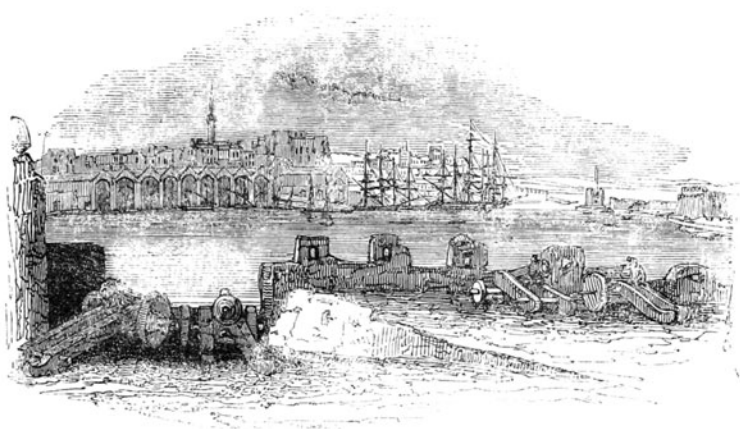


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 Excerpt  
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## TRAVELS IN CRETE.



KHANIA.

### CHAPTER I.

VIEW OF THE WHITE MOUNTAINS. ARRIVAL AT KHANIA. THE RAMAZAN AND CARNIVAL. TOWN OF KHANIA. VENETIAN REMAINS. LION OF SAINT MARK. SAINT TITUS THE PATRON OF CRETE. CONSULS OF THE EUROPEAN POWERS. FESTIVAL OF THE BAIRAM. VISIT TO ISMAEL-BEY. LANGUAGE OF THE CRETANS. THE MOHAMMEDANS OF CRETE DRINK WINE. THE SITE OF CYDONIA DETERMINED.

*February 8, 1834.*

ON entering the gulf of Khaniá I was struck with the grandeur and beauty of the White Mountains, which well deserve the name bestowed on them by both ancients and moderns, and attract the notice of every one who passes the southern promontories of Laconia, either on approaching or leaving the islands of the Egean.

The fame of the Cretan Ida is greater than that of these snow-clad summits, and I had some difficulty

in persuading my companions that the majestic forms before us were not those of the loftiest and most celebrated mountain in the island<sup>1</sup>.

At daybreak this morning, we could only just discern the distant outline of the Taenarian promontory: now, we rapidly approached the city of Khaniá<sup>2</sup>; the minarets of which, towering above its other buildings, and conspicuous from afar, were the first sensible object that reminded me of the wide difference between the social scenes which I had left, and those by which I should soon be surrounded.

As the boats of the Hind pulled into the harbour, to land me with my companions, we were asked, in a language the sounds of which I had not heard for

<sup>1</sup> From the neighbourhood even of Cape Matapan it may be possible to see Ida, when the atmosphere is very clear; but many travellers make the mistake of my companions. As Monsieur de Lamartine rounded the Laco-  
nian cape, on sailing towards Nauplia, these White Mountains, on which there was undoubtedly no snow when he saw them early in August, drew from him the poetical apostrophe: "Voici les sommets lointains de l'île de Crète, qui s'élèvent à notre droite, voici l'*Ida*, couvert de neiges qui paraît d'ici comme les hautes voiles d'un vaisseau sur la mer." Voyage en Orient, par M. Alphonse DE LAMARTINE, Tom. I. p. 124. SOLINUS, in speaking of Crete, c. XVI. says: "Albet jugis montium—qui ita excandescunt ut eminus navigantes magis putent nubila."

