

OLIVE AND ITS TRADE ON THE CRETE ISLAND

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Abstract

Thanks to its location, Crete Island has been one of the most important trading bases of the Mediterranean. The island is in an extremely important region in terms of its strategic location, where the Mediterranean meets the Archipelago. Undoubtedly, olive is the most important product that is grown on the island. Olive is the fertile fruit of the Mediterranean climate. The oil and soap obtained from this product is the most important commercial commodity sent to Istanbul that meets the needs of the palace. Cultivation nature of olives that is undulant due to the climate hindered the trade of oil and soap obtained from it at intervals. Mukataa foundations were also established for olive oil production. Since the trade was disrupted by destruction of olive trees caused by the Greek Revolt and the destruction of some villages, the trade had suffered setbacks. Therefore, the public demanded that the taxes be postponed or split into installments for an indefinite period of time. The state's response to this request was positive. It is apparent from the archive documents that the quality of the soap produced in the region was high. Other important centers producing olive preferred to sell their soaps under the counterfeit Cretan stamp, affecting the soap business profoundly. The laws enacted imposed the producers to stamp their products with the original stamp of the place where the soap was produced. It is also apparent that olive oil was sold to different countries at more affordable prices by keeping the customs taxes low. After the first domestic disturbance which occurred in 1770, the island became a place of constant internal conflicts. In addition, olive trees were devastated, particularly in 1897/98. This study aims to set out how agriculture and trade were affected by this situation and the difficulties experienced in the olive trade in this period, when political turmoils arose upon the Greek Revolt, in the light of the documents in the Presidential State Archive.

Key Words: Crete Province, Foundation and Mukataa, Greek Revolt, Olive, Trade.

GİRİT ADASI'NDA ZEYTİN VE TİCARETİ

Özet

Girit Adası, bulunduğu konum itibarıyla Akdeniz'in ticaret üslerinden biri olmuştur. Ada, Akdeniz'in Adalar Denizi ile kesiştiği yerde, stratejik konumu itibarıyla son derece önemli bir bölgededir. Adada yetişen en önemli ürün şüphesiz ki zeytindir. Zeytin, Akdeniz ikliminin verimli meyvesidir. Bu üründen elde edilen yağ ve sabun sarayın ihtiyaçlarını karşılayan İstanbul'a gönderilen en önemli ticari metadır. Zeytinin iklime göre dalgalanan yetiştirme yapısı ondan elde edilen yağ ve sabunun ticaretini de zaman zaman aksatmıştır. Zeytinyağı için mukataa vakıfları da oluşturulmuştur. Yunan İsyanı ile zeytin ağaçlarına yapılan tahribat ve bazı köylerin yıkılması ticareti de sekteye uğrattığından; ticaretin aksadığını görüyoruz. Bu yüzden halk vergilerin bir süreliğine ertelenmesini veya taksitlendirilmesini talep etmiştir. Devlet de bu isteğe cevabı olumlu olmuştur. Bölgede üretilen sabunun kalitesinin yüksek olduğunu arşiv belgelerinden rahatlıkla görebiliyoruz. Bu yüzden zeytin üreten diğer önemli merkezler sahte Girit damgasıyla sabunlarını satmayı tercih etmiş; sabun ticareti de bu sahtecilikten oldukça etkilenmiştir. Çıkarılan kanunlarla, sabunlara üretildiği yerin damgasının vurulması şartının getirildiğini görüyoruz. Gümrük vergilerinin düşük tutulmasıyla da zeytinyağının farklı ülkelere daha uygun fiyattan satıldığını görmekteyiz. 1770 de çıkan ilk iç karışıklığın ardından; adada sürekli iç çatışmaların olduğu bir mekân olmuştur. Özellikle

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1897/98 yıllarında zeytin ağaçlarındaki tahribat yapıldığını görüyoruz. Makalemizde Cumhurbaşkanlığı Devlet Arşivi'nde bulunan belgeler ışığında Yunan İsyanıyla ortaya çıkan siyasi karışıkta tarım ve ticaretin bu durumdan nasıl etkilendiğini; zeytin ticaretinin bu süreçte yaşadığı sıkıntıları vermeye çalıştık.

Anahtar Kelimeler: Girit Eyaleti, Ticaret, Vakıf ve Mukataa, Yunan İsyanı, Zeytin.

Introduction

Written as Krete, Creta, Crète in Western languages and named as İkrîtiyye, Akrîtiş, İkrîdiş, İkrîtiş by the Arabs, the Crete Island is situated at a location that separates the Mediterranean from the Aegean Sea and is 8259 km² in size. Its length in the west-east direction is approximately 260 km and its width varies between 15-50 km. The island, which is highly fragmented in terms of its surface features, forms a link between the Peloponnese and the Taurus mountains in the south of Anatolia. It is the largest island in Greece and the fifth largest in the Mediterranean. It is located in the south of the Aegean Sea (Tukin, 1996, c14:85). Crete Island, which came under Ottoman rule in 1669 after 24 years of struggle (Gülsoy, 1997) turned into a privileged state with Heraklion as its headquarters and was divided into the sanjaks of Heraklion, Chania, and Rethymno. No significant revolt was experienced on the island until 1770, but partially, especially after the 1789 French Revolution, the revolts were observed to continue on the island (For the studies made in this field: See; Tukin, 1945; Kütükoğlu, 1986; Türkmen, 2001; Öztürk, 2015).



MAP

Crete Island (Duran, 1996: 37)

Olive, whose homeland is the Eastern Mediterranean coastal region, is a typical introductory plant of the Mediterranean climate (Göğüş - Özkaya -Ötleş, 2009). From the olive family (Oleaceae), olive (*Olea europaea*) is a tree species which is intrinsic to the Mediterranean climate and whose fruit is eaten. The areas where olive is produced are the valleys and plains on the Aegean coasts, the areas on the Mediterranean coastline and the shores of the Southern Marmara part. Olive product is the most important product of the island located on the Mediterranean coastline. As well as being used for soap production for export from the olive, it is also used in the form of "olive pomace", which is a fuel material. Although it yielded for one year and did not yield the next year, Şemsettin Sami stated that the income obtained from olives was quite high, which is the main reason why the island people tended to grow olives. 55 million kilograms of oil were obtained in the year it was yielded on the island, and yet there was a decrease down to 12 million kilograms of oil in yield in the year that it did not yield. Şemsettin Sami also underlined that if the olive was well cared, regular products could be obtained every year (Şemsettin Sami, 1314, vol 6:3853-3854-3855). Again, the income obtained from olive was 13,000,000 francs for olive oil and 1800.000 francs for the soap per year (Cuinet, 1892, vol. 1:560-561).

