public spectacle from the habit of hunting the wild ox, which then existed in the Cretan mountains. We can even now see frescoes and other representations, dating from the beginning of the Middle Minoan period (about 2000 B.C.), in which courageous huntsmen seem to be represented as taking the bull by the horns, and not letting go their hold before bringing the beast, exhausted, to the ground.

This appears a curious method, but it seems to have been the only way of capturing these wild oxen alive, except by means of nets, which often failed in their purpose. In this case the beast was lured to a specified water-hole, all others in the vicinity having been previously closed. The huntsman, lying in ambush, springs on to the beast at the proper moment and catches it by the horns, as before stated, like Ursus in *Quo Vadis*.

This dangerous sport, owing to its spectacular character, was gradually introduced into the arena in the shape of bullfights, in which the semi-wild animals were goaded by the attacks of the bullfighters and furiously charged the latter, who, however, seizing the bull's horns, leaped on to the animal's back and thence to the ground, where a companion was ready to take his turn.

The famous fresco representing a bullfight, and known as the "cowboy fresco," now in the Candia Museum, vividly represents such a scene, exactly as it took place in the arena of Knossos. The peculiarity of this dangerous sport was that not only men, but women as well, took part in it, the latter wearing the same kilts as the men, who, in turn, wore their hair long. All the men appear as young, beardless, and good-looking youths, and, judging by the representations, it is difficult to distinguish them from the women.

The great importance attached to this sport by the Minoans is demonstrated by the fact that no less than twelve representations have been discovered, all unfortunately incomplete or damaged.

There is no doubt that this was a most expensive and dangerous sport, and that it could only take place within the courts of the reigning monarchs of Knossos. The fame of these games spread beyond Crete, so that Theseus with his companions came especially from Athens to witness and gain experience in them.

With the decadence of Knossos and the fall of its sea-power, these bullfights gradually disappeared. The Romans took up bullfighting, along with other combats with wild beasts, in their amphitheatres, and it is likely that the institution was introduced from Rome into Spain, where bullfights continue to be held up to the present day.

In the case of Knossos, however, it is probable that no cruelty was inflicted upon the beasts, as no representation is extant in which the bullfighter is trying by any means to kill the bull.

Such perilous sport, in which men and women alike took part, died out after the destruction of the famous Knossos, and is surely never likely to be revived in any part of the world.

## SHOOTING

THE Island is overrun with so-called sportsmen, most of whom fire at any feathered thing, from a tom-tit upwards, with the consequence that one is now obliged to go very far, and to places beyond the reach of motor cars, to be able to obtain a shot or two.

In such places, and with a good dog, one may get a few Greek partridges (chukar partridge) and an odd hare. In winter, birds of passage, such as woodcock, duck, snipe, and others, are to be found; but a great deal depends upon the weather—snow and stormy weather on the Greek mainland and the Balkans being most conducive to sport.

In any way, it would not pay to come to Crete for the sole object of shooting, but anyone going into the interior on botanical, geological, or other research would not lose by bringing a gun and a few cartridges. The close season is from January 31st to August 15th. A gun licence costs 150 drachmæ, and can easily be obtained by a foreigner through his Consul. No game licence is required.

IBEX were at one time fairly numerous on the most inaccessible parts of Mount Ida and the White Mountains, but unfortunately it is doubtful whether a single specimen still exists, notwithstanding the laws which are supposed to protect them. For this reason the writer's best endeavours were unsuccessful in obtaining a specimen required for a certain zoological garden. The Sportsmen's Club of Canea is doing its best to obtain, if possible, a pair to place in the small uninhabited island of Standia, opposite the town of Candia, in the hope that they will breed there and thus save this fine and rare animal.

HOMER and Aristotle make special mention of the Cretan wild goat. Spratt, in his *Travels and Researches in Crete* (1865), refers to these as a species of ibex, locally known as "agrimia" or wild goats, with their ponderous and sabre-shaped horns. He states that Crete and the uninhabited island of Anti-Milo are the only islands of the Archipelago in which the ibex is found, and that their introduction into the latter island must have been from Crete.

## VI

### BIRD LIFE

ALTHOUGH bird life is not abundant in Crete, this Island offers much of interest to the ornithologist. The sub-species of the Grey Crow and Common Jay are believed to be found only in Crete, whilst many others, such as the Titmouse, Goldfinch, Crested Lark, and Blackbird, are forms peculiar to S.E. Europe.

On the hill-sides and ravines, Rüppell's Warbler may be seen and this bird is only resident in Crete, Asia Minor, and Palestine, though it has been obtained twice in Britain. It rather resembles a Blackcap, but the male is distinctive by his black throat, and in spring may be observed singing in flight, with a butterfly movement of the wings.

Goldfinches, Greenfinches and Larks are the most common birds in the country, whilst the ubiquitous sparrow frequents the towns, and is joined in spring and summer by swallows and swifts. In April and May the watercourses are tenanted by numerous nightingales, whose song may be heard most of the day, as well as at night, whilst a strikingly loud and rather strident series of notes indicates the presence of their near relative, Cetti's Warbler.

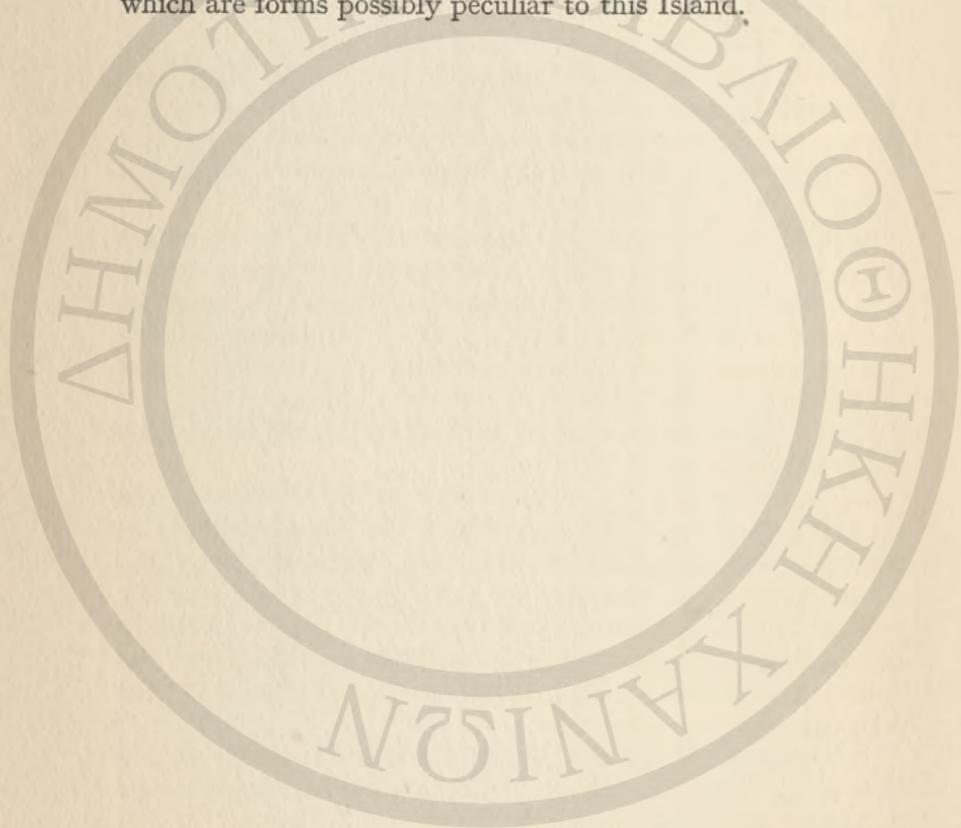
If fortune is kind, the visitor may see a Lammergeier, or Bearded Vulture, now a great rarity and distinguishable by the size and wedge-shaped tail, and, when close, by the beard and red of the eye, or, possibly, an Eagle and the Peregrine, or Eleanora Falcons. The Common and the Black-eared Wheatear are usually in evidence at ruins, and the latter is distinctive by his black and white plumage. The Chough and Jay keep mainly to the high mountains, but the Raven is occasionally to be seen, whilst in rocky ravines the Blue Rock Thrush is distinctive by the greyish-blue plumage and black tail of the male.

The clear note of the Golden Oriole may sometimes be heard where there are deciduous trees, and perhaps a glimpse obtained of the male—bright yellow save for the black wings and tail. Chaffinches, Greenfinches and an occasional Woodchat-Shrike keep mainly to the olive groves, where

rarer Warblers, such as the Pallid, and Olive-tree, are also to be found. Turtle Doves visit the Island in some numbers in spring, and are much sought after by the local sportsmen, as is also the Chukar Partridge, resident in the Island, and the Quail, which is plentiful during the migration period.

Although the above notes do not comprise, by any means, all the species in the Island, they give a general indication of those most likely to be observed.

There are also many kinds of butterflies in Crete, some of which are forms possibly peculiar to this Island.



## VII

### KISMET : DESTINY

EXCURSIONISTS, desirous of visiting villages in the interior, must bear in mind that they will have to put up with rough comfort and food—the latter being of the simplest kind, and meat being obtainable only on rare occasions, except in the large villages. One can, however, obtain poultry, eggs, milk, cheese, vegetables, and aided by the bracing air these are quite enjoyable, even when cooked *à la Crétoise*.

Most of the villages in Crete, if not *in* the mountains themselves, are never out of sight of them, or in many instances of the blue sea as well. The climate is so very good that, in summer, one may sleep wrapped up in a blanket in the open air, thus avoiding the visits of unpleasant insects which, in warm climates, unfortunately are far too common amongst the poorer classes. Many of my friends, mostly botanists, make light of these inconveniences as against the pleasure derived from their interesting excursions, and the hospitality and attentions accorded them by the simple and good-hearted village folk.

One of my friends arrived at a village on the day of the festival of its patron saint, on which occasion the peasantry from the neighbourhood congregate to do homage to the saint—and at the same time indulge in merry-making, dancing, singing their traditional songs, and picnicking under the shade of some large centuries' old plane-tree, by the side of some spring of pure cool water. These dances, to the accompaniment of the Cretan lyre, are charming, the girls' tresses floating in the air as though following the rhythm of the music.

With the setting of the sun, the dance gradually dies away, but at the same time the thoughts of some handsome young man lose themselves in the gathering evening mists. He is in love! No doubt a marriage is in view. A miracle has been effected by the saint whose festival is being celebrated, with the result that there is a greater influx of young maidens during next year's festival, all hopeful of a similar "kismet."

As an old man told me years ago, there was a maiden so

lovely that she became known by the name of Nereid, and in whatever *panigyri* (festival) she took part, she shone above all the rest. Married women would draw away their husbands, for fear of their being charmed, while the unmarried sighed deeply, exclaiming: "How is it possible for us to find our kismet whilst Nereid is present?"

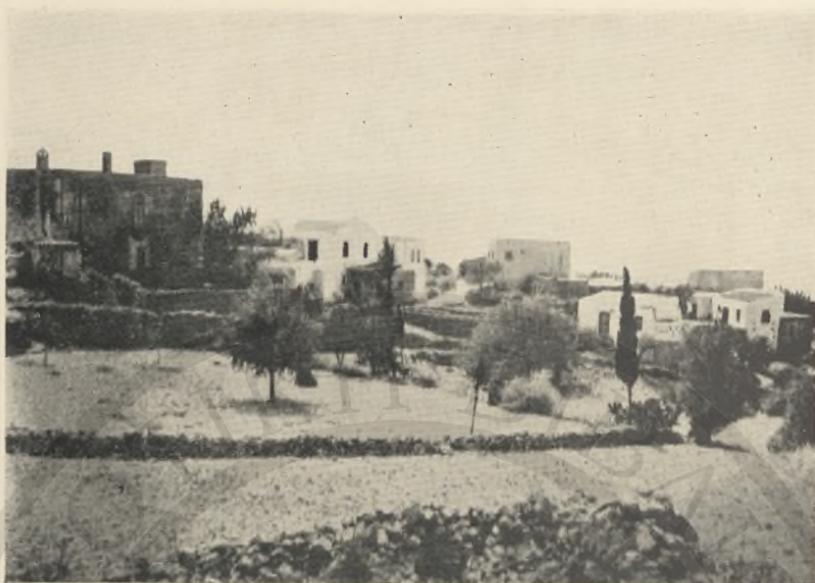
On such occasions one notices the various costumes worn by both sexes, the women generally wearing all their jewellery, mostly in the form of necklaces of old Venetian gold coins. In general, the Cretan is an athletic and well-developed man, and his figure shows off to great advantage when wearing the national costume, which unfortunately is gradually falling into disuse, chiefly owing to its cost. It is now almost everywhere replaced by ordinary breeches and leggings. European dress is also replacing the beautiful ancient costumes which distinguished the women of one district from another. On such festivals a fair takes place, where all sorts of produce and curios are exposed for sale.

On this occasion the botanist mentioned bought only a ring, on the stone of which was engraved some word in Turkish. Curiosity pushed him to ascertain the meaning on his return to town, when he found out that the word was simply "Kismet," Turkish for destiny. This pleased him very much, as he happened to have another token of "kismet" about him in the form of an egg, which he obtained under the following amusing conditions.

Sleeping in a peasant's cottage, where he had obtained lodging, he discovered, on waking up in the morning, that his room had become a poultry yard, and that his breakfast, which his host had left upon the low window-sill, had been devoured by the fowls, which, besides bespattering his clothes and the floor, had left a souvenir in the shape of a freshly laid egg. These feathered visitors, attracted by the smell of the breakfast, found an entrance into the room through the window, which the botanist had left open, so as to enjoy the balmy mountain air during his sleep. It was "kismet" after all!

This episode amused my friend so much that he could not restrain his laughter, and I am sure he will laugh still more if these pages come under his eyes.





VILLAGE OF APODOULOU ON THE SOUTHERN SLOPES OF MOUNT IDA.  
THE HOUSE ON THE EXTREME LEFT IS REFERRED TO ON PAGE 167.



CRETAN COSTUME.

I trust that these "kismets" are still in his possession, and that they may have brought him luck, as he then said in French: "Je les garderai comme souvenir, avec l'espoir de ne pas avoir un cas pareil à l'avenir."

Some travellers, during their botanical excursions, happening to pass through Apodoulou, were shown with pride by the peasantry a large house which, they stated, had been built by an Englishman of high standing, as is also mentioned in the *Hellenic Encyclopædia*, 1932. Over the door are the initials K. H. 1846. The inhabitants of the village relate the following in connection with this house.

