

## CHAPTER 13 CANDIA TO RETIMO BY ANOGIA<sup>1</sup>

Anogia – Garazo – Arkadi, [23] May 1917

Also Melidoni<sup>2</sup> – Margarites – Eleutherna – Prines<sup>3</sup> – Margarites – Panormos, [19] August 1917

[*in handwriting:*] [20-21] May 1918. Candia – Anogia – Khalepa – Perama – Panormos

Describe Candia – Ghazi and Almyris [Almyrida] – Servili – Tyliossos – Anogia – Axos – Khalepa – Gharazo (thence bad road to Arkadi) better go down valley to Perama, whence visit Margarites and Eleutherna/Eleftherna.

The road to Anogia leads west from Candia, gradually turning inland from the sea and leaving to the right the big village of Ghazi. As it ascends the hills it passes after two hours by the resting place called Servili.<sup>4</sup> This dates, it seems, from early Turkish times and provides everything needed by Turkish travellers when they halt for refreshment and prayer. The road is ascending to the slope of the mountain. On the upper side, the right, there is a fountain of the usual type: the water comes from a spout set in a wall. Immediately beyond this is a building, a kind of loggia open in front [and at the sides: 23/5/17]<sup>5</sup> consisting of two domes. From this the place is sometimes called *stsi koubedes* – the domes.



IMG\_2764 The Koubedes at Servili, 20 Oct. 2010

On the slope below the buildings are the ruins of houses, and there is a magnificent view towards Candia and Lasithi [as the site is rather high: 23/5/17]. On the walls of the domed shelter many names have been scratched. I made out the dates 1732 and 1787, and the names include not a few of the British soldiers who were at Candia at the time of the occupation by the Powers. I have been told of other such places with wayside prayer niches, but this is the only one I have seen. Above and behind the fountain the wall is crowned by a sort of battlement containing a niche

facing towards Mecca. A man kneeling before it would be away from all the passers-by and chance impurities of the roadside. Servili thus provided shelter from the heat or the rain, of which I was glad indeed in May 1917, water to drink and for ablutions and a place for prayer.

[Earlier version dated 23 May [1917] begins: “My first day with Yanni and it rained very heavily and we waited at Servilí for it to stop, and arrived drenched at Anoya. Servilí or *stsi koubedes* is on the road to Tyliossos two hours from Candia. There is a spring and a Turkish praying niche in a wall of which I have a photo taken in the spring of 1914 when I passed through here with Adams and the Plati dig party.”<sup>6</sup>]

In Cretan tradition the place Servili is connected with the death in 1823 of the Sphakiot captain Theodore Khourdas [Θεόδωρος Χούρδος] and his brother Rousios [Ρούσος], who met with Turks nearby, fought all day and were at last overcome by superior numbers. Pashley’s guide, the Sphakiot Captain Manias, sang him some of the verses, and Pashley, I, pp. 164-168, prints most of them but omits the beginning of the ballad in which the hero’s person and arms are described. Giannaris, p. 56 and Kriaris, p. 90, give these first verses and most of those printed by Pashley.

Near Servili is Tyliossos, the site where [Iosif] Hatzidakis found a Minoan palace. Also, from Servili or from near, the path goes off over the south shoulder of Strombolo [= Stroumboulas], crossing the watershed and entering the Mylopotamos valley at Damasta. This is the direct way from Candia to Retimo.

But our present route goes southward<sup>7</sup> and up the foothills of Ida to the mountain village of Anogia. After passing Gonies, which the road passes below leaving the village on the left, there is on the left of the road a tiny church of St Anthony and, a few yards beyond, to the west, that is, of the church, a huge boulder twice as high as the church or more. This is called St Anthony’s boulder (*t’ azh’ Adoniou o harakas*) and it is said to have fallen down from the hill which slopes down to the church from the right of the road. It was, by the intervention of the saint, prevented from falling further and destroying the church, though Yanni declared that it had always been there – as he put it, set there by God; that is, there from the making of the world (θεόχτιστος, δηλαδή από χτίσεως κόσμου).