The first aspects of olive oil production can be traced as early as 3200 BC in Kephali. The analysis of the pottery sherds of the Early Minoan I period (3200-2700 BC) illustrates that the pots were used to store olive oil, proving that the production in question had been carried out on the island since the beginning of the Early Bronze Age. An inventory of table olives and the olives reserved to be used in the manufacture of perfumes and cosmetics was found in the archives of the Crete and Pylos palaces (Gür, 2019: 166).

The modern history of olive oil in Crete begins with the conquest of the island by the Ottomans in the second half of the 17th century. The principal export product of the island was wine during the time of the Venetians, the island's former rulers. After the arrival of the Ottoman Empire, the general decrease in the population and the disappearance of the pressure of the noble landowners on the peasants shifted the focus from grape production to olive cultivation on the island. The economy of Ottoman Crete had an oligarchic structure. The economy was simultaneously dominated by members of several big families, influential landowners, tax farmers, and soap makers. In the meantime, they maintained good relations with the local janissary corps, who generally financed their ventures, as well as with the merchants of Istanbul and Izmir (Hadzioussif, 2018: 97-101).

Research has been done on the social and economic history of the island (Tukin,1945, Gülsoy, 1997; Türkmen,2001; Öztürk, 2015) . In the current article, while explaining the olive cultivation in Crete Island in line with the documents in The Ottoman Archives of the Prime Minister's Office, archive-related information is provided about the sales of olive oil and soap sent to Dersaadet (Istanbul), the trade that slowed down with the Greek Revolt and the destruction of olive trees and how the revolt process was resolved. In this sense, olive production decreased as it was

affected by the political turmoil; the people of the island, whose source of living was lost, had to come together again due to economic reasons. The effects of political situation on the economy were also analyzed based on archive documents.

1. Oil as An Agriproduct

A large proportion of the agricultural sector in the island was under the control of Muslims. Most of those who made a living from agriculture owned a property and also had income-generating real estates. The climate of the island put olive in the first class of crops that were grown. In addition to this, olive is a very demanding plant. Obtaining product from oil could take fifteen years.

Throughout the 19th century, the Ottoman administration encouraged olive cultivation (*Takvim-i Vekayi*, 29 July 1862 (1 Safer 1279). Olive tithe was taken from olives. In Islamic law, the Turkish version of the word *uṣr* (*uṣûr*, *a'ṣâr* as plural), which means "one tenth" in the dictionary, refers to the *zakat* collected from soil products (Erkal, 2007, vol. 34: 100-103). The tax was collected in kind. Olive tax was charged per tree. The Ottoman State constantly sent documents from the center to the provinces and states to make the tax collection appropriate. Since the tax was also collected from olive oil, in the document dated September 20, 1775 (24 Recep 1189), the verdict which was sent to Chania Qadi in Sanjak of Chania on Crete Island, mansion, pious foundations and timar lands required taxmen, pasha and governors to collect the tithe from the olive trees "for the purpose of *kanun-ı kadim and örf-i belde*". Muqata'ah also required the cold pressed oil (liquidizing) to comply with the law for the "*cürüf oils*" and re-squeezed oils known as "*purine*" (BOA,C..ML.. , 669 , 27419). It is apparent that the public were reluctant to pay taxes when olive crop was scarce. They asked for help from the state when they could not obtain crops for various reasons or when their crops were spoiled. The document dated September 2, 1850 (24 Şevval 1266) reported that the olive trees in Lesbos and Crete islands and Ayvalık town were sick due to the severe winter and abundant rains in that year. The formal communiques sent reveals that the public demanded a donation and an aid and that tax amnesty was desired for the taxes which were mandatory to be paid up to three impositions¹. Although it was customary to give donation and tax reduction in the event of disasters, an adjudgement was given to Eyalet of the Archipelago (*Cezayir-i Bahr-i Sefid* in Ottoman Turkish) and a precept was given to the district governors regarding that no aid would be provided since such circumstances did not occur. While the state deemed the situation of Crete Island inappropriate, it was reported that the respite request had been accepted for the annual tax that the Cretan people

¹ Donation, (*Atiyye – Atiyye* in Ottoman Turkish) (plural *atâyâ*) means *tip and gift*. It is usually used for the gifts given in cash by sultans. Gifts given to poets, craftsmen, courtiers, ulama and sheikh in the past with names such as *meşâyihe in'am*, islamic charity, gift probably have the same meaning as donation. On certain days, the sultans donated burses, as well as gifts such as clothes and fabric, to the courtesans, to the people who served the state on various occasions, or to those who have a great success in a job, even to some important people, as a condolence, to those in the entourage of foreign ambassadors and they were called *atiyye-i seniyye*. Emecen, 1991, c.4: 64.

normally had to pay to the state (BOA,C..ML. 91 , 4101)². Especially in the document dated 3 January 1851 (29 Safer 1267) information was requested about whether the residents of Mozura, Estranis, Aroni, Klakado and Zarina villages in Crete were olive tree producers. The residents of these villages offered a petition to the Governorship of Crete for the removal of debts (mercy). 60-80% damage was reported in some mukataas; as well as the residents of these villages, all the people of the island, who were people of Islam and Reaya, were in debt and one or two years of debts were asked to be remitted. The status of the public seemed to be bad and it was not possible for public to pay their debts. The public were known to have excessive debts and postponement and installment of this amount was accepted although write-off a debt in this way was not applied in any period before (BOA, MVL, 97, 24).