In 1817, many maidens were carried off to Egypt as slaves by a raiding party of Turks, some twenty girls being taken from this village. On their arrival in Egypt, the father of the Englishman who afterwards built the house, bought these girls and sent them to England to be educated. One of them grew up showing remarkable talents, and represented the Greek type of beauty to a high degree, so much so that the son fell in love and married her.

After some time, wishing to visit her native village, they came to Crete, and during their stay they built the house which at the present day is still occupied by relatives of the maiden whose kismet was to marry the son of, as they say, a "lord." This house is now occupied by the Psaroudaki family, relatives of the lady in question.

## VIII

### EDUCATION

DURING the Turkish occupation, the education of Mussulman children was very backward, as compared with that of the Christian population; their schools were anything but hygienic, one room being quite sufficient for the small attendance. The teacher was generally a turbaned *hodja* (Mahomedan priest) and, in consequence, most of the teaching was of a religious character.

According to a description by Mr. Fournaraki of Canea, the children sat cross-legged on the floor, with their book on a small stool, nodding their heads whilst reciting their lessons in chorus, their books being in manuscript, mostly the work of the *hodja*. It was considered a great want of respect on the part of the pupils for them to draw figures representing men or animals.

The first day a child went to school was considered by the family as a religious festival, usually celebrated with pomp and merriment. One thing is certain—these schools did not fulfil their purpose, as is proved by the fact that, when the exchange of populations took place in 1922, it was a question whether 10 per cent. of the Mussulman population could speak their own language, much less write it.

The Hellenic schools were then of a relatively good standing, and at the present day they are most satisfactory. In the whole of Crete, there are now fourteen high schools (gymnasias), an ecclesiastical school, two commercial schools, and two private lyceums of such good reputation that a number of pupils are sent here from other parts of Greece. In one of these, the "Korais" lyceum, Mr. Venizelos' sons were educated. There are also the French schools for girls, managed by the Catholic nuns in Candia and in Canea, as well as a free Italian school in Candia.

## IX

### OLD CRETAN LACE AND EMBROIDERY

It is necessary to warn strangers that old lace and embroidery, for which Crete was formerly famous, are no longer obtainable, having been bought up since the Greek occupation by speculators. Any such article which may still be found has to be paid for at very high prices. Anyone wishing to buy specimens of modern Cretan embroidery, and other needlework executed by young Cretan girls, are recommended to pay a visit to the "Patriotic Institute," and the establishment under the management of Mrs. Damberghi, an English lady, both situated close to the Museum.

Most of this modern embroidery represents designs from Knossos. This revival of Minoan art is very noticeable everywhere.

Visitors to Athens can also obtain Cretan embroideries from Madame Calucci's art establishment, 4, Bucarest Street, Athens.

Madame Calucci, who for many years studied art in London, turned her attention, on her return to Crete, to the enlivening and the development of the embroidery industry amongst the present generation, and it is gratifying to say, has met with great success.

## X

### LIBRARIES, HOTELS, AND THE CANDIA CLUB

Two public libraries, where books in various languages may be examined by visitors, exist in Candia; one is in the Museum, while the other is the Vikelæan Library, so called after its founder, the late Demetrius Vikelas.

Hotels in Candia are few, the principal ones being the Hotel Minos, close to the old Venetian harbour, and the Pallas Hotel, a little farther up in the same street. Meals are not served in these hotels, but can be obtained at such restaurants as the hotel managers may recommend.

The present up-to-date Club, in a fine situation facing the new harbour, was founded a few years ago, and is open to foreigners on a visit to this town on obtaining permission through the proper authorities.

PART NINE

- I. GUIDE TO THE CANDIA MUSEUM
- II. A PLANT COLLECTOR IN CRETE : GEO. P. BAKER, F.R.H.S.
- III. IMPRESSIONS OF CRETE : DR. P. L. GIUSEPPI, M.D., F.R.C.S.
- IV. REFERENCES TO BOOKS ON CRETE



# I

## GUIDE TO THE CANDIA MUSEUM

I AM greatly obliged to Dr. A. Xanthoudides, Director of the School of Agriculture in Messara, nephew and executor of the late Professor Stephanos Xanthoudides, for his kind permission in allowing me to reproduce in full the latter's work, *Guide to the Candia Museum*, now out of print.

This guide will be found useful to visitors to the Candia Museum, as it contains a complete list of the objects in the Museum up to 1927.

### CHRONOLOGY OF THE ANTIQUITIES OF THE CRETAN MUSEUM

PROFESSOR STEPHANOS XANTHOUIDES

The collection represents the following periods :

#### I. NEOLITHIC PERIOD

Neither the beginning nor the duration of this period in the Island can be fixed. It is supposed to have lasted for several thousand years before 3300 B.C., because at that date the use of metal appears, the introduction of which marks the end of the Stone Age and the beginning of the Minoan Age.

#### II. MINOAN OR CRETAN PERIOD

This period began about 3300 B.C. and continued until the thirteenth-twelfth century B.C., when it disappeared to make way for the Dorian and Hellenic culture.

As the most important objects of the Museum belong to this, the Golden Age of the Island, it is necessary to say something about the old Minoan civilisation.

In Crete, the Hellenic period was preceded by a long period of flourishing civilisation and culture, vaguely remembered in myths and fables, such as the legend of the great and mighty King Minos, sea ruler and legislator. The excavations in Crete have thrown light on the several stages of this long and important period. They have proved

that, for about two thousand years, the Island, especially in its central and eastern part, was inhabited by a numerous people living in towns and villages without any surrounding walls, near the sea, in the plains and on the islets off the shore. This prehistoric Minoan people enjoyed a highly developed social life; they were skilled in agriculture, breeding of cattle, commerce and traffic; they went hunting and fishing and had a large fleet. They lived peacefully and comfortably, cultivating the arts under the rule of their princes, who lived in rich and gorgeous palaces. They had frequent intercourse with the other civilised countries of the East, especially with Egypt.

Architecture, sculpture, painting, metal work and the potter's art made immense progress during that glorious period and the objects discovered testify to the good taste and the highly developed artistic talent and genius of the ancient Minoans.

Of what race were these people, whence had they come, what language did they speak, what were they called? We do not know. The written monuments have not yet been deciphered. The Egyptians of the New Empire (Eighteenth Dynasty and succeeding) called these pre-Hellenic Cretans, with whom they maintained sometimes friendly, sometimes hostile relations, the "People of the Sea" or of the "Islands," or "Kefti" or "Keftiu." On the monuments of the Pharaohs they are represented carrying precious gifts to the Pharaohs, similar to those we see painted on the frescoes of the Palace of Knossos.

Craniological and physiological studies of numerous skulls and skeletons of this people, as well as the various representations on the monuments, show that the Minoan Cretans were a homogeneous race of medium stature, mostly dolichocephalic, with dark skins and black hair and eyes. It is generally agreed that they were a branch of the so-called Mediterranean race dispersed on the north coast of Africa, in the islands of the Mediterranean and other countries round its basin.

After nearly two thousand years this brilliant civilisation decayed, and finally disappeared about the thirteenth century B.C. It was annihilated and destroyed by fire and blood-

shed by invaders who had come from abroad, perhaps Hellenic tribes from the north. It seems almost certain that the Minoans were not entirely exterminated, but were intermixed and fused with their conquerors, to whom they transmitted certain elements of their civilisation, especially their artistic tastes.

Some centuries later, as though re-born, the splendid Hellenic civilisation arose from this union of races.

Sir Arthur Evans divides the Minoan age into the following main periods :

1. *Early Minoan or Chalcolithic Period.* Corresponding to the Ancient Egyptian Empire (First-Eleventh Dynasty) from about 3300 B.C. to about 2200 B.C. Average date 2500 B.C.

2. *Middle Minoan or Camares Period.* From about 2200 B.C. to 1700 B.C., corresponding to the Middle Egyptian Empire (Twelve-Seventeenth Dynasty). Average date 1900 B.C.

3. *Late Minoan or Mycenaean Period.* From 1700-1300 B.C., corresponding probably to the New Egyptian Empire (Eighteenth and succeeding Dynasties). Average date 1500 B.C.

### III. HELLENIC PERIOD

Continuing until the Roman Conquest (Fall of Corinth, 146 B.C. ; Conquest of Crete by Metellus, 68 B.C.).

### IV. ROMAN OR BYZANTINE PERIOD

#### *Description*

In order to assist the visitor in his tour through the Museum the objects will be described in order according to their arrangement and position.

#### ENTRANCE ON THE GROUND FLOOR

1. *Statue in Marble of the Roman Period*, found at Gortyna, representing a man standing, of mature age, with bearded face and expressive features. He wears a rough himation, his right hand is raised to the front as if he were making a speech. His left hand is holding a big knotty stick resting on the ground. Several volumes are heaped up at his left foot. He is probably a disciple of Æsculapius or a philosopher (Heracleitus).

2. *Statue of young girl standing.* The fore-arms, which were made separately, are missing. She wears a chiton and a woollen Dorian peplos, girt at the waist, with apoxygma. It is a beautiful work of the Archaic or Archaistic period. It was excavated at the ancient Kissamos.

3. *Nude marble torso of the God Pothos or Eros,* the head, hands and all parts below the middle of the thighs are missing. His garment is thrown over a pillar or tree-trunk. On his shoulders we see the two holes where the metal wings were fastened. At his side is a goose whose head is lost. Probably a good work of the Hellenistic period; found at Gortyna.

259. Marble statue found in a temple of the Egyptian Gods (*Ἰσείων*) at Gortyna. It is the Greco-Egyptian God *Sarapis* with his modius on the head; he is in the shape of Pluto-Hades keeping the three-headed *Cerberus*.

260. The Goddess *Isis* found in the same place. She has the winged lunar disc on her forehead. In the right hand she holds the sistrum, by the left the sacred situla containing the holy water. Both statues are of late Roman times.

#### MARBLE STAIRCASE AND PASSAGE ON THE WEST FLOOR

Here are placed statuettes, fragments of statues and heads and busts of Roman date, of which the following should be noted:

No. 35, in the corner, the head of a colossal statue of Apollo Citharæus from the Pythion at Gortyna, where the complete body still is. It belongs most probably to the Macedonian period. The eyes, which were of some different material, are lost.

No. 208. *Small statue of a hunting Artemis.* The Goddess moves swiftly to the right. Head and feet are missing. On the plinth are visible the paws of her dog. Behind, part of the quiver. Found at Gortyna.

### MINOAN ANTIQUITIES

#### VESTIBULE

##### DICTÆAN CAVE (ABOVE THE VILLAGE OF PSYCHRO)

*Wall Case 1.* According to mythology it was in this sacred and mysterious cave on Mount Dicte that Rhea bore

the child Jupiter (Zeus Cretagenes). In 1900, Mr. Hogarth, Director of the British School at Athens, undertook excavations in this place. The finds are ex-votos in bronze and copper; figurines of men and animals, votive double axes, lance heads, and arrow-heads, brooches and fibulas, engraved gems, all dating from the Minoan era, also stone vases, implements, and tables for offerings, clay figurines and vases. The same excavations yielded several iron objects and a certain number of potsherds of the Hellenic period, which seem to prove that the cult of Zeus Cretagenes was practised in this cave even during historic times, when the rival cave on Mount Ida had come into vogue and eclipsed the more ancient Dictæan. (See Cases 86-8.)

#### CAMARES CAVE

*Wall Case 2.* The polychrome ware in this case was found by the shepherd, George Pasparakis (who also discovered the Idæan Cave), in a large cave on the southern slope of Mount Ida, above the village of Camares. It belongs to the Middle Minoan period. In 1913 the collection was completed by the British School at Athens, who excavated this cave, which yielded new finds. The pottery is remarkable for graceful shapes and especially for the polychrome decoration. Its date is approximately 2000 B.C.

#### ZAKROS IN SETEIA

*Wall Case 3.* During the summer of 1901 Mr. Hogarth, of the British School at Athens, discovered ten Minoan houses of the Late Minoan period at Kato Zakros, near the sea. These excavations yielded the beautiful Late Minoan vases in this case as well as five hundred seal-impressions (the most perfect ones are in Middle Case 11), together with a tablet with Minoan writing, as well as a number of bronze implements, tools, and stone vases.

In the store-pits of a temple of the same town were found cups in the Camares style which are on the second upper shelf of the same case. The clay vases and lamps of the Early Minoan period on the shelves below were discovered by Mr. Hogarth in the rock-tombs of Apano Zakro.

## PALAIKASTRO IN SETEIA

*Wall Cases 4-10.* During the years 1902-4 the British School at Athens excavated a considerable part of a Minoan town, on the site of Roussolako, near Palaikastro, and burial places not far from the sea. These excavations produced the objects in Cases 4-10.

*Case 4.* A large quantity of Early Minoan and Middle Minoan pottery, the greater part of which was found in the necropolis of the city. The most ancient are the black and grey vases on the second shelf above, found in the cave-burials, near a place called St. Nicholas. The other vases come from cemeteries or burial enclosures near the sea.

*Case 5.* The pottery of the two upper shelves belong to the Late Minoan period, the cups on the same shelves are Middle Minoan. Below are lamps, vases and other clay objects.

*Case 6.* Collection of Late Minoan vases, small obsidian blades, and bone instruments.

*Case 7.* A collection of clay and stone vessels and implements.

*Case 8.* Upper shelves: Late Minoan clay vases and implements. Note on the second of the upper shelves a clay idol and a group of three women holding each other's hands and dancing round a youth who plays a lyre. Lower shelves: Collection of stone vases and implements, tables of offerings with incised inscriptions. Especially noteworthy are two schist-moulds for casting metal figurines of the Cretan Goddess and other cult objects.

*Middle Case 9.* Lower section: Terra-cotta pithoi, other Late Minoan vases and a large bronze hydria. Sloping shelf: North side: small objects found at Palaikastro, amongst which two ivory figurines and the head of another, two clay tablets with Cretan Script, some fragments of steatite vases with relief representations, engraved seal-stones (galòpetres) and gold ornaments. Opposite side: Bronze weapons and implements: daggers, axes, spear-heads, brooches, fish-hooks, etc., etc.

## ARKALOCHORI AND OTHER PLACES

*Upper Shelf of the same Case 9.* Early Minoan clay vases (similar to the so-called Minyan), small votive double axes,

one of them of silver, a great number of bronze blades. All these objects were found by the Ephor Dr. Hatzidakis in a cave, near the village Arkalochori.

*Lower Shelf and part of the Middle Shelf.* Bronze double axes and other bronze implements and small objects from various parts of the island. Note a small clay tablet with writing and a sacred spoon of marble with inscription, found at Archanes.