It has no doubt at some time really fallen down from the mountain above. The next village is Anogia, which is the last inhabited place on the way from Candia to the Nida plain, but of the plain and the cave I shall speak when I describe the Kamares cave on the south side of Ida.<sup>8</sup>

### Notes on Anogia<sup>9</sup>

Population of shepherds – sheep-stealing and rivalries in sheep-stealing between them and the shepherds of the southern slopes, Kamares etc. – domed mountain dairies built by Anogia people – their simplicity – story of the complaint to the Pasha about the sun – story about the sardines put out to graze in the field – the special dress – meteorological station.

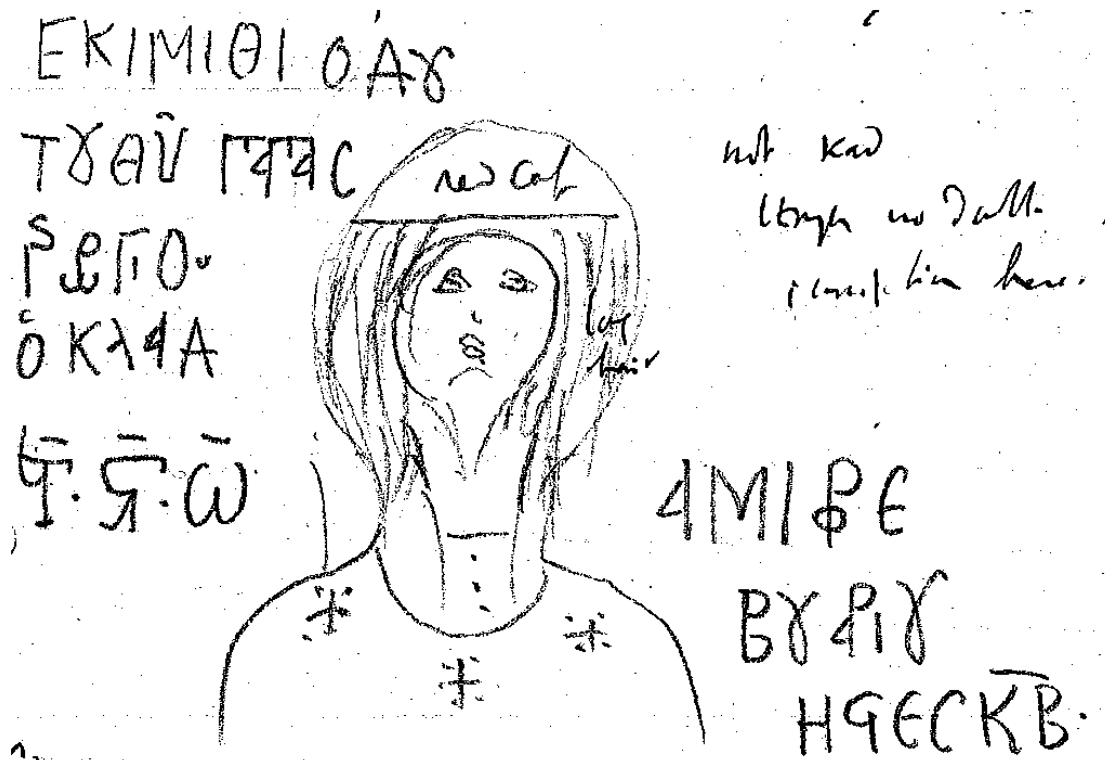
From Anogia paths descend the Mylopotamos valley and the next place worth mentioning is Axo, the site of the ancient city of Axos. Near this, on the other side of the valley, is the monastery of Khalepa.