The customs duty is known to be sent to the center. The documents reveal that there were problems in sending this income in some years. In the document written to Ismail Pasha, the Governor of Crete, dated February 14, 1861 (13 Shaban 1277), it was reported that from the 76's customs revenues the cost of 10 thousand bags of coin were received from the Crete Subdivision of Treasury. However, it was stated that the public were short of money due to the scarcity of olive oil, and it was emphasized that there were 11.434-bag debts remaining from the year 76. It was reported to Dersaadet that a part of the debt would be paid if it was possible to collect this expenditure from the person who was the envoy in Rhodes and it was not possible to meet the expenses because of the excessive cost. As notification was made to the Ministry of Finance, it was requested that the expenses be collected from the income of the year 77 and the excess amount be sent back together with the balance note (BOA, A.}MKT. MHM. , 210, 35). Again on the same subject, in the document dated February 14, 1893 (27 Recep 1310), since it coincided with the unproductive period of the olive tree of Crete called "kızırsız", it was stated that the people could not stand this situation any longer since the people had difficulty in supplying money and most of the people could not pay their taxes. Although it seemed possible for some of the people to earn some income in the summer by selling their goods, the payment of some fees of the island from the Eytam Varidat had also been brought up since such remedies could not be a cure-all³. While it came to mind to that there was "*kurtuluş akçesi*" (*liberty coin*) for such situations, complaints arose in the public. It was ensured that this money would be divided into six years and paid in installments, corruption was prevented as much as possible and the complaints of

² *Annual Tax* is the analysis which will determine the real estate, land, animal and trade revenues of the public in 1844, in order to ensure that taxes are collected according to the economic power of the households in the *Tanzimat* period.

³ *Eytam Varidat* and its funds were established to create a money economy and to evaluate money. Although the purpose of this administration and fund was to protect the rights of orphans, it also protected the rights of the insane, missing, widowed, elderly and senile people, and evaluated their money and property. For this purpose, the Ministry of Eytam was established in Istanbul in 1851. Depending on this Ministry, Eytam Assemblies and Eytam Funds were established in every province and district. The establishment of this administration in the provinces is later.

the people were ended. Especially in every harvest (olive) period without crops, it was requested to provide facility of payment to the public (BOA, MV, 73, 84). Again, in another document dated December 26, 1894 (27 Cemazeyilahir 1312), the public was asked to borrow money from a person named Rum Müzman and to close the budget deficit with this borrowing in order to cover the 7-million-kurus budget deficit that occurred due to the fact that the olive harvest of Crete Island was not at the desired level. In order to obtain 50,000 liras or at least 40,000 liras for this purpose, documents were sent from the Crete Governorship to the Ministry of Finance and Ministry of Agriculture (Meclisi Mahsusu Vükela in Ottoman Turkish) was informed (BOA, İ.MTZ.GR.,34 , 1450). While closing the budget deficit in this way, it was requested that the olive tithe be postponed.

Olive tithe of the products coming to the center would be collected in kind upon their arrival in the city. The producers were not willing to pay this tax. In the document dated 25 May 1894 (20 Zilkade 1311), it was requested to postpone the tithe of olive trees in Crete. The Christian congregations around Epkerun and Kesayyu had made an agreement between each other in order not to pay the 40-piece (*pare*) fee given to the castle captains for each load of olive oil transported from the town (BOA, YPRK.BŞK., 36, 38) ⁴. It is unclear how the state reacted against this situation. No further information was found in the documents.

Another problem was the confiscation of the property of citizens who failed to pay their debts in due time. On 23 July 1859 (22 Zilhicce 1275), a Hasan's 36.000-kurus debt to the Cretan Orphans' Fund (Girit Eytam Sandığı in Ottoman Turkish) was requested to be collected from the revenues of the olive fields in installments for a one-year period. An order was written to Sadık Pasha, the Governor of Crete. For the delivery of the pledged goods taken in return for debts, it was deemed appropriate to deliver these goods to the persons themselves (BOA,A.)MKT.UM., 357,13).

The olive itself was not only consumed, but also it was used for its oil. It is also known that soap is made from olive oil. Olive oil is a highly valuable oil for human health. Olive oil has also been seen as one of the first consumed products in nutrition. It is apparent in the documents that there was solidarity in this province, where Muslims and non-Muslims lived together. In the document dated 21 April 1861 (10 Shawwal 1277), in the mandate written to the Provincial Assembly, it was requested to give bread to the poor Christians who were in need (disabled) outside the Castle of Chania and provide the Muslims with 25 drams of olive oil and fifty drams of rice due to the Ramadan⁵. For the Christians, it was approved to give olive oil and rice per person for 48 days and the necessary permission for distribution was issued (BOA, İ.HR., 183, 10200). Again, another example of solidarity is the aid money collected for the soldiers in the Crimean War in 1856. In the Ottomans, the method of

⁴ *Load* is goods or amount of one hundred thousand kurus.

⁵ The *dram* is an ancient measure of weight of 3.207 grams, equal to four hundredths of an okka.

charity collection from the public under various names for military expeditions to be undertaken dates back to ancient times. Generally, a kind of tax in kind or in cash was collected from the public under the name of *avâriz* not regularly but in extraordinary situations and at the time of expeditions. When these types of taxes, having become very diverse since the end of the 16th century, were transformed into a regular revenue-generating resource for the treasury, the need for new revenues for the expenses of the army arose (Özcan 1999, c.19 :228-232). The document dated 15 September 1855 (3 Muharrem 1272) reveals that the revenue from the olive oil was sent in order to help the Ottoman soldiers. Along with the issued policy of the revenue obtained from soap and olive oil, approximately 1730 sacs and 450 kuruş aid were sent to the region⁶. In addition, for the soldiers fighting in Sevastopol, the people of the island were asked to manufacture cardigans to wear and a pair of *kalçın* (a boot-shaped footwear which is made of aba or leather to be worn on something else) for their feet. It was notified to the Ministry of Finance from the Makam-ı Vala-yı Seraskeriye that more than 600 akçe (silver coins) would be provided by doing so (BOA, A.) MKT. MHM., 75, 101).