*Middle Case 10.* Lower division: Large lamp-standards and tables all of stone. On the top shelf fine clay vases with Middle and Late Minoan painted decorations. Note especially the clay figurines representing men with daggers fastened to their belts, female heads with big hats, various small animals, hands, feet and other parts of the human body. These objects were all discovered together in a sanctuary consecrated to a God of Healing on Mount Petsophà, above Palaikastro. On the other sloping side: Stone and bone implements (stone axes) and fragments of neolithic pottery found in a neolithic house near the village of Magassà (in Seteia).

*Middle Case 11.* On three sides a collection of engraved stones or seals belonging to the three Minoan periods, found in different parts of central and eastern Crete. They have suspension holes and are known to the peasants of to-day under the name of Galòpetres or Galatousses (Milk-stones). Note an Assyrio-Babylonian cylinder of meteorite with Assyrian figures and cuneiform letters. Fourth side: Clay impressions of Minoan seals, found in a house at Zakros (cp. Case 3). They are supposed to be the relics of the correspondence of some merchant at Zakros. In studying them it is possible to form an idea how these seals were used in Minoan times. Note also a clay tablet from Zakros with script.

#### CAVE OF HERMES KRANAÏOS NEAR PATSO IN AMARI

*Wall Case 12.* Presented by Mr. Triphyllis. Painted clay votive figurines of men and animals, double horns of consecration. The cave from which these objects came was sacred during the Minoan age and continued to be so until the Roman age, as is proved by the discovery in it of a small

stone altar with the inscription : " Diodoros son of Stephanos dedicates this to Hermes Kranaios."

*North Side of the Hall.* Minoan terra-cotta painted funeral urns and pithoi. The most important one is No. 1619 from Palaikastro in the shape of a box with representations of the sacred horns and various animals and other ornamental motives.

### GREAT MINOAN ROOM KNOSSOS

The northern part of the large room is occupied by objects found in the palace, in the houses and in the tombs at Knossos, in the years 1899-1906, during the excavations by Sir Arthur Evans and the British School at Athens.

On the north wall are placed the magnificent wall-paintings of the palace.

*No. 8, The Rhytophoros (Cup Bearer).* To the right of the entrance. This is a portrait of a Minoan youth in profile, facing left. The hair is black and wavy, the body cleanly built and alert. He wears a gaily coloured loin cloth, richly woven, fastened by a belt. His ornaments are two heavy gold bracelets on the upper arm and his signet is worn in a light band on the left wrist. He holds with both hands a rhyton or " filler " of some precious metal. He formed part of a procession similar to the fresco No. 9.

*No. 19, Toreador Fresco.* This picture gives us an idea of the old Minoans' favourite sport, bull fighting, or rather bull-race. A huge wild bull is racing towards the left ; an acrobat is in the very act of leaping over the bull, his hands on the animal's back, his feet in the air. Behind the furious animal is a young girl, stretching out her hands ready to receive the young acrobat. Another girl in front of the bull seems to be raising herself on its horns in order to follow her companion in his daring performance or to be tossed by the frantic creature.

*No. 22, Bull's Head Relief (gesso-duro).* Part of a representation of a bull-ring scene. It is admirable for its strength, vigour, and fidelity to nature. Beneath are some more fragments of the same relief and the leg of an acrobat.

*No. 10, Procession of Young Minoans.* Two youths (the

heads and the upper part of the breasts are missing), wearing gaily coloured loin cloths, fastened by belts, march towards the right, one behind the other, carrying presents. There were others of whom the feet alone are left. They advance from both sides, towards a lady (Goddess or Queen) of whom only the feet and the rich embroidered border of the dress can be seen.

Many other fragments of wall-paintings are below these frescoes in the small cases. The most important one is No. 42, from the older palace. It represents a boy gathering crocuses and putting them in his basket.

Beneath the cases with frescoes are, amongst other objects, five alabaster vases with lids, a number of horns and part of a bull's skull. At the other end of the north wall, on the left from the entrance, are other wall-paintings as follows :

No. 44, *The Prince*. Large relief of a young prince in coloured low-relief, walking to the left. The face, the right leg and the left hand are missing. He wears only a loin cloth and a belt round his thin waist. On his head is a high crown of lilies and peacock's feathers ; he wears a beautiful necklace.

No. 18, *Marine Picture*. Two big dolphins and other fish swimming.

Nos. 48, 49, *Sanctuary and Garden* (two miniature pictures). The first seems to represent a kind of triple sanctuary with pillars surmounted by the sacred horns. Many men and women are crowding round the building. Several ladies richly dressed, some sitting, converse. There are many other men and women of whom only the upper parts are visible. The men may be recognised by their dark copper complexions. The women have fair complexions.

The other picture represents a huge garden with big old trees and paved walks and again a dense crowd of men and women in animated conversation. In front are some girls dancing and waving their hands. It seems to be a festival or garden party.

Nos. 20, 21, *Two Miniature Frescoes*. Heads and shoulders of two girls. The upper one is the so-called Parisienne. The lower one seems to be dancing, her hair flying in the wind.

Nos. 45-47. Fragments of stucco reliefs, representing arms,

legs, etc. Two other large frescoes (one in each corner of the same wall), badly damaged, were taken from the throne room of the Palace at Knossos. Each represents a griffin, lying amongst lilies. A reproduction of the same picture may be seen in its original place, beside the throne. Several other fragments of wall-paintings are collected in the cases below. Next to the door is a griffin (much restored) in stucco-relief. (No. 87).

*At the West Wall of the Room.* The paintings 91, 92, 93, 94 were found in a house west of the palace. In 91, 92 are painted various plants and flowers and on each a blue ape (*cercopithecus*). The 93 has also plants and flowers and a large blue bird. The 94 has a Minoan soldier followed by a negro fellow. These pictures testify to frequent intercourse between Crete and Egypt-Africa.

The painting 95 was from a frieze on a Verandah of a house south of the palace near the large carriage road and the fountain. It represents Cretan partridges and in the middle a hoopoe.

*Three Amphoræ.* Along the western wall, below the griffin-frescoes, stand some magnificent amphoræ of the so-called palace-style. They have been restored.

*Middle Case 15.* Upper shelf: a splendid rhyton of steatite in the form of a bull's head, a marvel of Minoan sculpture. The right eye is of rock crystal, the inner part is of another colour to distinguish the iris from the pupil. The gilded horns and the left cheek, which are missing, have been restored in plaster. Middle shelf: Small silver vases, a primitive leaden figurine and fragments of precious stones. Below are large clay vases imported from Melos.

*No. 20, Huge Alabaster Amphora.* In front of Case No. 15, with three handles and incised decorations along the rim, handles and shoulders. This was an ornamental object, perhaps a flower vase. It was found together with another one, similar in shape, but only roughed out. They were discovered in a lapidary's work-room in the palace. It seems the great attack on Knossos had surprised the artist at his work.

*Eastern Wall.* Fragments of wall-paintings and pieces of a frieze of bluish limestone (No. 71) representing beautifully

worked palmettes in pairs. Next to them is a fragment of red stone with rosettes in relief, a fine and graceful piece of work (Nos. 67, 68).

*Middle Case 16.* Various small objects from the palace at Knossos. On two sides Minoan seal impressions, on the third side clay tablets with pictographic script, on the fourth side engraved seals, one cylinder seal of lapis lazuli, mounted in gold, and gold ornaments (a goose and a fish), small gilded bronze votive double axe, fragments of stone vases with relief decorations, a lid of an alabaster box, imported from Egypt with a cartouche of the Hyksos King Khyan (about 1700 B.C.), highly important for fixing the date of the stratum in which the lid was found.

*No. 17, The Royal Gaming Board of Knossos.* On a table a rectangular object, beautifully inlaid with ivory, rock crystal, gold and silver leaves and a blue paste called kyanos. It is believed to be a board for draughts or some similar game. The four large ivory cones in Case 22 are supposed to have served as pawns. This object was found in the palace, badly damaged, and has been restored with plaster.

*Middle Case 18.* Various clay and bronze instruments. Note an enormous bronze saw, like a lumberman's, perhaps used to cut the huge cypresses for the columns and other woodwork of the palace. Five large bronze basins, one with a decorated handle and rim, cast in bronze, also a bronze jug with a repoussé pattern, a double-headed pickaxe, a bronze double axe, several objects of rock crystal, clay vases and implements of various sizes and shapes, numerous pieces of gold leaf, faience figurines and primitive stone and clay idols.

*Case 19.* Objects discovered in the so-called royal tomb at Sópata, between Knossos and the sea. At some remote period this grave was rifled and plundered and the objects in this Case alone have escaped the hands of the destroyers. We see here three large amphoræ in the palace style, ten marble vases, an elegant breccia vase, two steatite lamps, a big bronze mirror with part of the ivory handle still preserved, a brooch of massive gold, beads of a necklace of bluish paste, imitating lapis lazuli, three pendants, two in

the shape of a monkey, the third representing a frog, all three of the same bluish paste, and two rock crystal pommels.

*Middle Case 20.* Stone and clay implements from the palace. Below: An unfinished alabaster vase found in a lapidary's work-room together with the one mentioned above (No. 20), a clay jug, remarkable for its decoration and reversed neck. Middle shelf: Seven stone lamps, a very tall sculptured standard of another lamp of red limestone, a big stone pitcher with a pattern of basket work, a large rhyton in the shape of a lioness' head, a masterpiece of truth to nature and full of life. A rather mutilated Egyptian statue of diorite, found in the central palace court, is very important for fixing dates. It has three hieroglyphic inscriptions mentioning the name of an Egyptian ruler of about 2000 B.C.

*Middle Case 21.* Below: Several Middle Minoan clay vessels. Upper shelves: Several small objects picked up in various parts of the palace. The most interesting is a set of faience plaques (kept in three wooden boxes), supposed to have decorated some rich piece of furniture. We see little houses of two and three storeys ranged together in actual streets, forming an entire Minoan town. There is part of the country too, represented by running water, waving trees, plants, goats and oxen. Among them are human figures walking, hunting, and fighting. These little mosaics give a fairly good idea of what architecture and life was like in those far-off times. Other decorative pieces of rock crystal were found together with these plaques. Opposite side: A great number of fragments wrought in ivory, rock crystal, faience, necklaces of spherical faience beads and gold leaf in great quantity. On the narrow side of the Case is a fragment of a crystal cup. Another interesting piece is a gold ring with seal, very well preserved, on which we see four dancing women; further, an engraved gem (seal) of chalcedony, mounted in gold, showing a large dog led by two men. The last two objects were found in the tombs at Sópata, near Knossos.

*Middle Case 22.* Very interesting sacred objects obtained from a walled pit (or repository) of the supposed palace chapel. Archæologists date them back to the end of the Minoan period. The two famous coloured faience figurines

of the Minoan Snake-Goddess are the most remarkable. They are wearing the rich costume of the Minoan court ladies, holding in their outstretched hands writhing snakes. Of a third little idol only the lower part is preserved. Various other ex-votos were found with these figurines, e.g. votive robes and girdles, small vases for holding perfume or for some religious object. The marble cross in the middle of the case is generally supposed to have been a sacred symbol. The same deposit yielded the reliefs of a goat suckling her two kids, of a cow suckling her calf, very charming and graceful pieces, also flying fish and nautili. All these pieces are in faience and are remarkable for the movement and life they display. The coloured sea-shells probably ornamented the shelf or altar where these sacred objects were exposed. Upper shelves: Small votive altars and sanctuary of clay, faience vases and bowls, a faience bottle with its neck and foot wrought in gold. Note especially the carved ivory figurine hung up in the case, representing a young acrobat in the act of performing his dangerous somersault over the bull's back. It formed part of a group representing the famous bull-game or bull-baiting. It is a rare masterpiece of fine art, full of life and fidelity to nature; "with arms extended, head thrown back and muscles taut, there is yet a freedom and grace in the slender body that baffles description" (Hawes). Below are two more acrobats' heads, hands and feet, several pieces of gold leaf and of rock crystal, found together. The groups of which they formed part are unfortunately lost. Lower division: Clay vases of the sanctuary.

*Wall Cases 23 and 23a.* Vases, bowls, and implements of the three Minoan periods, found in private houses at Knossos, most of them clay, some of bronze and stone.

*Middle Case 24.* A collection of splendid polychrome pottery, Middle Minoan (Camares style), discovered in the stratum of the earlier palace at Knossos. Some of these polychrome goblets, cups, and jugs (eggshell ware) show the very height of the Minoan ceramic art and are admirable for their fine work, graceful shape, and rich intricate designs.

*Middle Case 25.* Various vases and implements from the palace. Upper shelf: Several marble rhytons, one in clay

in the shape of a bull's head. Middle shelf: Vases and bowls of marble or stone, and stone moulds for casting objects in metal. Lower division: A large bronze hydria, a bronze tripod kettle, and other large stone and clay vessels.

*Middle Case 26.* Vases and other objects found in the Late Minoan tombs at Sópata, near Knossos. Upper division: Large amphora, three two-handled vases cone-shaped, probably used at funerals, several other painted clay vessels and bronze objects, double axes, spear-heads, gold necklace beads, engraved gems, etc. Lower division: A talent (standard of weight) of red limestone in the shape of a pyramid, with two octopus in relief; also some stone jars found in the palace.

*Middle Case 27.* Objects discovered in the Late Minoan tombs of Sópata. Below: Various bronze implements: hydriæ, cooking pots, tripod kettles, basins, etc. Above: Eleven disc-shaped bronze mirrors, ten razors, knives, daggers, spear-heads, arrow-heads, all of bronze. Especially noticeable are the swords, one of which is very long, with gold-headed nails in the hilt. Another sword has an agate-pommel and a gold-plated hilt, on which are represented with great skill, lions hunting wild goats. The lids of two large ivory boxes, an ivory votive boat, four gold bead necklaces, some stone vases and a great number of clay pots and some seal stones complete the contents.

*Wall Case 28.* Late Minoan clay pottery, mostly painted stirrup vases (Buegelkannen). Second upper shelf: Four clay votive figurines, found on the sacred shelf in the little south chapel of the palace at Knossos. The tall one with uplifted arms and a dove on her head represents the Minoan Goddess, the other statuettes are probably votaries.

In the middle of the room two huge jars or pothoi, i.e.:

*No. 2762.* Is painted in the Palace style, its relief pattern imitating faithfully the leaves of the papyrus plant.

*No. 2763.* Belongs to the end of the Middle Minoan period. The design consists of white bands and a series of large cross- and star-shaped patterns on a purple ground.