From Axo or Khalepa<sup>10</sup> we descend a branch of the river to Gharazo,<sup>11</sup> a village in which I spent the night in 1902 on the way to Candia. Our host was very drunk and in the village is a fine plane tree. From here a very rough path leads to Arkadi,<sup>12</sup> passing above Eleftherna. The way is over rocky Khalepa crossing innumerable ravines. The region is quite desolate and there is every prospect of losing one's way. When I went this way we almost gave up in despair until we sighted a little chapel belonging to Arkadi and standing on a ridge near the monastery. Steering by this landmark we reached the monastery which is, of course, better approached from Retimo.

From Gharazo it is much better to go down the valley to Perama<sup>13</sup> and thence by carriage road to Retimo. Already in my time one could go on to Retimo by the new carriage road.

There are several places of interest near Perama. Melidoni with its cave and the new settlement of Panormo which I describe on the route from Bali to Retimo.<sup>14</sup> Nearer Perama, and therefore better fitted in here, are Margarites and Eleftherna, although my only visit to them was in fact made in a long day from Melidoni to Margarites – Eleftherna – Prines – Margarites and in the evening Panormos.

**Margarites Μυλοπόταμο, 19 August 1917**  
**Church of Αης Ιωάννης ο Σωχωρίτης**  
 (Potters there: Χουρμούζης)<sup>15</sup>





Gerola II, Tavola 11



IMG\_3108, 13 May 2011

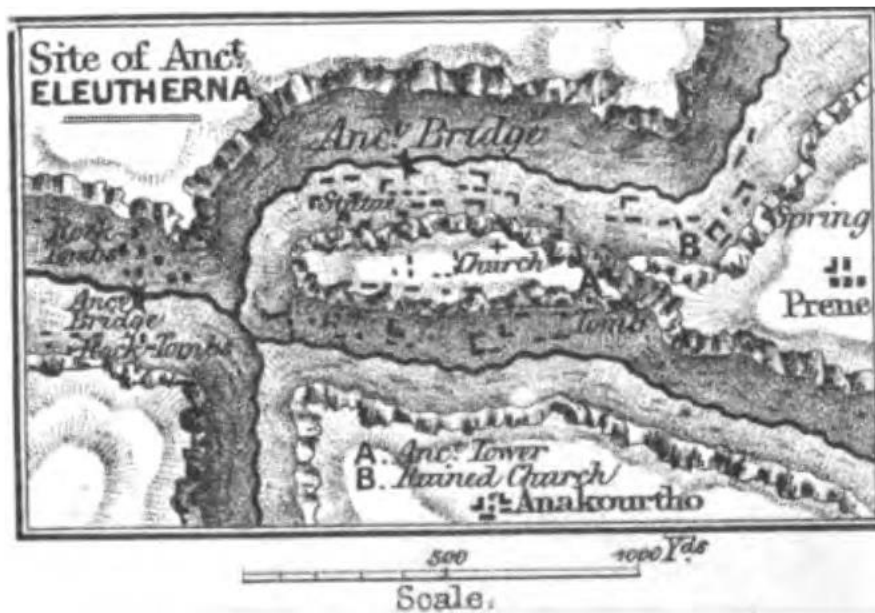
Church near village (hence ? title) [sic]<sup>16</sup> with built screen with central door pointed and two sides square-headed and Venetian mouldings.<sup>17</sup> In a bay<sup>18</sup> on the north side are frescoes, on left Virgin, centre Christ and on right the priest George [Klados] sketched above.<sup>19</sup> Gerola sees a Q [koppa] before the A, which makes the date February 22nd 6891 – 5508 = 1383.<sup>20</sup>

The church has been lately restored<sup>21</sup> but there are considerable remains of good frescoes. The church is said to have been burned and after the burning two now very much destroyed *eikons* to have been found by means of a miraculous light which shone from them.

For dialect note the form of the article *tes*.