Table 1

Number of Olive Trees in Crete in 1876

Sanjak	Townships	Number of Trees
Sanjak of Chania	Township of Gizonya	506903
	Township of Kissamos	423740
	Township of Milne	212628
Sanjak of Sfakia	Township of Epkerun	328702
	Township of İvasil	292885
Sanjak of Rethymno	Township of Rethymno	492813
	Township of Miloputu	250081
	Township of Emaya	180886
Sanjak of Laşit	Township of Mirampika	377363
	Township of Estuye	457835
	Township of Birmuto	245163
	Township of Vyanu	229531

⁶ Sac is a currency of five hundred kuruş.

Sanjak of Heraklion	-	1838675
Total	-	5,837,205

As can be seen, there were 5,837,205 olive trees in total. Apart from these, newly planted trees were not included in these figures. If they were included here, the figure would be higher (1292 Crete Provincial Annual, 247).

Grafting was carried out in order to increase the yield of the olive product. Olive grafting is applied in order not to lose the olive tree or any tree due to its diseases. It is the same as the root grafting; it must certainly be done. This grafting has a slow effect on unhealthy trees. However, it has a great effect on fruitful trees. Related to this subject, we came across a document like this in the archive. In the document dated May 12, 1882 (R 30 April 1298), the lands in the Vilyesu Village, which is connected to the Malevizi District of Sanjak of Heraklion, were requested to be granted to the people who wanted to do agriculture by grafting olive and carob trees within these lands. It was requested to report how much area the land consists of and how much yield it would give; a document was written to the Crete Provincial Council regarding this situation. On February 12, 1883 (R 31 Kanuni Sani 1298), documents were sent to Crete Province and from there, to the center (BOA, ML.EEM. 65, 37 and BOA, ML.EEM. 64, 36). In the document dated April 13, 1883 (R April 1, 1299), it was requested to notify the amount of complimentary land and the number of trees given to the public on condition that they would carry out the grafting of olive trees and carry on agriculture in the Vilyesu Village as well as on whose behalf the bills would be issued. No further information was found in any other documents in the archive about whether agricultural land was given or not.

Many of the problems associated with the olive crop are economy-related. As shown in the document dated March 10, 1892 (27 Muharrem 1258), Mister Salih, the former Head of Provincial Treasury of Crete sent a document declaring the situation to Meclis-i Vala (Supreme Court), due to the fact that the oil money which he bought from Lesbos olive oil tithe was not delivered to him. 1000 scales of oil were sold, the cost of the oil, which was 5000 scales for the share of the person, was delivered to his proxy in Lesbos, and its receipt was also issued (BOA, İ..MVL. ,34 ,611). Meclis-i Vala was also informed about the situation.

Table 2

Tithe Revenues of Crete Island (Adıyeke,2000:122-123)⁷.

Years	Olive Oil
1879	430.346 kuruş 33 liras
1880	665.876 kuruş 30 liras
1881	183.579 kuruş 20 liras

⁷ This information was compiled from Adıyeke.

1882	8.395.257 kurus 30 liras
1883	849.252 kurus 32 liras
1884	8.607.391 kurus 20 liras
1885	653.659 kurus 5 liras
1893	4.681.903 kurus
1895	3.330.000 kurus

The fluctuations in the tithe in the table varied according to whether the crops were more or less. After the signing of the Halepa Ferman in 1878, the tithe revenue was left to the island. When the tithe revenue from olive oil, which was the most important source of revenue of Crete, was given to the island, the economic problems, which were the pillars of the political problem, were over. The most important tithe income of the island was olive oil. The island's olive tithe was 74.26122 kurus in 1889 (Cuinet, 1892: 547). It was decided to take 13% tax on olive oil in 1894 and to collect tax in cash when the oil obtained by the farmer was brought to the stores in the cities. In doing so, the public would be able to afford the tithe with the money they received from the merchant while selling the product and the government would get rid of the burden of collecting tithes in the villages with the gendarmerie. In addition, since the unsold products would remain to the coming year in this process, the difference of efficient and inefficient year in olive oil would be delayed. Tithe tax was no longer an economic problem for the island people (Adıyeke, 2000: 123).

The economy, which fluctuated due to political fluctuations, was affected by the revolts experienced on the island. After the tithe tax was left to the island with the Halepa Ferman, the Ottoman Empire also lost a very powerful source of revenue.

2. The Greek Revolt and The Destruction of Trees

The revolt of the Greeks on the island in 1896 was due to their desire for more reforms. In February 1897, Greece annexed the island. By giving autarchy to the island after the war of 1897, the island came out of the sovereignty of the Ottoman Empire (Adıyeke,2000:336-337). The Ottoman Empire approves the transition of Crete, which declared its independence in 1908, to Greece after the Balkan Wars.

The first unrest between Muslims and non-Muslims in Crete was mentioned in the document dated September 1, 1889 (5 Muharram 1307). For those who were firebrands, the Ottoman Empire used the expression bandit in the documents. Rather than the Greek people, the Greeks who rose up for the revolt were meant with this expression. It was thought to place the people to tents by providing the establishment of 1000 tents for the people who migrated to the cities in Crete and whose houses were burned. Meanwhile, when the olive crop was going to be harvested, the proposed tent manufacturing was abandoned, and it was decided that