*Middle Case 29.* Contains a large number of clay tablets inscribed with Minoan Linear Script. Unhappily the key to this Minoan Script has not yet been discovered, consequently

we cannot decipher the inscriptions. Only the method of numbering has been discovered. It is a simple decimal system, not unlike that of Ancient Egypt. Units are indicated by vertical lines, tens by horizontal lines, hundreds by noughts, thousands by noughts with four radiating lines in the form of a cross. As most of these clay tablets have numbers on them it is supposed that they are inventories or accounts. Most are tongue-shaped with two or three lines of written lines. The largest tablet contains twenty-four lines of script.

*Middle Case 30.* Antiquities of the Neolithic era found below the foundations of the palace, lowest at a depth of twelve metres. They represent the primitive Cretan age, which, judging by the thickness of neolithic stratum, existed several thousand years before the beginning of the Minoan era. Among them are all kinds of polished stone implements : axes, mace-heads, hammers, arrow-heads. The same pit yielded a pottery of poorly mixed clay, badly fired, hand-made, and hand-polished, often showing linear incisions filled with some white material. Their shapes are very simple, generally cups and round bowls. The primitive clay idols, some almost shapeless, some steatopygous, the small bone instruments (bodkins, awls) were found in the same layer.

*Wall Case 31.* Pottery (Middle Minoan) found in the earlier palace ; several vessels (Early Minoan) found under the foundations of the earlier palace. Lower shelf : A stone vase in the shape of a mortar, imported from Egypt.

#### PHÆSTOS AND HAGIA TRIADA

The excavations at Phæstos and Hagia Triada in the plain of Messara were undertaken by the Italian Archæological Mission under the direction of Prof. Federico Halbherr in the years 1900-8.

At Phæstos a large palace was excavated and another smaller one at Hagia Triada, about half an hour to the west of the first, as well as tombs. The most valuable finds of these excavations occupy the central part of the large room and are the following :

*No. 32, Sarcophagus of Hagia Triada.* One of the principal

treasures of the Museum found in a tomb near the palace, made of a single piece of limestone. Only a few pieces are missing. It is in the shape of the clay larnakes, which are themselves imitations of wooden ones. On the outside the stone has a thin coating of plaster with polychrome decoration representing perhaps religious rites and ceremonies connected with burial. On one of the long sides of the sarcophagus are two cult-scenes. On the left hand are two double axes, probably of gold, placed on two columns standing on coloured bases and surmounted by the sacred bird. In front of these sacred symbols is a woman, pouring wine or some other liquid from a pail into a large vessel. Behind her a woman carries—on the end of a pole—two pails, undoubtedly in order to complete the libation, which has to be made with three liquids. A youth, playing a seven-stringed lyre, follows, accompanying the ceremony with music. In the right-hand scene, before a stately door, a man (probably the dead man himself), closely swathed, is standing. In front of him is a tree and an altar. Three youths, one behind the other, approach, carrying offerings, the first a boat, the two others a calf each, which they offer to the dead. On the opposite side of the sarcophagus is the picture of the sacrifice of a bull. In an open-air sanctuary grows the sacred tree (Olive?) overshadowing an altar on which a woman is offering some fruit in a basket and some liquid in a ewer. A little farther on is a table on which lies the sacrificial bull: its blood flows into a vessel, while a youth accompanies the sacrifice with music on a double flute, and four women follow.

On one of the narrow sides are two women driving a chariot drawn by two griffins; a bird (the soul of the deceased) flies above them; on the opposite side a two-horse chariot is being driven also by two women. The dresses of the women and the men differ from the usual Minoan costume, and seem to be ceremonial garments. This sarcophagus is Late Minoan (fourteenth century B.C.).

*Middle Case 33.* Various stone and clay vases of different shapes and sizes, Middle and Late Minoan, brought to light during the excavations at Hagia Triada: funnel-shaped rhytons, pear-shaped vessels, two clay lamps on high standards, a large hydria and a large stirrup vase, four

braziers or censers and three beautiful steatite lamps. One object shaped like a shell (triton) of some kind of very hard lava liparite, is remarkable for its fine work. One of the sloping sides of the case contains several rectangular tablets of terra-cotta with inscriptions in the Cretan linear script. Opposite to it is a collection of Minoan seal-impressions and fragments of plastering with incised script. In the bottom of the case are some carbonised beans and figs found at Hagia Triada.

*Wall Case 34.* Seventeen copper talents (weights) discovered in one of the rooms of the palace of Hagia Triada, all of the same shape and of almost the same weight (about thirty kilos each). They must have been used as units of exchange, as money did not exist at that remote period.

*Frescoes of the Palace at Hagia Triada* placed against the west wall of the room :

*Nos. 4, 5.* A large fresco representing a rocky landscape with waving plants; a cat is on the point of leaping on an unsuspecting bird. On the right a hare is running away. The fidelity to nature, the movement and life of this fresco, are most admirable.

*Nos. 6, 7.* Fresco showing a youth playing a lyre. These pieces seem to have formed part of some destroyed sarcophagus like No. 32. Above the case with the talents is a large part of a fresco, much damaged and blackened by fire. It is, however, possible to distinguish a lady (but only from the waist downwards) who is wearing the rich skirt of the Minoan costume.

*Wall Case 35.* Several clay vessels of Early and Middle Minoan date found in the little buildings, outside the tholos of Hagia Triada, the finds from which are in the next case.

*Middle Case 36.* Objects discovered in the large domed Early Minoan tomb of Hagia Triada. Vessels and implements of clay and stone, several ivory and stone seals with various engravings (women, men, animals, etc.), figurines and ornaments of Egyptian style, necklace-beads of gold and rock crystal, necklaces of steatite and faience, small bronze dagger-blades of triangular shape.

*Wall Case 37.* Painted pottery of different shapes and sizes (Late Minoan).

*Middle Case 38.* Upper shelf: Two tall marble cups and the three famous carved vases in black steatite. The first is a rounded rhyton (the lower part is lost) with relief representing a procession of youths, advancing shoulder to shoulder, two abreast, their leader ahead, who is wearing a kind of cuirass and carrying over his shoulders either a sceptre or a staff. The men carry long three-pronged poles over their shoulders. In the midst of the procession walks a man, shaking a sistrum, closely accompanied by three singers. Whether the scene is a procession of harvesters or of warriors has not been definitely determined. The vase is generally known as the harvesters' vase.

The second and largest of the three carved vases is a conical rhyton (restored in plaster) divided into four parallel zones; the topmost shows a boxing scene, the second a wild-bull hunt or bull-baiting, the two last zones display scenes of boxing and wrestling.

The third vessel is the so-called Chieftain's Vase of Hagia Triada. On one side two men are facing each other; one of them seems to be a prince, carrying a staff or a sceptre and giving orders to the other figure, probably his officer, who stands very erect in an attitude of deference, his sword on his shoulder; he is followed by three other soldiers half hidden behind large shields.

*Middle Shelf of the same Case.* Two clay tables of offerings, found in the palace at Phæstos with some other small implements of the sanctuary. In the lower part are two large pithoi with spherical bodies.

*Middle Case 39.* Various finds from the palace and tombs at Hagia Triada. Top shelf: Clay vessel and a female idol covered from the waist downwards with breast-shaped protuberances. Middle shelf: Small vases of stone and clay, Early and Middle Minoan. Note an object of steatite in the shape of a Babylonian Sphinx, also painted clay figurines of bronze, the largest of which represents a Minoan lady in an attitude of adoration. Sloping sides bronze implements, razors, daggers, and small votive double axes; a gold necklace in excellent preservation found in a tomb with five golden trinkets, three of which are shaped like bull's heads and two like lion cubs. Opposite side: Small bronze objects,

wheels of votive chariots, a fibula, brooches and stone weights. The end part of the same side contains seals, daggers and other small objects found in the two Early Minoan domed tombs near Siva in Pyrgiotissa. Above them are small stone and clay vases from the same tomb. Lower division: Many figurines and ex-votos obtained from the same sanctuary of the palace at Hagia Triada. In the middle of the hall a bronze votive double axe on a wooden column fitted on its antique stone base. Only one of its wings (the green one) is ancient. The double axe was the sacred symbol of the Minoan religion, as may be seen from the pictures on the above-mentioned sarcophagus (No. 32).

*No. 3915.* Jar (pithos) placed against the east wall of the room with six large Minoan letters engraved before firing.

*Middle Case 40.* Lower division: Copper implements and instruments. Three large water-jars (hydriæ), a tripod kettle, two large hammers, two two-handled cauldrons or cooking pots without legs. Two upper rows: Bronze instruments destined no doubt for domestic use, a large toothed saw, two saws without teeth, double axes, pickaxes with two heads, a pair of scales, chisels, spearheads, etc. Top shelf: Painted pottery.

*Middle Case 41.* Clay vessels of the Camares period, Middle Minoan, found in the earlier palace of Phæstos.

*Wall Case 42.* From the earlier palace at Phæstos: Clay pottery. Jars, pithoi, amphoræ, jugs, ewers, cups, etc., decorated in the Camares style; also stone vases and implements. Below: Carbonised fruit and cereals: Corn, beans, olives, figs, etc.

*Wall Case 43.* Clay pottery, Late Minoan of the later palace at Phæstos, votive figurines of men and animals, stone vases. Second shelf: Below to the right a few clay idols of the Hellenic period of Phæstos.

*Middle Case 44.* The clay vases of this case belong to the Middle Minoan period and are some of the most beautiful specimens of the Camares style. Four clay rhytons, one in the shape of a human head with a beard, two in the shape of ox-heads and one in the shape of an ox. One of the sloping sides contains bronze double axes, sickles or sickle-shaped knives and other bronze implements, also part of a vase of

shell, on which are carved in relief four demons with animal's heads; three tablets with Minoan inscriptions and some gold ornaments. On the opposite sloping side: Neolithic potsherds discovered under the foundation of the palace at Phæstos.

#### TOMBS OF KALYVIA

*Middle Case 45.* Rich collection of antiquities, collected by the Ephor Xanthoudides from eleven Late Minoan rock tombs near the village of Kalyvia, during the year 1901. Lower part of the case: Several painted clay vessels, a beautiful steatite lamp on a high standard, a marble shell, alabaster vases, a bronze hydria, bronze mirrors, etc. On the top shelves: Ornaments and other small jewelry placed with the dead at their burial, viz., two cornelian bead necklaces, four gold bead necklaces, two small seal rings, the bezels engraved with religious scenes, other gold rings, several engraved seal stones of exquisite work, small gold ornaments, trinkets of rock crystal, cornelian, agate and amethyst. Opposite side: Beads and bead necklaces of glass-paste, faience and stone, a much deteriorated bronze sword with gold inlaid handle, a bronze mirror, two bronze razors.

*No. 1358, The Phæstós Disc.* On a small column, in the centre of the hall, a clay tablet with pictographic (ideo-graphic) characters on both sides, stamped while the clay was yet wet. The disc is a solitary sample of this method of writing and has not yet been deciphered. The signs include rosettes, human forms, heads, hands, animals, galleys, houses, etc. They are arranged spirally, starting from the centre.

#### GOURNIA

In the years 1901-5 the American Archæological School, under the direction of Miss H. Boyd, discovered and excavated a small Minoan town at Gournia, near Pachia Ammos, on the isthmus of Hierapetra. The important results of these excavations are to be seen in the following cases.

*Middle Case 46.* Vessels, implements of clay and of stone. Lower part: Sacred objects of the sanctuary of the town,

viz., a clay idol with uplifted hands (Minoan Goddess), three cylindrical votive figurines in clay, a three-legged altar, a pair of stone horns of consecration, two clay shells.

*Middle Case 47.* Three upper shelves: Clay implements and vases. Note on the second shelf a female idol seated. Sloping sides, bronze instruments and implements: Bronze double axes for practical use and bronze plated ones for votive purposes, knives, saws, chisels, spear heads, brooches tweezers, sickle-shaped instruments, scales, fishing hooks, etc. Lower division: Large clay discs belonging to potter's wheels, vases, bricks, stone implements, a copper tripod kettle, etc.

*Wall Case 48.* These objects were brought to light by Miss Hall in 1910, at a place called Sphoungarà near Gournia. Early Minoan clay vessels. The sloping side of Case 46 contains small objects obtained from the tombs: Engraved gems, ornaments of gold and silver and other precious metals. Lower section of Case 48: Objects found in Late Minoan tombs near Vassilike during excavations conducted by Mr. R. Seager of the American School.

*Middle Case 49.* Objects found in the town of Gournia itself. Lower division: Large stone and clay lamps, some on high standards, a large funnel-shaped amphora, etc. On the sloping sides, small objects: Seal stones, seal impressions, various pendants and a bronze figurine. Upper shelves: Clay vases and rhytons, one in the shape of a bull's head, one stone rhyton. On the eastern sides of the middle shelves are vases discovered in Early and Middle Minoan tombs. Note a graceful silver cup with two handles.

#### PSEIRA

On the Island Pseira, north of Siteia, Mr. R. Seager of the American School excavated a Late Minoan village. These excavations yielded the following objects:

*Middle Case 50.* Lower section: Painted clay vessels, stone vases, steatite lamps. Sloping sides: The smaller objects and the bronze implement, viz., axes, scissors, brooches, a large fishing hook, etc. First shelf of the upper division: Beautiful Late Minoan vases and implements, clay rhytons (one rhyton of stone), three in the shape of a bull

of fine workmanship, a basket-shaped vase with two handles and with a painted design of double axes. Two upper shelves : Clay and stone vessels, Early and Late Minoan.

*Amphoræ and Frescoes from Pseira.* The same excavations yielded the four large painted amphoræ, placed against the western wall of the hall. Above them are hanging on the wall, in wooden frames, fragments of wall paintings in relief, representing ladies of high Minoan rank, richly dressed and adorned with magnificent jewelry.

#### MOCHLOS

Mr. R. Seager's excavations of the year 1908, in the Islet of Mochlos, north of the coast of Siteia, are valuable on account of the finds they yielded. He excavated there a village and a necropolis belonging to the three Minoan periods.

*Middle Case 51.* Below : Pithoi, amphoræ and other painted clay pottery, a stone lamp on a high standard, a bronze talent, all Late Minoan. Above : 120 vases of white and many coloured marble, alabaster, breccia and steatite, sometimes worked as thin as a modern teacup. These vases are particularly elegant and graceful. They were found on Early Minoan tombs, third millennium B.C.

*Middle Case 52.* Below : Pithoi, amphoræ and numerous small vessels. First shelf above : One-handled and two-handled bronze basins, bronze cups and other vessels. Middle shelf : Late Minoan clay and stone vases. Top shelf : Early and Middle Minoan clay vases.