Eleutherna, 19 August 1917<sup>22</sup>



Spratt II 90

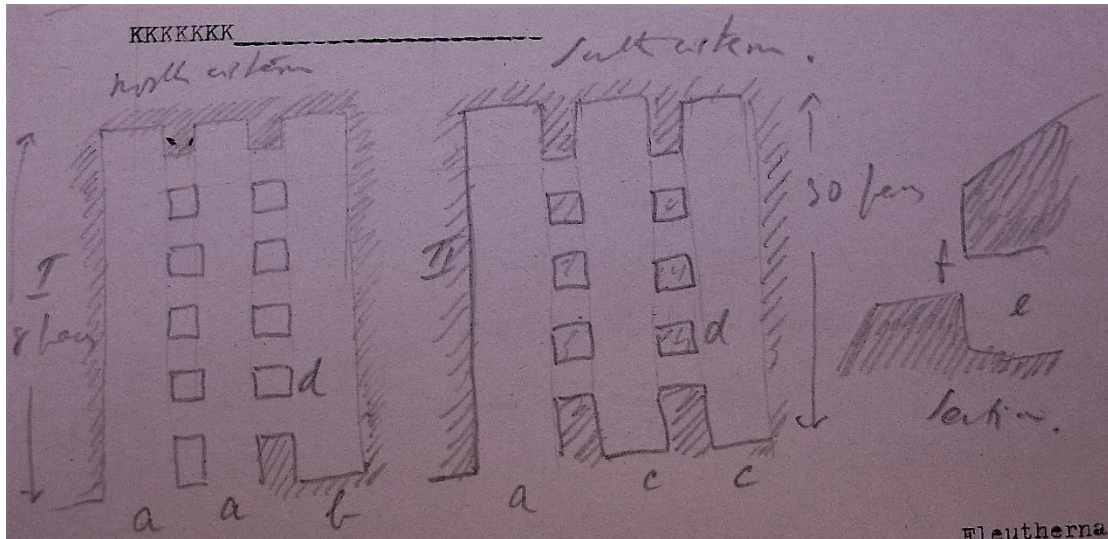
Bridge below acropolis; newly cemented above. It has only one arch and is therefore not the bridge figured by Spratt. This is the lower bridge (see Spratt's plan).<sup>23</sup> The bridge with two arches, one gable-shaped and one round, figured in Spratt is the upper bridge. It is remembered but has now been destroyed and only fragments are said now to exist. I did not visit this site.



IMG\_3098 Hellenistic bridge near Eleftherna



Upper bridge (Spratt II 95)



Two rock-cut cisterns side by side on west side of the acropolis of Eleutherna. The second one has bigger piers than the first.

- AAA entrances
- B no entrance
- CC entrances half-choked
- DDD piers
- E interior of cistern in section

Length of second from back to front about 30 paces. Above and below the ground slopes, though they are very near the top of the acropolis ridge. There is some earth inside them, but even so they are pretty high, perhaps 12 feet.



IMG\_3105 Church of Christ the Saviour below Eleftherna from NW, 12 May 2011

South of the ridge of Eleutherna is the village of Prines and in the valley below it to the east is the church ο Δεσπότης Χριστός.<sup>24</sup> It is a double church of which the south half is clearly late, and I was told that it is in fact only 50 or 60 years old. The north church has a dome, a west door, now buried up to the lintel, with a round moulding and outside this a billet moulding and a north window as in the sketch below. Round the arch is the inscription which reads, I think,



1581 A D I 17 ZENER BERNARDINUS L C

that is “1581 anno Domini January 17 Bernardinus locandum curavit”.<sup>25</sup>



IMG\_3103 Church of Christ the Saviour, west door (no longer buried)

In a pretty luxuriant situation and indeed all this region is one of the [most] green and beautiful in Crete, and broken country with trees and olives and not much corn, plenty of water.