the construction of sheds would be more appropriate for the public to stay in their own villages. A commission was urged to be established in order to procure timber from the Black Sea by ferry, tile over the sheds and supply maned nails to be used in production. For immediate implementation and the establishment of the commission as soon as possible, a letter was written to Mabeyni Hümayun informing the gravity of the situation. Information about the situation was conveyed to Sermühendisi Mehmet Efendi, who was officer in Şehremaneti and in the commission, to parliament member Cretan Mustafa and to the timber merchant Mister Şerif Ali. For each barrack, an expense of 1718 kurus was forecasted for the supply of apparatus, materials and the workers who would work in the construction. Again, the transportation expense was 2000 kurus, and these sheds were suitable for 10 people to live in. In total, 3200-kurus expense was going to be made for each shed. Since the sheds were not enough for the households and for the villagers to be in their homes at the time of olive harvest, in the explanation given to the parliament member Cretan Mustafa, it was requested to repair one or two rooms of the burned houses. It was ensured for each family to stay in households that had masonry walls entirely and tiled roofs. Each room to be repaired had as a depth of 105 and a length of 7 zira (Hinz, 1990:68). These houses also had storage areas for olive production⁸. With the repair of households and the inclusion of items to be used during the construction - there were expenses such as five wooden boards of 25 kurus each; fort fence costs 5&125 kurus and 200 kurus for timber; 8&15 kurus for carpenter, 100 kurus for daily wage of a joiner, ranging from 25&50 kurus for repair of sheds and houses. The total expense for per household was 490 kurus (BOA, DH.MKT., 1653, 1). The document dated October 26, 1889 (1 Rebiülevvel 1307) reported that 24,504 cirene woods and 7484 timbers were sent for the repair of the houses in order for the villagers whose houses were burned and took shelter in the cities in Crete to reside in their villages during the olive season. In accordance with the relevant administration, it was stated that 300 wooden boards or so from the timber to be sent, 1496 cirene woods, 16.506 kebir and 3700 wooden boards would be loaded on the ship. It was requested that the missing part of the materials be sent by a ferry urgently (BOA, DH. MKT 1669, 109). In the document dated 14 September 1889 (18 Muharram 1307), the repairment of the burned houses was accelerated in order for the people who came to the city in Crete to be in their villages during the olive harvest. Mister Apik, who was responsible for the supply of materials, reported that the price agreed for the purchase of the timber was accepted by the Assembly of Has Vekalet. The money for these goods loaded on the ferry was sent with a certificate (certificate of receipt) prepared by Mister Hüsnü. It was stated that the timber amounting to 8000 oka was loaded on Nevli Ferry and for now, a payment was made for 4000 oka. It was stated that the remaining goods would be sent according to the progress (BOA, DH. MKT., 1656, 90). As is seen, when the economy was involved, disagreements were put aside and they were able to unite around a common solution.

⁸ *Zira* is a linear measure corresponding to 54.04 cm.

The conflicts in Crete were yet to over. In fact, the biggest and longest-lasting ones had just begun. On May 26 1897, it was reported by the British military commander in Heraklion that a bandit destroyed the waterways in Heraklion. Since the bandits attacked to the waterways and the public were suffering from water shortage, a telegram was sent for immediate implementation of whatever was required. In Ayamazra Village in Rethymno District and Elvasil District, it was reported that olive trees and houses belonging to some of the households which were attacked by bandits were burned. It was reported that some lands in the Panazi Village were also burned by bandits (BOA HR.TH., 194, 38). In the document dated September 13, 1897 (15 Rebiülahir 1315), the necessary investigation was made after the bandit destroyed houses, olive and carob trees in Crete belonging to the Muslim. In the conversation made with the British commander Schermaier for this job, it was reported that the necessary information was tried to be obtained; given that olive trees were in a wide area, the damage was very low and therefore it was deemed appropriate to wait until the harvest time. In the events that took place due to the Crete issue, it was reported that it was very difficult to provide security with cordons in the Cretan town of three to four thousand households. Soldiers were formed as cordons at points where security was threatened. It was stated that the crop was scarce due to the drought caused by the poor climate and accordingly, husbandry also decreased. It was reported that the situation would worsen the following year if the households damaged by the bandits failed to return to their homes in October. The situation was the same in Chania and Rethymno. It was emphasized that the peace between the two peoples should be ensured as soon as possible (BOA, Y.PRK.ASK. 132 , 33)⁹.

As the conflicts continued, the British defense system was agreed to be consolidated on the island. In the document dated September 18, 1897 (24 Cemazeyilevvel 1316), it was reported that the British placed four cannons in Crete, two of them opposite the dark ammunition, and the other two over the entrance door of the ammunition. While the British was informing the Heraklion Artillery Command that Bilboti, Consul of Chania, was trying to prevent the olive trees from being cut by Christians, from here, a memorandum was sent to Crete Artillery District Governorship regarding the situation (BOA,Y.PRK.ASK. , 144, 120). In the telegram coming from the governorship, in the document dated September 22, 1897 (24 Rebiülahir 1315) it was stated that the bandits set the olive groves on fire in Rethymno Village and Ras Village due to the events that had been going on for a week since the conflicts continued. The trees of the Muslims were cut down and

⁹ There were cases where olive trees were destroyed in disputes between individuals regarding gardens. The document dated 19 October 1852 (5 Muharram 1269) is related to the allegation that Yorgi Papazaki had sold the vineyards, fields and olive trees he had cultivated as a sharecropper from Papazaki nineteen years ago in the İpsala Village of Kisamu Subdistrict on the Island of Crete to the person's wife Zalis. The wife of the person damaged the olive trees in this garden, which she claimed belonged to her. It was requested to look at the petition sent to Meclisi Vala to investigate the damage done and to do what is necessary (BOA, A.İMKT.UM.. , 110, 41).

burned by the people of Rethymno Village. It was reported that if these fierce destructions continued, the destruction of the trees of the Muslims in the region would be impossible to prevent, and therefore the people would have to migrate from the region. In order to end the violence committed by the bandit and to prevent the situation, a letter was sent to the Ministry of Chania (BOA, Y..PRK.MYD, 19 , 123). In the other document, it was stated that the destruction was stopped. In order to prevent the damage, cordons protected by the soldiers were formed. In the document dated October 4, 1897 (4 Shawwal 1897), it was stated that in Crete, Christians cut down and burnt Muslim olive trees and other trees; the olive trees were about to disappear in places located outside of the cordons established for this purpose; and there would be no trace of olive trees soon (BOA HR.TH.. , 201 , 59).