*Middle Case 53.* Objects from houses and tombs at Mochlos. Lower division : Pithoi, amphoræ, Middle and Late Minoan. Top shelves : Smaller clay vessels and implements of Early Minoan tombs. Sloping sides : Ornaments and jewelry destined for the dead, viz., diadems of gold leaf, hair-pins with daisy-shaped beads, small chains, a bead necklace of pure gold and others of rock crystal. Engraved gems and trinkets, bronze daggers, tweezers, etc.

#### VASSILIKE IN HIERAPETRA

The same archæologist, Mr. R. Seager, excavated in the years 1904-6, at Kephalì, near Vassilike, several Early Minoan houses and found the following objects :

*Middle Case 54.* Important collection of clay vessels. Note especially the "mottled ware" on the top shelf, which gave the name of Vassilike style to this kind of ware. Below: Beaked jugs (Schnabelkannen) and small polychrome jugs with designs of white fish.

*Wall Case 55.* Objects obtained from the same excavations at Vassilike, black and grey pottery, mottled ware, other vessels with white decorations, all Early Minoan.

Along the wall, pithoi and amphoræ, discovered in a Middle and Late Minoan cemetery, excavated by Mr. R. Seager, quite near the sea, at Pachia Ammos in Hierapetra. These jars were found in this place in hundreds, each covering a crouching skeleton.

*Domed Tombs at Messara.* During the years 1904-18 the Ephor Xanthoudides discovered and excavated at various places, in the plain and on the hills of Messara (near the villages Cumassa, Loukia, Vassilike, Anogeia, Platanos, Calathiana, Panagia) some twenty Early Minoan domed tombs (third millennium B.C.), containing rich and interesting objects. These tombs were common burial-places of the period, each containing some hundred bodies. The finds are placed in Cases No. 56-61.

*Middle Case 56.* Objects of the two great domed tombs near Platanos, in the centre of the Messara plain. Below: Clay vessels and objects such as cups, goblets, bowls, vases in the shape of animals, others in the shape of a human figure from the waist downwards, little flasks, phalloi, etc. Upper sloping side: Splendid large ivory seals, with engraved human figures and other representations, small stone seals, trinkets of ivory and of precious stones, an Assyrian cylinder of meteorite, small vases of various marble and other stone, some small clay polychrome vases. Also pendants and jewelry of pure gold, stone and ivory figurines, bead necklaces, obsidian knives, etc.

*Middle Case 57.* Objects from the same tombs at Platanos, some hundred small vases of marble, steatite and other kinds of stone, some single, some in groups. They were mostly obtained from a walled pit outside one of the tholoi and seem to have been used for libations at funerals.

Sloping Sides: Numerous bronze daggers, the smallest of

which, of triangular shape, are the older, the longer daggers more recent. Also a collection of small objects, such as votive double axes, brooches, tweezers, etc.

*Middle Case 58.* Objects from a domed tomb at Porti, near Anogeia, Vassilike, from one at Calathiana and from one at Marathocephalo near Panagia. All these three tombs belong to the Early Minoan period. They contained pottery and implements of different kinds. Note two ox-shaped rhytons, several stone vases, engraved ivory and stone seals, stone idols, gold jewelry, several triangular and long daggers, stone bead necklaces. One end of this side of the case contains objects found by peasants some thirty years ago at a place called St. Onoufrios, near Phæstos, and bought by the Syllogos.

*Wall Cases 59, 60.* Objects from the domed tombs near Cumassa, Loukia, Phournofaragos, clay and stone vessels, idols in the shape of animals. The clay and cylindrical objects on the top shelf of Case 59 are idols and belong to the Late Minoan period and were found in the Sanctuary of the town of Cumassa.

*Middle Case 61.* Domed tombs of Cumassa, rich collection of clay pottery found inside and outside the tombs: Stone vases, two small stone boxes, idol of white marble, other little idols of steatite, limestone and ivory, long and triangular-shaped bronze daggers, three silver daggers, bronze brooches, tweezers, some gold ornaments (including a bracelet, a diadem and a frog), bead necklaces, engraved stone and ivory seals. Below: Some stone and clay vases and bowls, palettes, phalloi and a rhyton of human shape.

#### CHAMAIZI AND MOULLIANA IN SETEIA

*Wall Case 62.* Objects discovered by the Ephor Xanthoudides in the year 1903. The lower division and the two lower shelves of the upper division contain stone and clay vases, lamps and other implements, Early and Middle Minoan, found in a house of elliptical shape, on the top of a high hill, near Chamaizi. Note the three clay idols, one representing a woman and the others men in an attitude of adoration. These idols were found outside the house, together with some

bronze implements. The other objects placed on the higher shelves and on the top of the case were obtained from two room-shaped tombs, near the village of Messa Moulliana at Seteia. These tombs also contained a clay larnax in the shape of a bath. The following objects were also found in one of the tombs: A plain gold mask, gold rings, swords, knives, bronze cymbals or shield-bosses, and clay pottery of the Mycenaean and Geometric period for burials of the Geometric period. The large painted amphoræ containing bone ashes and an iron sword was found as well.

#### TOMB AT PYRGOS

*Wall Case 63.* In 1918 a large rock tomb was excavated by the Ephor Xanthoudides at Pyrgos on the coast, near the village of Anopolis (13 km. east of Candia). This too was a common burial place of some Early Minoan village. The collection of pottery brought to light is highly important. Note especially the chalices, large and small, blackened in the fire, with a linear design, produced by burnishing; they are carefully polished. In shape they recall the Minyan ware of the mainland, but they are older, and more artistic. The other vessels resemble in shape and pattern the Cycladic pottery. There are also some bronze daggers and several gold ornaments. Below: Primitive stone idols from the same cemetery.

Next to this case, in the corner of the room, are three shallow elliptical larnakes (sarcophagi) of clay with bored protuberances in the place of handles. They were found in the above tomb.

*Wall Case 64.* In 1915 the Ephor Hatzidakis excavated near Gournes (15 km. from Candia) a burial place in which he found numerous small Early and Middle Minoan clay vessels which now occupy the upper shelves of this case. Near the same village he excavated some tombs cut in the rock, containing several clay larnakes of the Late Minoan period. From these tombs were obtained the clay and stone pots, bronze implements and weapons placed in the lower section of the case. The little ornaments mounted on white cardboard were found in the same tomb.

## WEST WING OF THE MUSEUM

## A. MINOAN ROOM

## SMALL PALACE AT NIROU KHANI

Beyond Kakon Oros, 12 km. east of Candia and quite near the sea, the Ephor Xanthoudides discovered and excavated a Late Minoan Megaron consisting of forty rooms, corridors and two courtyards.

The objects in Cases 65 and 66 and the four great bronze double axes near the wall were taken from this place.

*Middle Case 65.* Ten round altars or three-legged tables of offerings of unbaked clay with a slip, and painted in three colours, red, black and white, and also four steatite lamps with double spout, two on high standards and two having only the upper part which contained the oil. Note the beautiful plastic decorations round the border of one of these lamps. Also a large three-legged mortar of trachyte, and a steatite receptacle shaped like a mortar.

*Wall Case 66.* Clay pottery found in the same palace of the Late Minoan period remarkable for its technical perfection and intricate painted design, amphoræ, jugs, ewers, cups, bowls, etc.

Four bronze double axes placed on wooden columns next to the wall. They come from one of the palace rooms and are of remarkable size (the largest is 1.20m. in length); they must have been cult-objects. Each of them consists of four bronze plates, the two largest of which form the two wings of the axe, the two others are rivetted together and to the two wings and form the socket for the shaft.

## TYLISSOS

During the years 1909-11 the Ephor Hatzidakis excavated three large houses or megara near Tylissos (15 km. west of Candia). The buildings themselves are Late Minoan but the lower strata yielded objects belonging to the earlier Minoan periods; the finds from these excavations are collected in the Cases 67-71.

*Wall Case 67.* Pottery found in the deepest layers, belonging to the Early and Middle Minoan period. Note the numerous little idols, some figurines, others bell-shaped, some single, some in pairs.

*Middle Case 68.* Four large bronze cauldrons of hemispherical form, a bronze talent (weight), several horns of the wild bulls that figured in the sports of bull-ring.

*Wall Cases 69-70.* Late Minoan painted ware: Pithoi, amphoræ, jugs, ewers, cups, goblets, bowls, two large steatite vessels, some bronze tools, stone axes and small gold ornaments.

*Middle Case 71.* Three bronze figures, the largest represents a Minoan in a remarkable attitude, his hands lifted up to his face, probably in the gesture of adoration. Note a splendid rhyton of very hard obsidian. One of the sloping faces of the case contains some fragments of wall paintings and several tablets with inscriptions in Minoan linear script. The opposite side contains engraved gems, stone idols, a beautiful bronze idol, some gold jewelry and other objects coming from different sites in the Island and bought by the Museum. Lower part of the case: Two stone lamp standards, a pair of clay horns of consecration and the disc of a clay wheel.

The pithoi placed next to the wall, of which the largest has a graffito of five Cretan letters of the linear script, also from Tylissos.

*Wall Case 70A.* From the excavation of M. Hatzidakis and the French School at Athens in a Minoan palace and houses at Mallia. There are clay and stone vases and utensils of the three Minoan periods. A series of clay tablets with ideographic writing. A large sword with gilded handle and rock crystal pommel. A schist sacred axe having the one end formed in a bust of panther. Three-footed copper cauldrons and clay burial larnakes.

*Wall Case 72.* Several painted clay vessels, found in tombs cut in the rock, near Milatos in Mirabella and Episcopo in Hierapetra. Most of them are stirrup amphoræ of the Late Minoan period.

*Funeral Urns (Larnakes).* In the centre and along the walls of this hall are clay funeral urns found in various places in Central and Eastern Crete. Some have the form of bathtubs without lid, others resemble wooden coffins with lids. Almost all of them have some painted decoration. The dead were placed in these coffins in a crouching position. These

larnakes belong to the Late Minoan period, except the two against the north wall, which must be attributed to the Middle Minoan period.

### B. GEOMETRIC ROOM

All cases of this room (Nos. 72-81) contain pottery of the so-called Geometric style, which succeeded the art of the Late Minoan age and partly became fused with it. Thus the Geometric style inherited and preserved in pottery forms and in decoration elements of the Minoan art. It is called Geometric because its designs consists of lines, straight and broken, triangles, squares, lozenges, meanders, bands and circles; representation of men, animals and birds are much more rare at first. It is this style that corresponds approximately to the Homeric Age and to the time of the Hellenisation of the Island (tenth-eighth century B.C.). Nearly all the pottery, the iron swords and the little ornaments were obtained from tombs, discovered in various places in the Island, which are always indicated on the cases, e.g., Knossos, Anopolis in Pediada, Kavoussi, Milatos, Kourtes, etc. The larger vessels, i.e., the amphoræ and the hydriæ, are funeral urns, intended to receive the ashes of the deceased and in some cases contained half burned bones and ashes. At this time incineration of the dead was practised and iron was beginning to be known and used. The other vessels are stirrup—amphoræ of all sizes: cups, goblets, jugs, etc. Almost all decorated.

*Wall Case 80.* These objects were found in 1912 by an American Archæologist, Miss E. Hall, in a town of the Geometric era, situated on a hill called Vrokastro, above Kalochorio in Mirabella. They consist of clay vases, idols, scarab-seals, a small bronze tripod, bronze fibulæ, necklaces, etc. In the same hall are funeral urns (larnakes) of clay, bath and coffin shaped. Their painted designs consist of birds, fish, octopus, seaweeds and various other motives. The one found at Milatos, No. 1617, has on one of its narrow sides a man carrying a Minoan shield. These funeral urns are characteristic of the Island, being found there in great quantities, from Rethymno to Seteia.

## C. HELLENIC ROOM

## PRINIAS

On a hill called Patella, near the village of Prinias (between Knossos and Gortyna), the Italian Archæological Mission, under the direction of Mr. Pernier, excavated two temples of the archaic Greek period (seventh century B.C.).

*The Pylon of the Temple of Prinias.* To one of these temples belong the tufa-sculptures at the entrance of the hall. Though much restored they enable us to reconstruct the double entrance of the temple, as it probably was. It was divided into two parts by an unfluted column. Above the lintel two Goddesses, or probably the same Goddess represented twice, sits on a throne, wearing on her head a round polos. Her long dress is decorated in low relief, which was probably coloured, to be more conspicuous. The lintel of the door upon which the Goddess is seated has, on the outside, a design representing eight lions, marching in procession, four to the left and four to the right. On the inside face eight stags are disposed in the same way. On the under face of the lintel the same Goddess is represented twice in low relief.

*Funeral Stelai of Prinias.* Discovered in the tombs at Prinias against the wall of the pylon are placed sculptured funeral tufa-stelai of the archaic Hellenic period, originally coloured. No. 234 represents a woman spinning, two other fragments hoplites, Nos. 235, 236.

*Procession of Riders.* At the end of the wall are large tufa plaques (part of a frieze, belonging to the same archaic temple), the greater part of six horsemen is preserved, all of the same type, advancing from the left. The horses are out of proportion, being too large and too tall; the riders are naked and ride with reins, holding spears in their right uplifted hands and with round bucklers on their left arms. The riders' heads are in full face, whereas their bodies and their horses are in profile. Like the pylon, this work is highly important; both date from the seventh century B.C. and belong to the Cretan School of the Dædalidæ.

*Pithoi from Prinias.* Beneath the frieze of riders are two huge clay pithoi. Note the one to the left, No. 7651, its tall cylindrical neck has a plastic decoration representing the winged Goddess (the Persian Artemis) holding in her hands a

horse by its right forefoot. Round the middle of the pithos runs a plastic band representing a chariot race and a horse race, at intervals are placed tripods and a conventional decoration in the shape of an idol; below each chariot horse a dog pursues a hare. The decorations are full of life and movement.

*Wall Case 92.* Objects obtained from Prinias. Upper shelves: Tall clay idols, the lower part of which is cylindrical, the upper part represents a woman with raised hands like the idols from the chapels at Knossos and at Gournia. Lower shelves: Geometric vessels and fragments of pithoi with moulded decorations.

## ARCHAIC HELLENIC SCULPTURE

### ENTRANCE ROOM C

To the right of the door a seated woman or Goddess (No. 245) in relief, found at Malles (the ancient Malla in Hierapetra), next to it No. 224, a Gorgoneion, found in Dreros (near the modern Neapolis). On the left side of the door is the upper part of an archaic statue, discovered in the ruins of the ancient town of Eleftherna, both are of tufa and important in connection with the history of sculpture in Crete.