**21 May 1918. Metamorphosis Monastery Khalepa in Mylopotamos**<sup>26</sup>



IMG\_3117 Chalepa monastery: the incomplete early 20<sup>th</sup>-century church built round the medieval one

I visited this at midday going from Anogia to Perama and Panormo. It lies high up on a slope looking south over the upper part of the Mylopotamos valley 2 hours from Anogia. Only 5 or 6 monks, and the buildings much ruined in 1823. Before then they say there were 70 monks. A new church is being built round the old one, but work is suspended and the authorities are moving to prevent the destruction of the old church which, though nothing very much, ought to be kept as there is no reason for a new or bigger church.<sup>27</sup> Some newish cells have red roofs. The gate is at the west end. It has a

square loggia outside it with seats, as at Toplou and Bali, and on the keystone of the arch inside the loggia the inscription [not reproduced here; translation: All should remember Panteleimon Sgouros ordained priest Ieremias new founder. 1673]<sup>28</sup>

The cells are on the left as one enters<sup>29</sup> and before them, a little off the court, is the fountain. The court is irregular. On its right ruins. At the far end of the court from the door is the church. This is double with two doors in the west front. Over the northern of the two is the inscription in 1 line [not reproduced here; translation: This most venerable divine church of the Metamorphosis [Transfiguration] was renovated...], of which no more after the META seems ever to have been cut.<sup>30</sup> Over the southern door are 3 plates left out of 5 in a cross shape, the top plate being of sgraffito ware.<sup>31</sup>

The monks seemed quite rustic and to have no books or treasures. Below the *moni* the road leaves the mountain and goes down into the Mylopotamos valley.

Inside the gate of the monastery to the left is the fountain of the usual type: a wall with a basin and spout coming out at the foot. Above the spout is a floriated cross and IC XC NI KA [Jesus Christ conquers], with trees on each side and birds in them. On each side again squares with floral patterns. The face of the fountain has two pilasters and there is a band of inscriptions round the top of the whole, going round the pilasters and across the front. The inscription on the left pilaster refers to a rebuilding of the fountain in 1871. A part of it is only outlined and the cutting left unfinished. It runs, divided over the three faces of the pilaster [not reproduced here; translation:<sup>32</sup>

Renovated under the supervision of the ordained monk Manassis together with his companions. Remember o Lord their souls. June 15 ΑΩΟΑ (1871)]



IMG\_3118 The fountain

The inscription on the face between the pilasters is in two lines and on 4 blocks. It refers to the original building in 1759 [not reproduced here; translation:

Remember o Lord the soul of thy servant Maximos Vergit., ordained monk and abbot and his companions and the soul of thy servant Ioakeim Cheretis, ordained monk and of the parents. 1759 March 25]



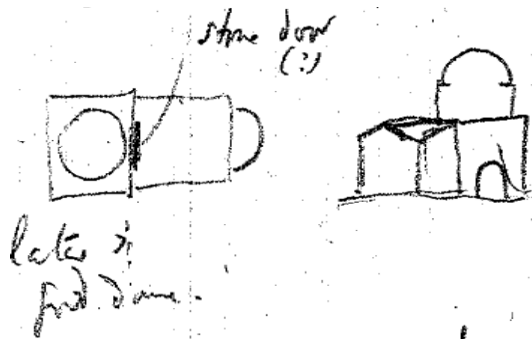
I cannot fully read Maximus' surname, *Βεργύτ...*<sup>33</sup> The outer side of the right pilaster is hidden. The inscriptions on the front and inner side are in the style of the long inscription on the face and seem to be of its time. That on the front of the pilaster is [Come and draw for yourselves water of immortality] and on the inner face:

ΔΑΤΕΦΤΙΣ  
 ΩΚΘΧΡΤ

It is possible that the hidden outer face of the original inscription on the left [right] pilaster would give a clue.

**St Antony (of Angelliana Gerola) 21 May 1918<sup>34</sup>**

This church is on the left bank of the river between Perama and Panormos and I saw it from the path on the right bank and crossed over to it. It stands in the fields near the river quite by itself. Over the apse outside there are five plates let in in a cross shape.