On March 231898, in the official correspondence written by Cretan Commander Cevad Pasha, a platoon group consisting of specialized sergeant, a corporal and four soldiers from the military sent a document notifying the event at the end of the conflict between a few French soldiers, who were cutting down an olive tree root, and Ottoman soldiers in a place called Beruvelia around Chania. They also sent the copies of the journals given by the French Military Commander's colonel and sent by the central commander of the Asakir-i Ecnebiye Commander and the letter and its annexes from the Crete Command containing the proceedings on this issue. It was also reported that the journal coming from the Cretan Command was presented to the Serasker (BOA,Y..MTV. , 174, 182). It was reported in the letter that there was a conflict and the Ottoman soldier were threatened and they took up arms. They were ordered to recall by the foreign military commander and the admiral. The military units on the cordon line were removed from there; the lieutenant group that caused the incident was immediately sent to Chania. The soldiers in the cordon were asked not to go out; they sent the lieutenant group to other neighborhoods. The French soldier was also brought to Chania by sea and was handed over to the English Colonel Schermaier not to be taken out (BOA,. HR.TH.,209, 29). Upon the request given by the Colonels, foreign soldiers were urged to be placed and reside in the regions of the cordon line. Since the exit of the Ottoman soldier from the cordon was found to be unlawful and dishonorable, it was not accepted. The incident between the two sides was resolved in this way by removing the persons from the area.

The damage done to the olive trees went up to the uprooting the trees. In the document dated 18 June 1898, it was made clear that the Christians cut down the olive trees of the Muslim people and sent them out from the port of Pirepetre in logs and loaded some of them on the Übet Ferry traveling the coasts. Notification was made to the French Admiral; and since it was reported from the Crete Governorate Department, it was reported that the necessary action should be taken immediately (BOA, HR.TH., 213, 35). The offer by Serasker was reported regarding the fact that notification was made from Heraklion Command to Crete Command (BOA, Y..MTV.,178,166).

At such a time when the conflicts continued, the reinforcement of the British soldiers continued. It was stated in the telegram sent from the Crete Command on September 22, 1898 (6 Cemazeyilevvel 1316) that 656 British soldiers from Iskenderun and again from Iskenderun 596 British soldiers came to Heraklion Castle by British transport. While the British Admiral and Consul stopped by Heraklion, the French Torpedo anchored in front of Heraklion. It was reported that the olive trees in Paçides were cut down by the bandits and the bandits used the olive trees as feed for animals (BOA, YPRK.ASK. , 144 , 65). This situation was reported to the British Admiral; and the Heraklion Command was informed about the incident. A day later, it was stated in the notification made by the Crete Command that there were no incidents inside and outside the city. About the damage done, a memorandum by the Serasker was sent (BOA, Y..MTV. , 182, 24).

As the destruction of olive trees continued, military conflicts remained on the agenda. Arrests were also made for those who set off the events. In the document dated October 1, 1898 (28 Cemazeyilevvel 1316), it was stated in the telegram from the Crete Command that the bandit who came from Viranköy cut down the olive trees and took the crop. The bandit approached the soldier about fifty meters. Although there were thefts, seven prisoners surrendered to the soldiers. Regarding the situation, a notification was made to the Fleet Command of the Eyalet of the Archipelago (BOA, Y..MTV. , 182, 147). Again, in the document dated October 16, 1899 (30 Cemazeyilevvel 1316), in the telegram from the Crete Commandership an offer was sent from Chania Command to the Serasker reporting five prisoners surrendered the previous day and the bandit collected olive trees and grains from the Platoon of the farm belonging to Mister Süleyman (BOA, Y..MTV. , 182, 175). On November 19 1898, it was reported that the prisoners were handed over to the ship and the bandit approaching to the Platoon Farm of Mister Süleyman cut down the olive trees. The situation was reported to the Crete Command by telegram from the Heraklion Command (BOA, HR.TH, 218, 70).

Unfortunately, the Cretan Revolt brought social and economic destruction on the brink of political events. Since 1890, the first records of the destruction of trees have been given in the archive. Since those who own the trees were usually Muslims, the damage was done to these households. In archive documents, records of damage to olives concentrated between 1897 and 1898. Considering that Muslims were in the minority between the two public, it can be obviously deduced who suffered the most from this situation. Since political events caused divisions among the public, fields and gardens were damaged.

3. Foundation Lands (Glebes) and Mukataa Of Soap-Olive Oil

The word mukātaa is a financial law term that has gone through different processes in the history of Islam and the renting of the places owned by the state or foundations to private individuals or institutions in certain situations and the amount of rent which is paid is called “mukātaa-i zemîn, icâre-i zemîn” and briefly

“of mukataa” (*mukataalı*). The term foundation with Mukātaa also refers to the type of foundation on which building and planting trees are allowed with a long-term lease agreement (Öztürk, 2006, C.31:132-134). Mukātaa also meant that “the fact that taxes such as tithe and exaction, which should be collected from the taxpayer according to the volume of production, were determined as a fixed amount” (Genç, 2006, c 31: 129). There were olive oil and soap mukataa on the island.

The oldest record in the archive related to our subject belongs to the hujjat written with the signature and seal of Ibrahim the Inspector of the Haremeyn Pious Foundations in the document dated 12 January 1779 (23 Zilhijce 1192). For the year 1780/1193, Küçük Mehmet Agha from Crete was a shareholder of some of the Cretan soap and olive oil mukataa, which was under the auspices of Saliha Sultan (Akyıldız, 2009, C.36:45), wife to Sultan Abdulhamid I¹⁰. Upon the death of Saliha Sultan, the same mukataa, which was transferred to the sultan's daughter Esmā Sultan, was acquired by the two of them as a mukataa. Since the beginning of March, this mukataa was transferred to the person with an interest of 5000 kurus and a total of 16,175 kurus¹¹. For ten years, Mukatta was upheld by the sultan and Cretan Küçük Mehmet Agha (BOA, TS.MA.e , 168 ,4).

The documents also report that mukataas were intended to be transferred to the state. In the document dated 15 December 1804 (12 Ramadan 1219), it was stated that the state wanted to seize all fields, vineyards, gardens and olive trees subject to the Monasteries Mukataa in Sanjak of Rethymno located in the island of Crete, which was under the auspices of Mudarris Mister Mehmet Sadık, son of Valide Sultan Chamberlain Yusuf Agha. Monastery owners who stated that the property was at their disposal, submitted a petition stating their requests to the Governor of Heraklion Osman Pasha and to the Head of Provincial Treasury of Crete. It was ensured that the registry (Defteri Hakani in Ottoman Turkish) records were checked; it was requested that the mukataa should not be seized and necessary investigations should be made (BOA, C..ML. , 386 , 15829).