<sup>2</sup> Τὰ Χανιά. It is usually called La Canea by the Italians, who began by calling it Cania, and La Canée by the French. English and German travellers and writers, who have mostly been ignorant of the language spoken in the island, have naturally adopted the Italian name. The old traveller THEVET, Cosmographie de Levant, fol. 28. ed. Anvers, 1556, calls the city Alquenee, a name derived from the sound of *alla* Canea, which he may have heard uttered by Venetians. A very general corruption of the same kind has been produced, in the names of many ancient places, by the Italians, during the middle ages. Thus εἰς τὴν Δία has become Standia; εἰς τὴν Κῶ, Stanchio; εἰς τὴν Ἀῆμονο, Stalimene; and so forth. The ancient appellations of these places are alone those by which they have ever been known to their inhabitants. An origin of the European barbarism, Stalimene, was suggested, nearly three centuries ago, by BELON, Observations de plusieurs Singularitez etc. fol. 25. Ch. xxv. "Nous trouvons que Lemnos est nommée en Italien Stalimene, de nom corrompu de deux dictiones Greques vulgaires, Sto, et Limni: Sto est à dire A, et Limni Lemnos." It is not the words Στὸ Ἀῆμονι, but Στὴν Ἀῆμονο, that contain the elements of the corruption. Stalimene was naturally converted into Stalimene. Constantinople also is still called ἡ Πόλις, or εἰς τὴν Πόλιν, by the Greeks, although the Turks have corrupted the latter expression into the single word Istamból.

I.]      MOHAMMEDAN FAST.    CHRISTIAN FESTIVAL.    3

several months, whether we had come from a Turkish port; and thus learnt that Mehmét-Alí has bestowed on Crete a sanitary establishment. Coming as we did from Malta, we landed immediately, as, in all likelihood, we should have done, even if we had been from Constantinople<sup>3</sup>. I delivered to the British Consul, Signor Capo Grosso, a native of Spalatro who has resided more than half a century in the Levant, a letter of introduction from the Admiral, Sir Pulteney Malcolm: and I was received by him with even greater demonstrations of hospitality than I could have wished; for he would not hear of my hiring apartments in the city, but insisted on my becoming his own guest.

At sunset a salute was fired from the guns of the fortress, and the minarets of the different mosques in the city were illuminated with numberless lamps.

Just at this season Ramazani's fast  
 Through the long day its penance did maintain;  
 But, when the lingering twilight hour was past,  
 Revel and feast assumed the rule again.

Similar nightly festivity and revelry were likewise indulged in, during the first days of our stay in Khaniá, by the families of all the Consuls. This year the Carnival of the Catholics, and the Ramazan of the Mohammedans, happen at the same time.

The uniform tranquillity, which now reigns within the walls of this fortified city, is very different from the habitual violence, in which the Mohammedan Khaniótes used to indulge before the Greek revolution. The population is nearly six thousand souls, of whom the Christians and Jews amount to about the seventh part.

The Venetian city dates from A. D. 1252, when a colony was sent to occupy it. The object of the foundation was to keep down the Greeks, who had been in arms, and at open war with their Italian lords, almost without

<sup>3</sup> In Crete a slight quarantine is now imposed on ships of war, but only when from a place where the plague is actually raging.

intermission, from the day when the Venetians first set foot on their shores<sup>1</sup>.

As I walked through the streets of Khaniá, the period when Venice possessed the island was often recalled to my mind. The arches seen, in the view of the port and city at the head of the chapter, were designed for Venetian Galleys<sup>5</sup>; and coats of arms are still observed over the doorways of some of the principal houses<sup>6</sup>. Most of the churches, both Greek and Latin, have been converted into mosques: the chapel of San Rocco is however still recognized by the following inscription on the frieze of its entablature:

DEO O. M. ET D. ROCCO DICATVM MDCXXX.

We have here an instance of the not uncommon Roman Catholic custom, of inscribing on a church the name of the Saint to whom it is dedicated. A similar practice existed among the heathen Greeks and Romans, from whom, in all probability, the modern usage has been derived. It would fill a page to enumerate the pagan temples on which were thus inscribed the names both of deities and of those deified mortals whom the

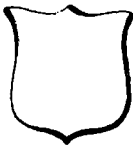
<sup>1</sup> CRONACA VENEZIANA dal Primo Doge Paoluccio Anafesto, cioè dall' anno DCXCV sino al MCCCCXXX. (In this MS. there is a gap from 824 to 1244.) See the Catalogo della Biblioteca Marciana, p. 226. The MS. is numbered Codice XIX. At pag. 27. Del 1252. "Li Greci de l'isola de Candia ano avuto sempre mal animo contra la Signoria de Venetia, non contenti star sotto quela. Cognosando la Signoria de Venetia, la delibero de far una cita fra Candia et Retimo (this is a very great topographical mistake of the Chronicler) per astrenzer li diti Grecj, et cusi fo edificado la tera de la Cania, et in quel luogo fono mandati molti zentilhomeni ad habitar de li, con le condition che sono mandati li altri zentilhomeni in Candia. Et fato la Cania el primo retor che fo mandado fo Mess. Felipo Zuliá (that is Giuliani)." See also CORNARO, or, to use his Latin name, CORNELIUS, Creta Sacra, Vol. I. pp. 278. & 283. The existing fortifications of the principal cities of Crete were, however, constructed by the Venetians at a much later period.