Similar church but cruciform at Dafnedes.



IMG\_8206 The stream



IMG\_8203 The Venetian dome from west



(left) IMG\_8205 Plates inset in cross shape above apse; (right) IMG\_8198 Sunlight entering narthex through one of four windows in dome

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### Peter Mackridge's notes

<sup>1</sup> This is the inland route: contrast the coast route in ch. 14.

<sup>2</sup> Described in ch. 14.

<sup>3</sup> Prinés is the old name of the village now called Archaia Eleftherna.

<sup>4</sup> Dawkins adds a ms note: “? Sevili. Doughty II. 530. Sebil = way; fountain [for ???]”. This is a reference to Charles Doughty, *Travels in Arabia Deserta* (1921 edn), where a *sebil* (public fountain) is mentioned. I don’t find Servili on any map, but for a time the domed building was a “traditional taverna” called Οι Κουμπέδες, where we had lunch on 20 Oct. 2010. One website (now taken down) said that this is a Venetian building and that it was mentioned by Evliya in 1670 as a place where travellers could stay if they couldn’t get into Candia before city gates closed at night. The website also said, surely correctly, that the place-name Servili is from the cypresses there [< Turkish *selvili* < *selvi* ‘cypress’]. It is indicative that Pashley I 164-5 writes *Selvilí* in English but *Σερβιλί* in Greek, perhaps implying that he thinks the “proper” name should have an l, but the Greeks pronounce this as r. The derivation from *sebil* is less likely (cf. the *sebil* in Herakleion: ch. 17). The arches were glazed when we ate there. We didn’t see the “battlement” containing the prayer niche. The water-course still runs down to the right of the buildings, but the fountain is no longer there. The young woman who served us (an employee) didn’t know the name Servili. Good view down to Herakleion bay. When we passed by again in May 2011 the place was closed.

<sup>5</sup> Neither of the sides is open now.

<sup>6</sup> I haven’t found the photo in Dawkins’ archive. For other references to the excavation at Plati see ch. 1 and elsewhere. At the foot of this sheet there is a sketch, not reproduced here.

<sup>7</sup> Anogeia is actually west of Gonies.

<sup>8</sup> See ch. 15.

<sup>9</sup> This section was never developed. Anogeia was razed to the ground on 13 August 1944 in reprisal (partly) for an Anglo-Cretan raid on a German unit at Damasta.

<sup>10</sup> Modern maps give this name to area south of Axos, between there and Zoniana.

<sup>11</sup> A little to the south of the northern road.

<sup>12</sup> This is a very long distance.

<sup>13</sup> By the northern road.

<sup>14</sup> See ch. 14.

<sup>15</sup> We visited Margarites on 13 May 2011. It is still very much a potters' village. Spanakis says the original name of the village was Magarites (earliest mention 1577, till late 19<sup>th</sup> cent.). Without excluding the possibility that the village was founded by an apostate to Islam (Μαγαρίτης), he prefers to take back the name to the Byzantine word μαγαρικά 'earthenware utensils'. The first -r- was presumably added to the place-name because the Byzantine noun μαγαρίτης was used to mean 'Muslim', while the Modern Greek verb μαγαρίζω means 'to soil, pollute' (cf. perhaps the semantic connection in English between the noun 'soil' and the verb 'to soil'). The modern name Margarites has more positive connotations: 'pearls' or 'daisies'. The village was the birthplace of Hatzi Gavriil Marinakis, abbot of Arkadi in 1866.

<sup>16</sup> The church is actually in the middle of the village – hence its title Sochoritis ('within the village').

<sup>17</sup> If he means the two side doors of the iconostasis, they're not square-headed.

<sup>18</sup> The easternmost of the two.

<sup>19</sup> It is in fact all one painting.