### PRÆSOS

According to the old authors, Præsos was the town of the Etecretans. From 1900 to 1901 the British School at Athens excavated this site. The finds are characteristic of the Geometric and Hellenic periods. They are the following:

*Wall Case 82.* Upper shelves: Clay vases of the Geometric period found mostly in tombs. No. 2035 is in the shape of a bird. Below note three tall clay idols of archaic art and other small figurines representing men and animals. Lowest shelf: Collection of figurines in relief, ex-votos from a sanctuary.

*Wall Case 83.* Upper shelves: Vases found in tombs at Præsos. Below: Collection of small votive weapons in bronze: shields, helmets, mitres, cuirasses and greaves, found in a sanctuary consecrated to a war god; also

fibulæ, spear-heads, arrow-heads, fishing hooks, big silver brooches, rosettes, earrings. All these objects were found in Hellenic tombs. Next come Minoan objects found in tombs : Engraved gems, gold ornaments, a rock crystal trinket formed like an amphora with neck and handles in gold, rings and other gold jewelry. No. 2048 a seated lion in clay of archaic style found at Præsos, perhaps an acroterion from the roof of some Hellenic temple.

*Wall Case 84.* The excavations of the British School in Athens at Præsos and Palaikastro have brought to light the following objects, placed in this case : Idols and other plastic works of clay. Second upper shelf : Gorgon's heads and one bust, the left leg of a man found in the ruins of the Dictæan Temple at Palaikastro.

*Temple Cornice.* Above Cases 84 and 85 are five clay plaques found in the ruins of the Dictæan Temple at Palaikastro. They formed part of the cornice. Each of the plaques has the same motive moulded in relief, viz. war-chariot drawn by two horses and driven by a charioteer ; a hoplite wearing a helmet and carrying a shield and lance mounts the chariot, another follows on foot. Beneath each horse runs a dog.

*Wall Case 85.* Clay idols found in different places in the Island, representing the different Hellenic periods. Note the archaic idols of Aphrodite-Astarte and two moulds, one for casting heads, and one for casting idols, a figurine representing the goddess Cybele with a polos upon her head ; she sits on a throne, one foot resting on a lion and holds a cup and a cymbal. She is flanked by two Corybantes. The same case contains a large head of archaic style, preserving still some traces of a white slip, also several clay figurines.

#### IDIÆAN CAVE

In 1884 the Syllogos and Dr. Halbherr undertook excavations in this cave. The important finds brought to light are ex-votos to Zeus—Cretagenes who, according to mythology, was hidden in this cave by his mother and nurtured on the milk of the goat "Amaltheia." These finds are kept in the following cases :

*Middle Case 86.* Four bronze shields, the most noticeable

and best preserved is the one with the large prominent eagle and with a sphinx, snakes, rosettes, etc., in repoussé. The figures of these shields as well as those in Case 88 point to the great influence of Egyptian and Assyrian art introduced into Crete most probably by the Phœnicians. These objects are generally considered as belonging to the eighth century B.C. Same case below: Smaller shields coming from the Idæan Cave, from the Dictæan Temple at Palaikastro and from a temple of Hellenic Phæstos, also bronze objects found in various places in the Island.

*Middle Case 87.* Below: Cauldrons and the feet of large bronze tripod kettles. Upper sloping sides: Objects cast in bronze, one of which represents a ship with her rowers, two others, a chariot drawn by a horse, a cow being milked, a dog, an archer, hoplites, human figures, animals, etc., also several cast handles of cauldrons and of other bronze vessels, a tablet of the Roman period with the following inscription: "To the Idæan Jupiter, Aster son of Alexander a Votive offering." All these objects were found in the Idæan Cave. A gold plaque showing a Goddess between two Acolytes, worked in repoussé and engraved, was found at Axos.

*Middle Case 88.* Upper section: Three large bronze shields, a smaller one with a prominent lion's head, four dishes with repoussé pattern. The best preserved and the most remarkable of these shields is the one with the Phœnician God Melkarth (Hercules), taming bulls, flanked by two winged demons playing tambourines and applauding the feats of the God. Below: Various copper and bronze objects such as cups, goblets, bowls, jugs, ewers, animals, instruments and several iron arrow-heads.

*Wall Case 89-90.* The objects of these cases were found by the Ephor J. Hatzidakis in the rubbish heap of a Hellenic sanctuary at Gortyna which has entirely disappeared. There are some hundred clay figurines, representing for the most part girls or youths carrying little pigs. Others are of different type, viz.: a Goddess seated on a throne, women with small boxes upon their heads (cistophoroi), etc., also many vessels and some hundreds of clay lamps either simple or in clusters.

*Wall Case 91.* Objects found in various places in the

Island, either given to the Syllogos or bought. Most of them are Attic terra-cotta vases, black-figured and red-figured, obtained from the tombs at Polyrrenia or at Kissamos. Two huge hydriæ (4949 and 4950) of the Hellenistic period with floral designs, discovered at Phæstos, a glass ewer, many glass smelling bottles, obtained from tombs of the Roman period. Lower division : Lamps of the Roman period with moulded decorations, a Kernos (vessel used in religious rites) and a high-legged marble box (pyxis).

*Case 92.* See above under antiquities of Prinias.

*Middle Case 93.* Collection of gold, silver and bronze coins of Greek, Roman and Byzantine periods, found during excavations or bought by the Syllogos or by the Museum, or presented. Almost all were found in the Island itself. Most important of all are the silver coins of the Cretan towns (staters and drachmai).

*Middle Case 94.* Presented by Mr. Theodor Triphyllis. On two sides are placed silver or bronze coins of the Hellenic age and two gold coins of the Byzantine period. The third side contains bronze objects of archaic Greek art, as five small Sphinxes from the Idæan Cave, a large fibula with four spirals, a small votive shield and a bronze mitre of archaic style with four figurines worked in repoussé, two on each side of an idol. Fourth side : Several gold objects, two Byzantine crosses, gold rings of the Roman and Byzantine periods, four engraved gems, earrings of Hellenic, Roman, Byzantine and Venetian times.

*Wall Case 95.* Other gifts of Mr. Triphyllis to the Syllogos. Various objects of different periods, some of which are very remarkable : Bronze votive figurines and animals of the prehistoric age, figurines of archaic Hellenic art found in the Idæan Cave, a lion's head belonging to a small votive shield, a beautiful satyr's head in bronze, a copper flute, glass smelling bottles in many colours, two rock crystal lenses, a twelve-sided prism of rock crystal with an engraved Greek letter on each side, lead sling, bullets, etc.

*Middle Case 96.* Objects bought by or given to the Syllogos. Three sides contain Hellenic and Roman coins for the most part of silver. On the fourth side we see jewelry wrought in gold and other materials. Note a gold statuette

of the winged Goddess Victory, found in an Hellenic tomb at Knossos, a very small gold Eros, earrings, rings, etc.

*Hellenic Pithoi.* In the S.E. corner of the room are two clay pithoi, restored from fragments found at Kastelli Pediados (near the ancient Lyttos). They belong to good Hellenic date. No. 1177 has the shape of a huge amphora with rich relief decorations in zones; in the middle zone are four affronted winged Sphinxes. No. 1178 has an intricate pattern of rosettes and spiral motives.

Between these two pithoi are pieces of another one (from Axos) with a relief of long-bearded Centaurs. These are specimens of Archaic Hellenic art.

#### MARBLE SCULPTURES

In addition to the above-mentioned objects in this room are some pieces of Hellenic and Roman sculpture. Note especially :

*No. 145, Funeral Relief.* Against the middle of the western wall the upper part of a funeral stele, showing in relief the upper part of a naked youth in profile, probably a Cretan archer if we may judge from the quiver on his back. It is a fine graceful piece of work and belongs to the fourth century B.C. found near the village of Phodele.

*No. 77, Head of Aphrodite.* Found at Gortyna, a beautiful work of the Hellenic period.

*Nos. 42, 43, 159.* Three marble torsos of Aphrodite nude, one crouching.

*No. 44, Eirene (Peace).* A small statue of which the head is missing. This is a copy of Kephisodotus famous work, representing Eirene carrying the child Ploutos in her arms. Found at Knossos.

*No. 227, Asklepios.* Statuette of the God Askleiopiws discovered at Gortyna.

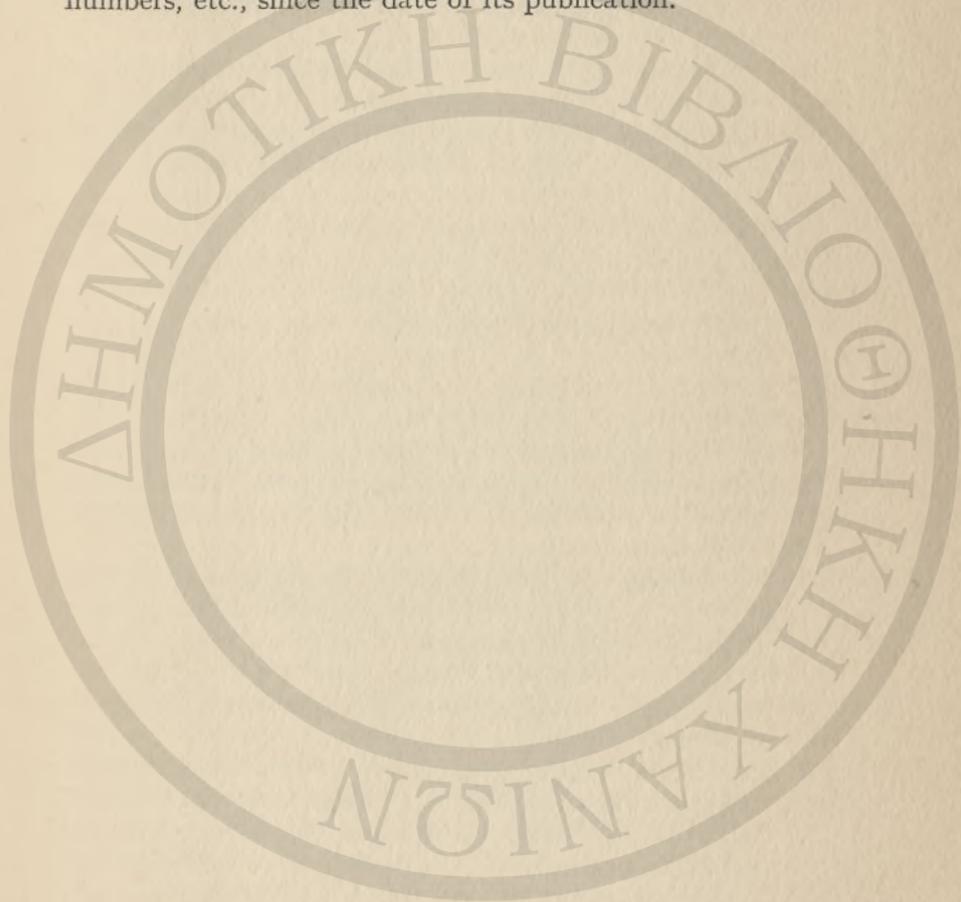
*No. 150, Poseidon.* Statuette of the Sea-God, a copy of Lysippus' famous statue. Found at Knossos.

*Nos. 153, 154, Pan and Nymph.* In the middle of the hall is a small statue of the goat-legged god Pan and one of a Nymph holding a vessel. Found at Gortyna.

*No. 146, Apollo.* Naked, represented as youth. Found at Leben.

On the east side of the hall are placed six heads of statuettes. Three are children's heads (Nos. 71, 83, 84), two women's heads (Nos. 78, 82), and one the head of Dionysos (No. 135) crowned with a wreath of ivy. They were found in different places in the Island.

NOTE.—Some allowance must be made with regard to references in this list, owing to additions, change of position, numbers, etc., since the date of its publication.



## II

### A PLANT COLLECTOR IN CRETE

By Geo. P. Baker, F.R.H.S.

To the amateur plant collector, the Island of Crete offers unusual interest in the fact that certain of the flora of the Island indicates Asiatic origin.

Geologists point out that, in the Tertiary Age, the islands of the Ægean Archipelago formed part of a land connected with Asia; that a collapse of the crust of the land took place, and becoming disintegrated, the land was flooded, and in that way the islands were formed.

This process of disintegration is going on now, where in the White Mountains under Haghion Pnevma enormous open fissures, like glacier crevasses, varying from six to seventy feet wide, and forty to fifty feet deep, may be seen.

In the same area is a wide and deep belt of dark shale, perhaps a quarter of a mile wide, in places very broken, and so deep that it gives the impression of the collapse at some time of its surface—just as though the crust of a pie had fallen in. Fossil remains of a small hippopotamus and bison have frequently been found in Crete, indicative of an African connection.

In consequence of this Asiatic and African origin, the Island is rich in endemic plants inhabiting its higher regions. To give a few examples, we have *Ebenus Creticus*; of the twelve species of the genus known, ten belong to Asia, one reaches European soil, and the twelfth is the species which dwells in Crete. *Ricatao Cretica* (Syn, Cardamine Cretica) dwells in damp corners near water. *Saxifraga hederacea* inhabits the region of springs and potholes in the mountains. *Stachys Cretica* has its central mass in the Near East, with its western limit the Island of Zante. *Chionodoxa Cretica* again is of Asia Minor; no bulbs of this genus are to be found on the Continent of Europe. *Zelkova Cretica* is related to the Elm family; all other species of the genus belong to China, Japan, Arabia, or the Caucasus. The Cretan variety is an odd shrubby deciduous tree, of ten to fifteen feet high, confined

to the White Mountains. Its contorted branches are used by the Cretans to make odd-looking walking sticks.

*Atraphaxis Billardieri* belongs to a genus of shrubs to be found in Siberia, the Caspian region, Persia, Armenia, and the Sinai peninsula. This is the only species which has crossed to Europe, and is found in the mountain regions of Greece, and in one place in Crete, immediately below the Nida plain on Mount Ida. *Stæhelina* is a genus inhabiting the Eastern Mediterranean islands, North Africa, and the hills of Greece and Syria. *Verbascum spinosum* is confined to the White Mountains. *Celsia Arcturus* is a native of Crete; a delightful carpeter on the burning flats of the Akrotiri, near Canea. *Campanula saxatilis* has its home in rocks just above sea level on the north side of the island. *Paracaryum myosotoides* dwells on the highest slopes of the White Mountains. *Pæonia Cretica*, another endemic, is very attractive with its white flowers; it inhabits the outskirts of a forest of the horizontal cypress, var. *sempervirens*, in the Gorge of Samaria.