<sup>5</sup> The lighthouse near the entrance of the port no longer exists: it fell in a stormy night while I was in Crete.

<sup>6</sup> One is accompanied by a date and an inscription:

MVLTA TVLIT FECITQ  
ET STVDVIT DULCES

CICIDCVIII



PATER SVDAVIT ET ALSIT  
SEMPER REQUIESCERE NATOS

IDIB IAN.

Saints of the Romish and Greek churches so closely resemble<sup>7</sup>.

The following bas-relief and inscription is at a considerable height from the ground, in the Venetian building now used as a military hospital for the regular Arab troops of Mehmét-Ali.



There are few cities in the East, over which Venice has ruled, where the traveller fails to notice the standard of Saint Mark :

<sup>7</sup> It will suffice to refer to SPANHEIM, de Praest. et Us. Numism. Antiq. Diss. XIII. pp. 649—652. I need hardly add LUCIAN, Ver. Hist. I. 32. and II. 3. with the well-known temple of Mylasa, (POCOCKE, Description of the East and some other Countries, Vol. II. Part II. p. 61. ed. Lond. 1745. CHANDLER, Travels in Asia Minor, c. LVI. CHOISEUL-GOUFFIER, Voyage Pittoresque en Grèce, Tom. I. p. 144. LEAKE, Asia Minor, p. 230.) that of Augustus at Assos, and others found in works on the antiquities of the city of Rome. There can be little if any doubt that the letters **ΑΜΦΙ**, part of an inscription discovered by Colonel Leake, were on the cornice of Amphiarus's temple: see LEAKE, on the Demi of Attica, p. 202.

The Lion which through fire  
 And blood she bore, o'er subject earth and sea.

The natives of Crete long considered their own countryman, Titus<sup>8</sup>, as their patron Saint. Hence the Venetians, when here, seem to have transferred to him part of that respect which, elsewhere, would probably have been manifested for Mark alone. During the celebration of several great festivals of the Church, the response of the Latin Clergy of Crete, after the prayer for the Doge of Venice, was "Sancte Marce, tu nos adjuva;" but, after that for the Duke of Candia, "Sancte Tite, tu nos adjuva." The prayer for the Metropolitan of the island was not inappropriately followed by the same invocation of St Titus, his archiepiscopal predecessor.

The bronze guns which had been allowed, ever since the Turks acquired possession of the island, to remain on the ramparts both of this city and of the Kástron, have most of them been removed by Mehmet-Ali-pashá, and taken to Alexandria; where doubtless they have already been melted and converted into money.

The several Consulates look on the port, and are distinguished by the flags of their respective countries, which each Consul hoists on Sundays, and whenever a vessel of his own nation arrives, or leaves the harbour. The right of thus hoisting a flag was possessed only by the French Consul, in Crete, till a few

<sup>8</sup> On the point of Titus's Cretan origin the Eastern and Western Churches are not fully agreed. See CORNELIUS, *Creta Sacra*, I. pp. 189, 190. In a Greek life of him, he is described as nephew of the Proconsul of Crete, and is said to have been sent into Judea by his uncle, who had heard, even in Crete, of the wonders which Christ was performing in that country, and wished to know whether there was any truth in the current reports about them. The author of another legend, not satisfied thus to connect Titus with the Roman Proconsul, describes him as "the son of noble Cretan parents, of the race of Minos." These legends are entitled to about as much credit as the better known falsehood, respecting Pilate's letter to Tiberius, which is equally rejected by the philosophical historian (GIBBON, *Decline and Fall*, c. XVI.) and the orthodox divine: (Bishop KAYE, on Tertullian, p. 110. 2d ed.)

years ago. Many ineffectual attempts to obtain the privilege were made, from time to time, by persons called the representatives of Great Britain and other powers; but always failed. It was not till the island was, practically, under the authority of Mehmét-Alí, that the British Ensign was unfurled within the Moham-medan city of Khaniá.