It is apparent that the state made some restrictions in order to sustain its own production. This situation was imperative for the continuation of production in Crete. With the prohibition of *dalık* powder, another substance to be used in soaps was needed. *Dalık* is marble powder added to soap. Documents on the prohibition of this powder is quite abundant. In the document written to the Eyalet of the Archipelago on May 9 1893 (22 Shawwal 1310), it was requested to prevent the mixing of marble dust, called *dalık*, into soaps and prevent it from being taken out in Lesbos. Since more soap was produced than anywhere else in Lesbos, in the correspondence from the Sanjak of Lesbos Lieutenant Governor; it was asked not to

¹⁰ *Saliha Sultan* (1152-1739) is the wife of Mustafa the 2nd and the mother of Şehzade Mahmud, who would later ascend to the throne under the name of Mahmud I.

¹¹ *Esmā Sultan* (1778-1848) is the daughter of the Ottoman Sultan Abdulhamid I. She was the wife of Mustafa II and the mother of Şehzade Mahmud, who would later be crowned as Mahmud I.

sustain using marble powder and soaps were requested to be made with netron and barren since the manufacture of soap is regulated in order to eliminate the damages caused by soap production (Baykara Taşkaya,2021:68). Sometimes a provision was made to use some soap-producing substances only for the region; thus, the local merchant was taken under protection. In the document dated September 9, 1785 (5 Zilkade 1199), since purina soap was produced in the soap-making places in Heraklion, Chania, Rethymno for the income of the Crete Island olive oil tax and soap mukataa belonging to the Mansion of Asuman Sultan, it was requested that the çorak, which was sent from Egypt, be given only to the shop owners and merchants (bazargan) in Crete at current prices¹². It was requested that the others be eliminated and that the competitors should not be involved in the situation. Regarding the subject, a verdict was sent to the guards as well as the officers of Heraklion, Chania and Rethymno (BOA,C..ML. , 556 , 22288).

The mukataas are known to have been used as a source for the treasury. İrad-ı Cedid is known as the treasury established for the needs of the New Order army (Nizam-ı Cedid in Ottoman Turkish). It is the budget created by the order of Selim III to meet the expenses of the New Order Army in 1793. As a result of the meeting chaired by the Sultan, it was decided that the sources of income would come from the treasury and the general budget by creating a budget other than ordinary budget revenues. The new treasury created with this decision was called İrad-ı Cedid (Karal, 1988). In the document dated 7 December 1799 (9 Recep 1214), it was requested that the soap and olive oil mukataa of Crete Island should be given to Ömer Agha from the house of Ali Kapıcıbaşı as 14,634 kurus (with its interest) from the beginning of March 1214 to February (BOA,C..ML. , 295 , 12033). Half of this income was given to the İrad-ı Cedid treasury. In this way, the state provided resources for the needs of the newly formed army¹³.

It is apparent that some individuals were given priority in the distribution of mukataas. It is also a fact that other participants did not lean towards mukataas sold in an auction in this way. The document dated July 5, 1809 (22 Cemazeyilevvel 1224) reveals that Hanyalı's son and Suhte's son, who were among the trustees in the auction, demanded shares from this tender for the auction of the year 23 (1223). Unfortunately, they could not obtain any share from their participation. Mister Ahmet and his sons Mehmet Emin & Kasım, who took the soap and olive oil of Crete Island and the mukataa of the Hanya and Rethymno customs, gave a declaration (BOA, C..ML. ,78 , 3590) in order for others not to interfere with the treatment made for the transfer transactions (BOA, C..ML. ,78 , 3590).

Beforehand, the state, which received cash from mukataas, was trying to obtain financial income; however, sometimes there were cases in which no revenue could be obtained from their mukataa. The state tried to cover these losses from the

¹² *Çorak* is a water-proof clay soil that is also used in soap making, drawn into soil roofs.

¹³ For other sources that provide income to İradı Cedid: Cezzar ,1986,155.

treasury or other mukataas. In the document dated August 31, 1847 (19 Ramadan 1263), it was asked to give 50 thousand kurus from the treasury of the Province of Baghdad to the owner of the mukataa because of the official miri soap mukataa on the island of Crete. As for the year 57, no akçe (silver coing) was given to any person; although the necessary correspondence was made with the center of the place, no revenue could be received from the mukataa. In addition, 12% customs tariff was not able to be obtained from the oils obtained by this mukataa and also it was emphasized that since the year 57, oil and soap mukataas did not worth. This situation was reported to the State Treasury (Maliye Hazinesi in Ottoman Turkish), it was asked to give 40 thousand liras from the mukataa of Kiramuçe Village in Heraklion Sanjak; and the remaining 4000 kurus was asked to be met from the treasury (BOA, İ..MTZ.GR.. , 4 , 68).

Unfortunately, the Greek Revolt also damaged the mukataas. In this case, it is seen that the aggrieved taxmen were backed by the state. The document dated February 14, 1855 (26 Cemazeyilevvel 1271) underlines that many merchants had to stop trading since Greek ships and boats were roaming around. Since soap and olive oil were not transported due to the Greek Issue, the memorandum which was given to Sadri Esbak Mustafa Pasha by İbrahim Efendi, the Customs Taxman of Crete, who suffered from trade, was sent to the Meclisi Vala (Supreme Court). The situation was reported to the Ministry of Finance. The mukataa revenue of the Sanjaks of Heraklion, Rethymno and Chania in Crete Island for the years 69-70, the mukataa fee amounting to 12,444 bags of coin per year out of 6322 bags was given to a taxman named Ohannes, son of Sarraf Zakir. On the other hand, the revenue of the years 71-72 was given to İbrahim Efendi, customs taxman of Crete. It was reported that there was no legal situation in the process referred to the courthouse. It was stated that the mukataas of individuals did not suffer due to the higher prices of olive oils. Nevertheless, it was requested to make the necessary investigation regarding the situation (BOA, A.}MKT.UM.. , 182, 40).