The herbal vegetation of the Island, which forms the "Maquis" of the hills and growing to a height of about three feet, possesses some of the same characteristics as one finds in other islands of the Mediterranean. They are scented and very spiny. The excessive drought from July to October tends to develop thorns on plants, and the spiny nature explains why men and women from all times wear boots reaching to the knee.

In the plains, valleys, and plateau zone, up to 2,500 feet altitude, the Olive is abundant, though in the Messara plain the carob (locust bean) replaces the Olive. The Vine reaches the same altitude, but is more localised. As one ascends into the higher and second zone, and up to 3,500 feet, the forest begins, and the former vegetation gives place to the oak, maple, cypress, and a few pines. Here will be found the spiny shrubs, such as *Berberis*, *Euphorbia acanthothamnos*, *Ononis diacantha*, *Poterium spinosum*, together with *Cistus* in variety, *Phlomis*, *Arbutus*, *Pistacia Lentiscus*, *Quercus coccifera*, *Tamarix* and *Cratægus monogyna*.

In the next and third zone, from 3,500 to 5,000 feet, many of the preceding varieties will be seen, to which may be

added Phillyrea, *Acer Creticum*, *Daphne*, *Quercus Ilex*, *Pyrus parviflora*, *Juniperus phœnicea*, *Zelkova*, and *Sorbus græca*.

In the last and fourth zone, from 4,500 to 7,000 feet in sheltered places, we find *Atraphaxis*, *Prunus prostrata*, *Rhamnus*, *Juniperus Oxycedrus* and *Astragalus Creticus*. In the beds of the valley, where the heat is greatest, on the north side of the White Mountains, orange, citron and lemon grow in great profusion, and seemingly without much attention or care. Woodland and forest scenery, such as there is, is confined entirely to the mountainous districts, the oak almost exclusively forms the woodland.

On the coast road between Candia and Canea, apart from the Olive and trees I have mentioned growing at sea level, the traveller in the spring will come across many unusual flowering shrubs. *Quercus macrolepis*, with its sprouting leaves and catkin-like blossoms, adds an interest to this species. *Styrax officinale*, with its bridal blossoms of rare attraction and scented, and a pink *Lythrum* make very attractive shrubs, whilst *Vitex Agnus-castus*, *Oleander*, and *Myrtle* in their turn add to the charm of this road in the autumn of the year.

On this route in due season grows the most beautiful *Ranunculus Asiaticus*, var. *Creticus*, and several varieties of *Anemones*—var. *Coronaria* and *parviflora*.

One of the characteristics of the Island is its upland plains. There are three such basins, each in its separate group of hills at an elevation of 3,000 to 4,000 feet. They are enclosed within rounded hills rising from 1,000 to 3,000 feet around them. The plains are quite level, and are drained of their waters by extraordinary potholes and passages in the limestone rock, which carry off their waters into the bowels of the mountain, and then by fissures, or faults, find an exit to the lowland underground streams, even reaching the sea without any intermediate reappearance.

The Homalo plain in the White Mountains is reached from Canea by motor, ascending on a zigzag road to Lakkos, whence the journey is by mule. In the autumn, the scrub vegetation on the hills is deficient in colours; the heat and drought of summer will have scorched and turned the

familiar greens of spring into dirty and lifeless greeny yellows. On closer examination, however, though the eye may be deceived, the nose readily detects an aroma of natural oils throughout the "Maquis." *Cistus Creticus* when bruised exudes an aromatic oil; the dejected and lifeless leaf of the *Phlomis* has its perfume; the *Stachas* has a lavender scent peculiar to itself; *Coridothymus capitatus* has the fragrant scent of the Thyme; whilst *Salvia Cretica*, *Sideritis syriaca*, *Thymalea*, each have their own particular fragrance. The tiny *Laurentia tenella* will be found on the route, and if the traveller is there in the autumn, *Cyclamen pseudo-græcum* will then be in full bloom, many peeping out of interstices and holes in the hard calcareous rocks, in which the corms shape themselves to the irregularities, and to the uttermost limits of the cavities in which these delightful plants are growing. To extract them is impossible; there they seeded themselves, and there only they grow.

In spring the delicate fragrance of *Daphne sericea* will add to the pleasure of this journey.

The Homalo plain, with an altitude of 4,000 feet, is three to four miles across each way, and is visited by shepherds and families from the coast; furthermore it is used during the summer months as a health resort. Around the edge of the plain are the low cabin-like habitations, built of stone without mortar. On this plain, and its proximity of low hills, grow *Pyrus parviflora*, *Zelkova*, *Berberis Cretica*, *Acer Creticum*, *Origanum dictamnus*, *Sideritis syriaca*, *Chicorium spinosum*, and *Verbasum spinosum*. On the level plain are countless varieties rich and rare of *Crocus Ashphodeline*, tulip and colchicum.

The Nida plain, equally interesting, is reached from Candia by motor through the fertile vine-clad valley of Melanese, noted for its famous Malmsey or Malvoisi wine of Elizabethan days, a reputation it still enjoys. The track takes the traveller now on a mule, through belts of *Ilex* oak forest and shrub to the plain itself, altitude 4,000 feet, where in spring it is a great pasturage for sheep or goats, now bare of all vegetation save the sheep-nibbled turf, so thick and close as to give the impression that a mowing machine had passed over its surface.

In and among the outcrops of rock, one may come across *Iris Cretica*, the Cretan variety of unguicularis, crocuses in variety, which owe their protection from the depredations of the goats to the stems of some bush, or to the spines of *Berberis Cretica*.

Not far from a tiny chapel, built at the expense of some religious devotee for the benefit of the shepherds, is the Idæan Cave, with its oblong stone sacrificial altar near the entrance. It claims the traveller's attention for its mythological tradition, as being the place where the infant Zeus was nurtured. A steep descent leads to the cavernous interior, whence so many antiquities now at Knossos have been extracted.

On the route to the summit of Mount Ida, varied bulbs may be found, such as *Chionodoxa* in variety, *Crocus sieberi* var *heterochromos*, *Tulipa Cretica*, *Gagea foliosa*, *Corydalis rutæfolia*, *Lithospermum incrassatum*, *Alyssum idæum*, *Myosotis idæa*, *Erysimum Prunus prostrata*, *Onosma erectum*, *Astragalus Creticus*, and, near the summit, a small *Colchicum*, allied to *pusillum*.

Crete is quite rich in *Orchidaceæ*. In my wanderings I came across many of the familiar species such as *Ophrys lutea*, *aranifera*, *bombyliflora*, *fusca*, and *apifera*, as well as *Orchis pallens*, *papilionacea*, *lactea* and *longibracteata*, and at one place on the way to Sternees (the village of wells) from Canea, shortly after passing the highest ground on the road, we stopped the car to visit an underground chapel where, within the walled enclosure, was a large colony of *Orchis fragrans*, growing in a somewhat damp hollow sheltered by trees.

Crete has its chapels in all sorts of odd places. Invariably there is what they call a Monasterie on every important hill, or perched on a ledge in what appears from below to be a very inaccessible place; or on the rockface of a mountain hidden away. They all have their altars, ikons, candles and money-boxes, and when these are not provided, one sees coins in earthenware or metal plates.

No town is better placed than Canea for a faithful impression of the Cretans and Crete. I shall never regret the ten days spent on the promontory of Akrotiri in the early spring.

The whole wild promontory from the sea on the north to Suda Bay on the south, was at its best—gay with a succession of patches of wild flowers, growing under natural rockery conditions in the greatest profusion.

In places the countryside seemed to be a perfect Persian carpet of scattered varieties of many coloured Ranunculuses, Anemones, Tulips, Crocuses, Cyclamen. In other places were patches of white, cerise, and pale pink Cistuses; banks of rich deep amber-coloured gorse, while in the foreground broad masses of the mulberry-purple *Lavandula Staechas* flourished. Bees were feasting and humming with content.

With my brother, we passed from joy to joy. In sunny, low-lying places one would come across large patches of the glossy rosy petals of *Tulipa saxatilis* looking all the richer against their deep green leaves. The calm sublimity of these Eastern cloudless nights, the myriads of stars, the golden rays of early morning, the sapphire blue of the seas, the exquisite beauty of the distant snowclad White Mountains, with their ever-changing evening tints telling the ending of another day, will always remain pleasant memories of happy hours.

On another occasion in the autumn, in company with Hiatt Baker, we camped under canvas in a Cypress grove in close proximity to the Monastery of Haigha Triada. It was an ideal spot, within easy reach of ripe grapes and figs, and the hospitality of the Hegumenos. A tramp across the hills brings the traveller to another monastery, Haighios Johannis where in the wall near the entrance gate is to be seen the rare plant of *Campanula saxatilis*. From there the path leads to a cave, and then continues to a staircase which descends into a narrow gorge, until the ruins of the Catholicos monastery are reached, wedged in between the precipitous rocks on each side of the gorge. It is said that this monastery was rifled by corsairs from the African coast several hundred years ago.

The interest of the place to the botanist are the plants of *Dianthus fruticosus* and *Linum arborescens*, growing high on the face of the rocks. They make noble plants, the *Dianthus* with its stems as large as one's wrists.

Above, and at the back of the deserted monastery,

*Lilium candidum* may be found growing on ledges ; this raises the question whether these lilies are relics of former cultivation.

Crossing the ravine near the sea, a return to the Haigha Triada may be made in a south-easterly direction where, as one approaches the monastery, the strawberry-like berries of *Arbutus unedo* are in fruit, and where in the spring all the glory of bulbous flowers are in full bloom.

There are many other interesting places on the Island, with which I have not dealt. I have but touched the fringe of my subject ; if, however, I have in any way whetted the appetite of botanists, or plant collectors, to follow in my footsteps, I recommend the traveller to put himself into communication with the British Vice-Consul in Canea and Candia, who will be able to recommend hostels, or private houses, willing to give hospitality. It is not the custom of hostels to provide meals. A simple breakfast is possible, but all other meals are taken in one of the restaurants, and by arrangement, very excellent provisions can be assured for one's daily excursions.

In conclusion I wish to say that motor cars are available, as well as interpreters, who have an elementary knowledge of French or English. The roads in the immediate vicinity of Canea and Candia, where the traffic is congested, may be found very dusty and in bad repair, but once well beyond the cities, the condition of the roads are by no means bad.

GEO. P. BAKER, F.R.H.S.,  
Ex-Vice-President of the Alpine Club.  
Ex-President, Iris Society.

### III

#### IMPRESSIONS OF CRETE

*By Dr. Giuseppi, M.D., F.R.C.S.*

THE great hospitality for which the Cretan peasantry are well known has often been remarked by foreigners visiting the interior of the Island. As an instance, whilst I am writing these notes, Dr. Giuseppi, M.D., F.R.C.S., who is on a visit for botanical research, has been so much impressed by the feelings shown by the peasantry that he was only too pleased to give gratuitous advice to over twenty-five invalids who had recourse to him in his professional capacity.

Dr. Giuseppi, the well-known surgeon of Felixstowe, whose lectures on Crete have been much applauded, is one of the few visitors to this Island who did not confine their stay to a few days, for the sole purpose of visiting the antiquities. He stayed long enough to study the botany, in which he takes a great interest, together with everything of general concern in connection with the Island. At my request, Dr. Giuseppi has kindly contributed the following description of his visit to Crete, which I am sure will greatly interest my readers.

“ I have now spent two holidays in Crete and as I have travelled widely throughout the Island, I can speak from personal knowledge. I have visited Canea, and from that town I have visited the Akrotiri, walking in many directions in my search for plants, and finding the rarest specimens on the Akrotiri. I have climbed amongst the White Mountains, once from Phre, while the other time I ascended Aghion Pnevma, its second highest peak. I can testify therefore to the beauty of the White Mountains.

“ I have ridden from Canea through the magnificent upland plain of Omalo, where I was received with the greatest kindness by the hospitable Cretans, through the gorge of Rumeli to Hagia Rumeli. The Xiloscala is a stupendous natural phenomenon, with glorious views, and the gorge is by far the finest in Europe. The bathing at Hagia Rumeli is perfect, with a sandy bottom and a warm sea.

“The ride to Chora Spakia along the south coast, past the interesting little chapel of St. Paul, is one of the hardest rides that can be undertaken, but the scenery is magnificent. Chora Sphakia is famous for the beauty of its surroundings. I rode back to Candia through the wonderful gorge of Imbros.

“Rethymno is a delightful little town with fine Venetian walls.

“I have climbed Mount Ida twice, and thoroughly enjoyed its upland plain and the glorious views from the summit.

“Candia is a very good centre for Mount Ida and the ruins of Knossos, and, in fact, for all the ruins in Crete.

“Finally, I think that a stay at the delightfully clean inn at the modern town of Aghios Nikolaos is a real pleasure. The bay is landlocked, and from it one can easily fly back to Athens.

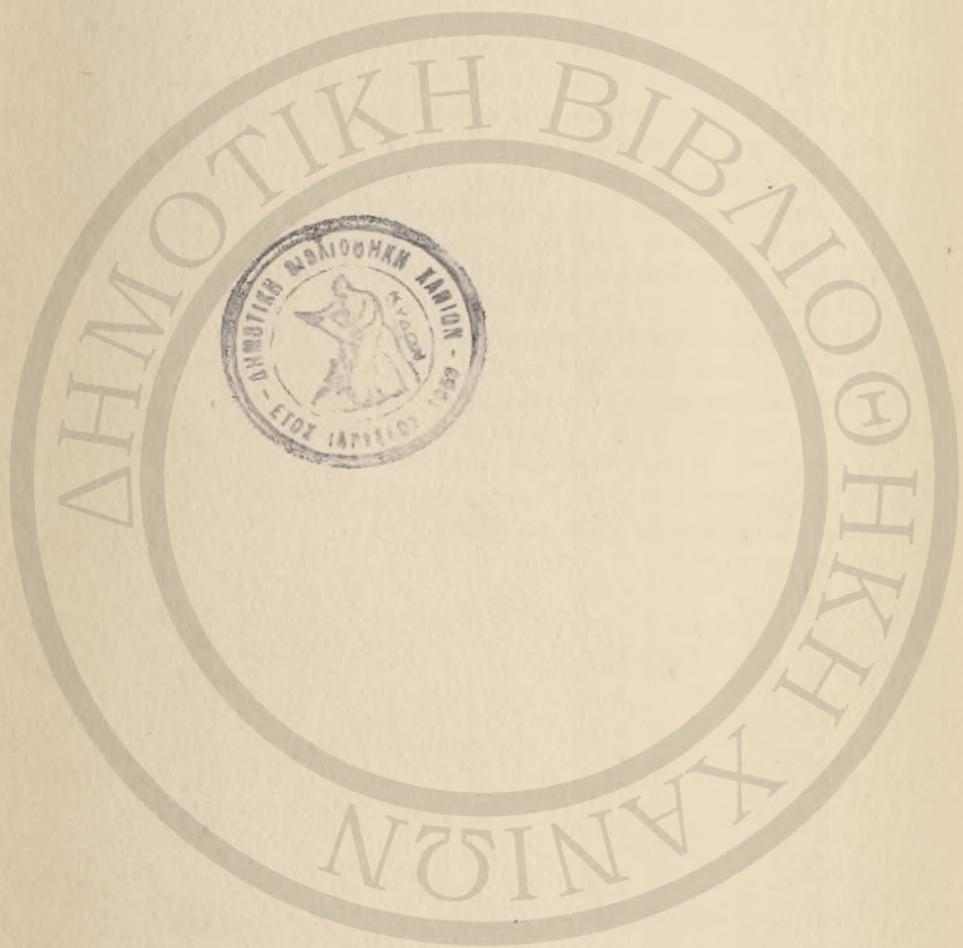
“Crete is a fascinating Island, its people are charming, and generous hosts.”