At daybreak on the 11th of February the guns of the fortress announced the welcome arrival of the long expected Bairám. Another great religious festival, called by the same name, and which will take place in April, is annually celebrated in remembrance of the sacrifice offered by Abraham<sup>9</sup>.

During my stay at Khaniá I became acquainted with most of its European inhabitants. French is the general language of social intercourse in use among them. The only person, however, out of the whole Frank population of the city, whose life had not been almost entirely spent in the Levant, was Monsieur Fabreguette, the French Consul. From this gentleman, and his amiable consort, I received every attention, and with them I spent most of my time. The records of the Consulate throw much light on the history of the Turkish domination; and the facts which they disclose, would alone suffice to justify the revolt of the Christian population of Crete, at the outbreaking of the Greek revolution.

Mustafá-pashá, the Governor General of Crete, resides chiefly at Megálo-Kástron, the principal city of the island. It was celebrated throughout Europe, about a century and a half ago, under its Italian name of Candia, for the heroic resistance which the Venetians made, within its walls, to the then all-powerful and all-conquering arms of the Turks.

The day after the commencement of the Bairám I visited Ismaél-bey, the present Governor of Khaniá,

<sup>9</sup> RELAND, de Religione Mohammedica, p. 109. ed. 1717. It is distinguished from the Ramazán-Bairám as "the Bairám of sacrifice."

accompanied by the interpreter of the English Consul. The Bey is a nephew of the Viceroy of Egypt. I found him, of course, on his divan. He rose to receive me, and was extremely civil. While we were smoking pipes and taking coffee, the conversation turned, as is usual on such occasions, on various unimportant topics. He has lived chiefly at Alexandria, and once began to learn French, with which many Egyptian Turks are somewhat acquainted; but the number of his employments compelled him to abandon it. While I was with him, a most corpulent man, of very lofty stature, Ali-agá-Suftá-Zadé, one of the old Cretan Turks of distinction, came in and walked up to the divan. The Bey rose and saluted him on the right cheek. The Cretan gentleman presented the Governor with a rose, a rarity here, as I am told, at this season, though it is very common in Malta<sup>10</sup>. This Cretan speaks Greek, as is done by all the inhabitants of the island, both Mohammedans and Christians.

I soon found that the whole rural population of Crete understands *only* Greek. The Aghás, who live in the principal towns, also know Turkish; although, even with them, Greek is essentially the mother-tongue. As to the peasant, when he has said *salám aleikúm*, or replied *aleikúm salám*, he has exhausted the whole stock of his Mohammedan lore. One consequence of this ignorance of Turkish is, that the language of the places of religious worship is less understood, by the Cretan followers of the Prophet, than the Latin of the Catholic ritual is by the people of France or Italy<sup>11</sup>. Thus also in different parts of Asia Minor, I have found

<sup>10</sup> The words of a Greek song, which I heard in Crete, assign the rose to April: Μάρτι μου μὲ τὰ λούλουδα, Ἀπρίλι μὲ τὰ ρόδα. The more common modern name is τριαντάφυλλον. On the rose of the ancient Greeks see Dr NOLAN, in the Transactions of the Royal Society of Literature, Vol. II. pp. 327—351.

<sup>11</sup> I believe the public prayers, in mosques, are usually in Arabic; and thus the poor Mohammedans of Crete are, in fact, doubly removed from the possibility of understanding them.



Greek populations, who were totally ignorant of every language except Turkish, but among whom the services of the Church were still performed, as elsewhere, in ancient Greek<sup>12</sup>.

It is not difficult to account for this universal prevalence of the Greek language in Crete. Nearly all the rural population of the island may be said to have a common descent from the Christian Cretans of the middle ages. The worldly advantages, which used to result from embracing Islamism, have induced whole districts to abandon the faith of their forefathers. This effect of the Turkish rule was sensibly felt even by the end of the seventeenth century<sup>13</sup>; and was complained of, by the Archbishop of Gortyna, when Chevalier visited the island<sup>14</sup>. Thus a mere change of religious faith was naturally unaccompanied by any change of language<sup>15</sup>.