<sup>20</sup> The inscription is transcribed in Gerola IV 481. It's impossible to make out Gerola's koppa on the fresco now. The inscription reads: "The servant of God papa-George Klados went to sleep on 22 February 1383." Unusual stone iconostasis. Remains of arches of another nave? (or narthex?) on north side. Buondelmonti (see notes to ch. 12) lists the Klados family among the "Twelve Noble Families" who are descended from the twelve Byzantine noblemen (in Greek, τα Δώδεκα Αρχοντόπουλα) who, claims Buondelmonti, were settled in Crete by the emperor Constantine. According to other versions of the legend, the Twelve Noblemen were settled by the emperor after the reconquest of the island from the Arabs in the 10<sup>th</sup> century. The Klados family does not appear on other lists of the Twelve. See also ch. 32.

<sup>21</sup> Plaque above door says church restored 1914.

<sup>22</sup> We visited on 12 May 2011 and were given a tour by Kostas Parasyris. Eleutherna was destroyed by the Venetians, who forbade the inhabitants from living there because it was a stronghold of a rebellion in 1364: Tsougarakis 1988: 324.

<sup>23</sup> Spratt II 95. The archaeologist Nikos Marangoudakis told us the bridge was restored c. 1908 because some of it had collapsed. The cement on top referred to by Dawkins seems to be still there.

<sup>24</sup> See photo of church of Σωτήρα Χριστού in Gratziou 2010: 158. She argues that the original church was built towards the end of the mid-Byzantine period (but was radically repaired in the 14th and 15th centuries) and that the southern nave was added in the early 16th century. See also Gerola II, plates 227 and 228. Tsougarakis 1988: 326 comments on the good frescos and argues that this church dates from the end of the 12<sup>th</sup> century.

<sup>25</sup> Dawkins' reading is correct, though the initials LC at the end may stand for an expression such as "locum curavit" ('took care of the place'). I don't know why it is in Latin.

<sup>26</sup> The Μονή Σωτήρα Χριστού Χαλέπας (Psilakis II 83ff.) is in a remote location above village of Tsachiana. At the time of our visit on 13 May 2011, having been abandoned for many years, it was being restored by a Palestinian priest, Father Porfyrios from Gaza, and an employee of the Archaeological Service. Father Porfyrios welcomed us warmly, showed us around, and then, having given a tour to a group of French tourists and offered them each a glass of raki, he took us off for lunch

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in the village, where he and I shared a bowl of snails, while Jackie opted for an omelette.

<sup>27</sup> When we visited, almost 100 years after Dawkins, no more work seems to have been done on the new church, but the old one was undergoing restoration, which entailed the undoing of earlier botched attempts at restoration.

<sup>28</sup> Transcription in Psilakis II 86, who omits *ιερομονάχου* ‘ordained priest’. Father Porfyrios told us the old keystone had been stolen and replaced by a new one.

<sup>29</sup> He must mean the lower cells, now ruined.

<sup>30</sup> The inscription still visible but barely legible.

<sup>31</sup> Three of these plates are still in situ. There are also the remains of a plate over the north door.

<sup>32</sup> Psilakis II 95 reproduces only the beginning and the end. He gives the date as June 25 (KE), but it looks like 15 (IE) in my photo.

<sup>33</sup> Psilakis reads *Βεργίτσης*, which must be correct.

<sup>34</sup> There is a photo taken from the south in Gerola II 236. Dawkins’ sketches show the door from the narthex to the main church (originally the west door of the church) and indicating that the narthex and the “good” Venetian dome are later additions. Gratziou too says the narthex and dome were added at the west end of the existing church. The church is difficult to find: the striking dome was hidden from the road by large pine trees. We turned off to the right from the Panormos-Perama road immediately after the turning to Achlades, down a track leading to a cement factory. We parked the car at a right fork, and I waded across the river, as Dawkins had done. However, when I reached the church I was told by some ladies that there is a path from the village of Angeliana. When I visited it (6 May 2015), the church had recently been restored (2000-6) with funds from the European Union.