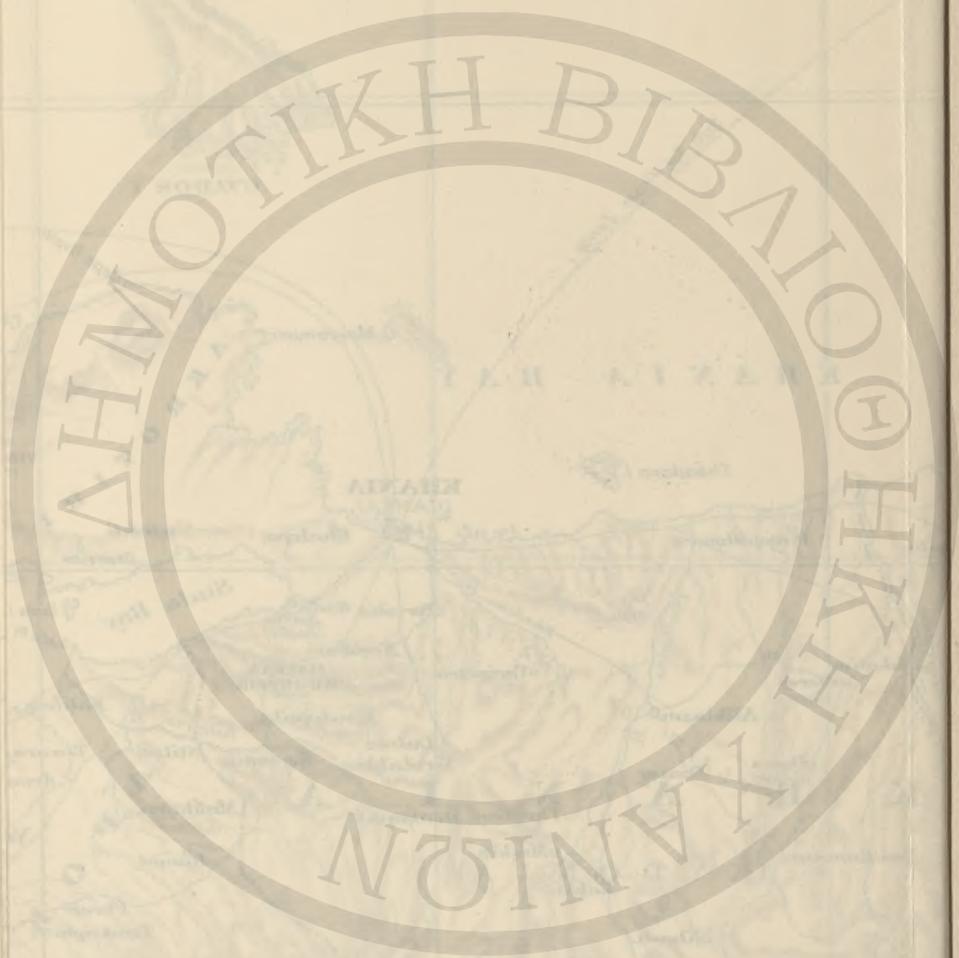
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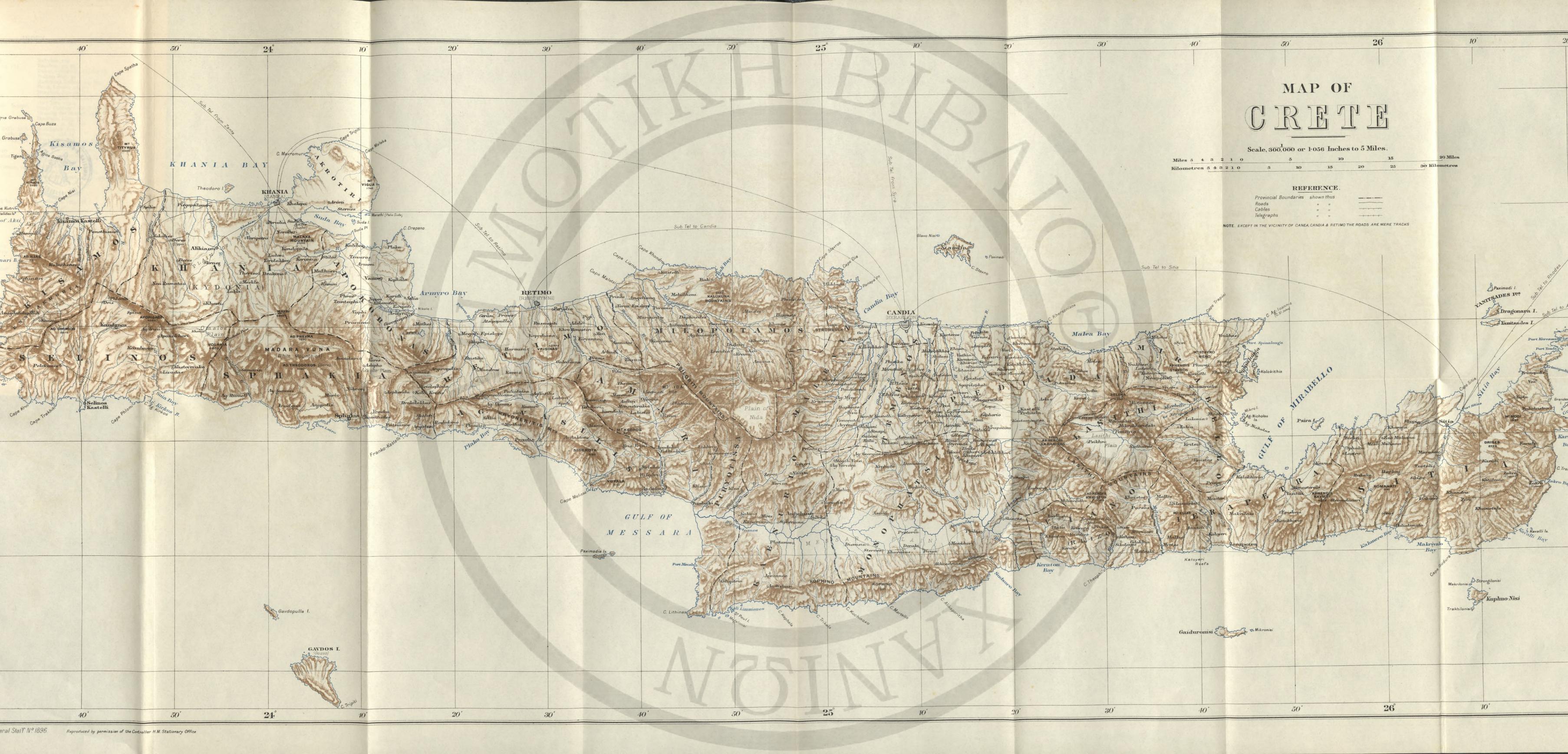
See also page 106.





ΕΛΛΗΜΟΤΙΚΗ ΒΙΒΛΙΟΘΗΚΗ  
ΠΑΝΙΣΤΗΜΙΟΥ ΧΑΝΙΩΝ





# MAP OF CRETE

Scale, 300,000 or 1:56 Inches to 5 Miles.

Miles 5 4 3 2 1 0 5 10 15 20 Miles  
Kilometres 5 4 3 2 1 0 5 10 15 20 25 30 Kilometres

### REFERENCE.

- Provincial Boundaries shown thus ————
- Roads " " ————
- Cables " " ————
- Telegraphs " " ————

NOTE. EXCEPT IN THE VICINITY OF CANEA, CANDIA & RETIMO THE ROADS ARE MERE TRACKS

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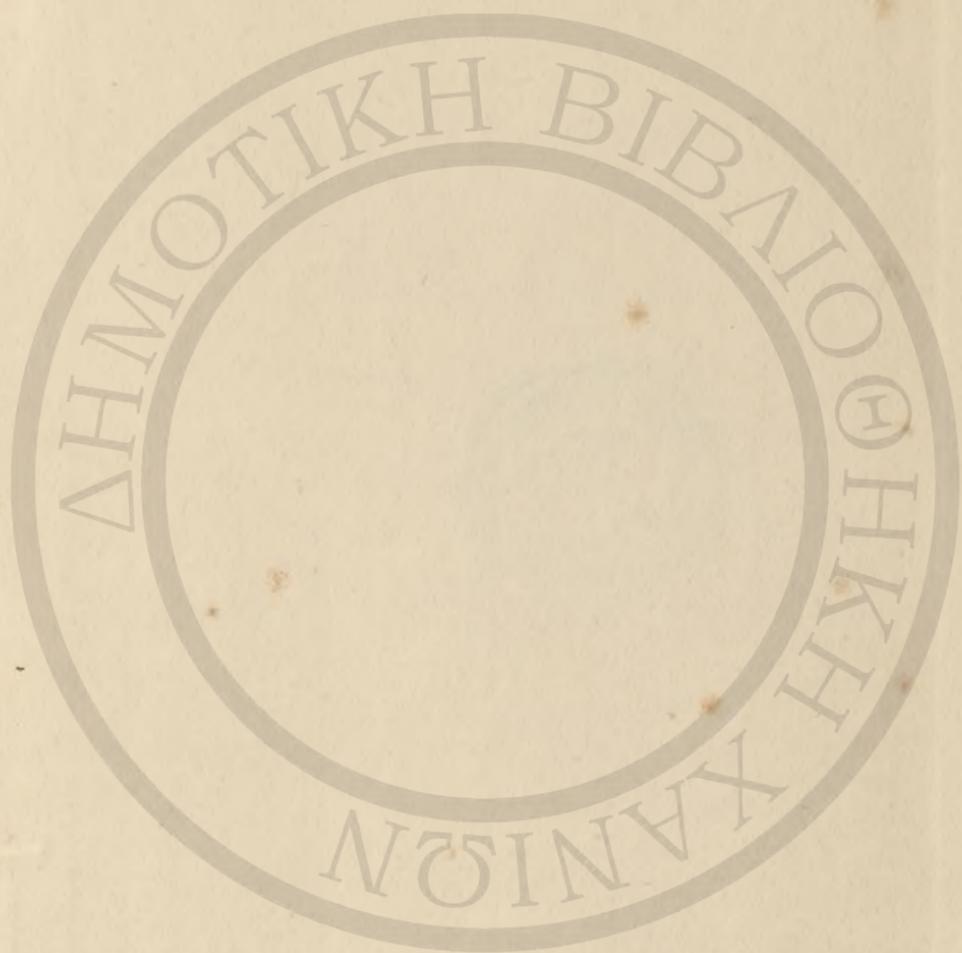
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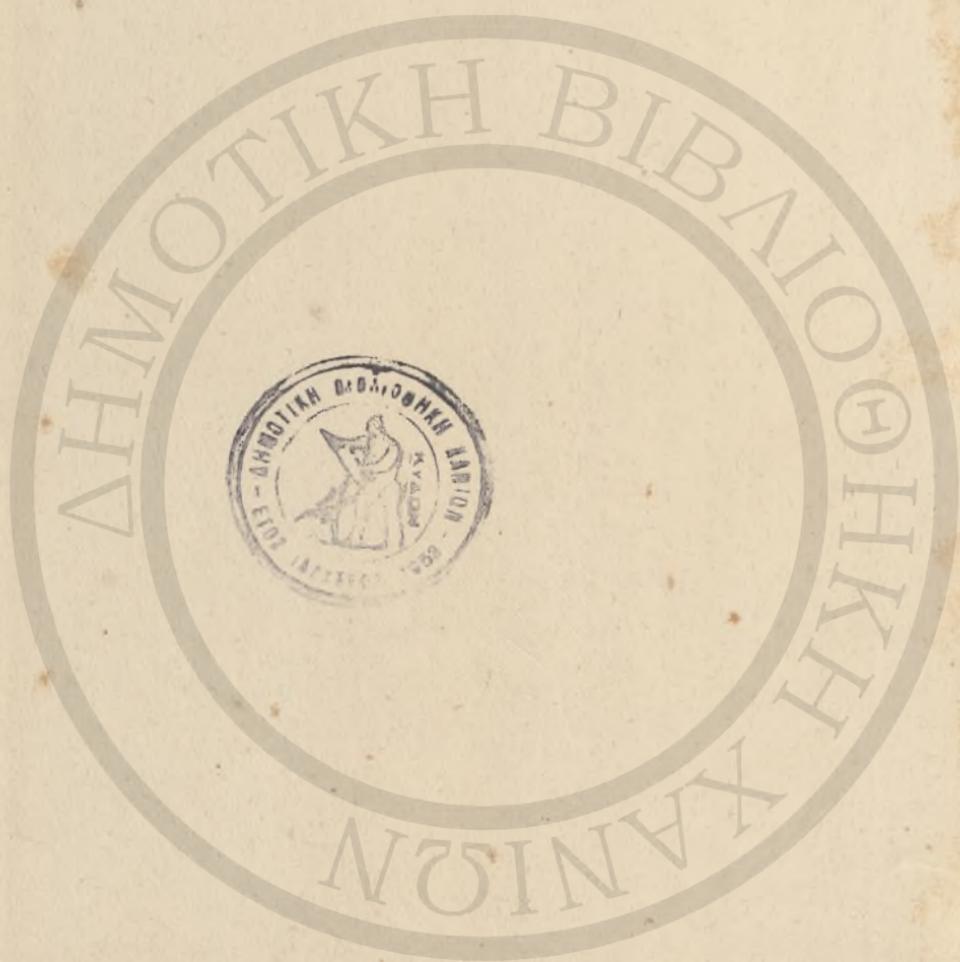
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