<sup>12</sup> A similar observation may be made of the Christian populations of many other Eastern countries. See GIBBON, c. XLVII. "The lapse of time has seconded the sacerdotal arts; and in the East, as well as in the West, the Deity is addressed in an obsolete tongue, unknown to the majority of the congregation." The peculiarity, which I found in some towns of Asia Minor, is noticed by CHANDLER, *Travels in Asia Minor*, c. LXXIV. At Philadelphia the clergy and laity were equally ignorant of Greek, "yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account." See also BEAUFORT, *Karamania*, p. 123.

<sup>13</sup> TOURNEFORT, *Voyage du Levant*, Vol. I. p. 85. "La plupart des Turcs de l'isle sont renégats, ou fils de renégats." Tournefort visited Crete in 1700, the town of Candia having been taken in 1669.

<sup>14</sup> LOUIS CHEVALIER, *Voyage du Levant*: (MS. No. 19. in the Bibliothèque de l'Arsenal, at Paris.) "Ces pauvres malheureux (the Greeks) sont si fort vexés et tourmentés par les Turcs, ainsi que me l'a dit à moy-même l'Archevêque de Candie, qu'il y en a eu plusieurs qui se font Turcs pour se redimer de vexation, et pour s'exempter de payer le carache." Chevalier was in Crete from the 24th August till the 6th October 1669. About forty years later an English traveller visited Crete, and says, "There are some villages where the inhabitants, who were formerly Christians, are almost entirely become Mahometans." See POCOCKE, Vol. II. Part I. p. 268.

<sup>15</sup> In the Moréa, on the contrary, most of the Mohanmedans were strangers, and real Turks, at all events by descent, although, even there, the apostasy of an entire village has sometimes happened, as at Miráka: see COCKERELL, in HUGHES, *Travels in Greece and Albania*, Vol. I. p. 189. 2d ed. The apostasy of Crete can only be compared with that of Albania, on which consult LEAKE, *Researches in Greece*, p. 250.

The same historical fact serves also to account for another peculiarity in the manners of the Cretan Mohammedans, namely, that they all drink wine without the least scruple. The Cretan Greek used to have plenty of excellent wine, at a very slight cost; and had always been in the habit of drinking it before his *conversion*: thus, after he became one of the faithful, he neglected to comply with the practice of the Mohammedans<sup>16</sup>. His children followed him, in this disregard of an unpleasant observance of their adopted religion; and, even to the present day, a Cretan Mohammedan drinks his wine, as unscrupulously as any Christian in the country<sup>17</sup>.

It is probable that other characteristics of the social relations between the Mohammedans and Christians of Crete, have been owing to the same cause. It was far from unusual, before the Greek revolution, for a Mohammedan to stand as godfather to the child of his Christian friend. I may instance two persons, whose names were both celebrated in the history of the war in this island, the Mohammedan Agriolídhes, of Dibáki in the plain of Messará, and the Christian Captain Rússos, of Askýfo in Sfakiá, who were thus connected<sup>18</sup>. The frequency of the relation has given rise to a very common mode of address, from a Christian to a Mo-

<sup>16</sup> Some persons may suppose that these neophytes would have been likely to manifest an excess, rather than a deficiency, of zeal for the observances of their adopted religion; but it seems that, elsewhere as well as in Crete, the juice of the grape has been more valued, by such persons, than a reputation for orthodoxy: DE VILLAMONT, *Voyages*, Liu. III. Ch. xv. fol. 288. ed. Par. 1602. "Ceux qui sont zelateurs et obseruateurs de leur loy, ne boient jamais que de l'eau—les autres, qui sont en grand nombre, *signamment des Chrestiens reniez*, boient du vin."

<sup>17</sup> TANCOIGNE, *Voyage à Smyrne*, dans l'Archipel et l'île de Candie, Tom. I. p. 99. "Le turc candiotte est peu estimé dans les autres parties de l'empire. Cette mauvaise reputation est fondée, chez les Musulmans, sur sa négligence à observer certains points du Koran."

<sup>18</sup> Σύντεκνος is the word used to denote this relation between the natural and spiritual father of the same child. The Italian epithet *compare*, κομπαρίας, is also used; but σύντεκνος is far more common in Crete.