Another request for postponement took place during the period when the olive crop was low. In the document dated April 28, 1867 (23 Dhu al-Hijjah 1283), it was stated that the mandate, which was required by the Court of Accounts, was approved in the Meclis-i Vala. Even though the mukataas of the Sanjak of Rethymno sub-districts, which made a loss due to the low olive crop and the subsequent revolution, had to sell their own property and real estate for the collection of the debts of taxmen in the years 80-81; again, it was reported that they were not able to pay their debts. This debt was going to be transferred to the following years since it was not paid; the debt was postponed for two more years and it was deemed appropriate to make the payment in installments (BOA, MVL , 799 , 69). Again, the documents reveal that taxmen wanted the tax debt to be postponed. The document dated May 25, 1886 (21 Şaban 1303), mentioned the postponement demands of those among oil taxmen who were aggrieved in 1299. Taxmen submitted a petition in the negotiations that took place in the General Assembly two years ago. Since articles 4

and 5 of the regulation on the postponement of tithe taxes approved by the Meclis-i İdarey-i Vala were contrary to the provisions of article 18 of the regulation on the collection of tithe, this demand was rejected by the Meclis-i İdarey-i Vilayet. While the demand for compensation for the loss of taxmen in the year 97 and 99 was accepted as a result of the examinations, it was later rejected by the Meclis-i İdarey-i Vilayet. For justification, it was stated that the state was making a loss from this situation since it would not be possible to write off these accounts by postponing the public debts (BOA, ŞD., 2374, 31). The state was damaged by the inability of oil and soap taxmen to pay their debts to the state; in some cases, deferral of debts was accepted.

It is also apparent that the foundation lands which were reserved for olive trees were sometimes used for commercial purposes. In the document dated March 13, 1862 (12 Ramadan 1278), it is apparent that while the land belonging to Yahya Agha Pious Foundations in Chania was covered with olive trees, this area was turned into a shop. However, after a very long time had passed, it was stated that the shop rooms were intended to be turned into garden again; yet, it was reported that this situation was not considered suitable. It was reported in the case presented to the Meclis-i Aliyye officer Mustafa Pasha that it would not be appropriate to give the property to the foundations in Crete (BOA, A.)MKT. MVL. , 142 , 81).

In some cases, foundations sometimes exchanged goods with each other. It was seen that these agreements made by foundations were sometimes not approved by the local government. In the document dated April 26, 1872 (17 Safer 1289), it was stated in the petition written to Ismail Pasha, Governor of Crete, that despite the agreement of Merchant Çivioğlu Nikolaki from Nigde to give Cretan oil from the Kara Osmanzade Foundation in Edremit in return for the olive oil belonging to the Treasury of Pious Foundations, the local government did not send oils. Therefore, the merchant deputy Hiralyu made a loss. The person gave a petition requesting that he suffered from this work and that his grievances would be eliminated; and his grievance was eliminated (BOA, ZB. 4, 67).

The taxmen were reported to have had difficulties in collecting the installments of the tithes in the mukataas. Especially with the lack or low amount of olive crops, taxmen became unable to collect taxes. In the document dated March 16, 1889 (14 Recep 1306), it was reported that two million and a thousand kuruş or so was compulsory to be paid to taxmen as the fourth installment of the olive oil tithe in 1305. Since the collection of the money decided to be taken would be difficult, permission was requested from the Province of Crete to return the pledged bills to them. Although it was decided to collect the money mentioned in the correspondence, it was requested to re-examine the situation in accordance with the decision taken by the General Assembly; it was stated that if the last installment could not be taken, the real estates would be pledged as the financial situation would become difficult. Due to the damage that would occur, it was accepted that the guards unit of taxmen would collect money (BOA, MV. ,41 ,25).

The disputes that occurred in the Mukataa lands were also reflected in the documents. Individuals struggled to seek their rights by going to court. In the document dated March 12, 1899 (10 Recep 1306), it was reported in the bill given by the battalion of the sanjak mentioned in the Sfakia Sanjak of Crete Province that the police officers, who tried to prevent the Christian people who were harvesting the olive crops in the foundation farm in Azaramia, beat the people. Since the investigations to be done in such works were always retarded in the memorandum reaching the Serasker's office, the copy of the letter sent was presented to the Grand Vizier in the correspondence of the Colonel Zihni of the 157th Regiment. It was requested that the investigation to be carried out especially about this subject be done quickly (BOA, DH. MKT. , 1604, 39). No further information was found in the documents regarding how the outcome of this uneasy situation ended.

The biggest problem in olive oil and soap mukataa foundations was the inability to collect tithes. Since the olive crop was scarce and the tithe was not collected, it was seen that taxmen were also unable to collect the taxes in the mukataas belonging to them. The state, therefore, had to accept the postponement of taxes and sometimes their collection in installments in some cases.

4. Brand product " Quality Crete Soap"

Soap is a compound consisting of Na or K salts of long-chain fatty acids (Şahin,2019:372). Household soaps are made of salts of fatty acids obtained from animal or vegetable fats. Various soaps can also be made from free carboxylic acids: "Very Pure", "Pure (Halis)", "Impure (Mahlut)" ve "Earthy & Stony", "Scented", "Ordinary (Simple)". The ratio of olive oil in the soap determined the quality in a sense. The following substances were used in soap making: Olive oil (revgan-ı zeyt), Kilitemin, Soda, barren, Silifat Rusver, Olive kernel, Lime, tallow, Soap mine, Hakşora, Ash/Kıla and Üşnân, Hazelnut Oil, Talc, Silicite Sud, Salt, Çorak, Netron, Florence Soil. Cretan soap was of very high quality and was described as fine (âlâ) soap.

The first document we reached in the archive about soap production is related to the fact that the former taxman who ran the soap institution (muktaa) produced the soaps but did not send them. On February 7, 1776 (16 Zilhijce 1189), the income of Saliha Sultan's soap and olive oil mukataa in Crete between 1190 and 1191 was given to the joint tax farming with Mehmet Emin and Halil Ağa, scholars of the Divan-ı Hümayun. It was reported that it would not be possible to resolve the conflict arising from the fact that the former taxman did not send the soaps he was supposed to give, and that although he collected the public (miri) taxes, he boiled the soaps three times and weighed but did not distribute them. The Governor of Crete and his pavilions were sent a document in order to resolve the situation (BOA,AE.SABH.I., 281 , 18860).

There were also cases where some of the substances used in the manufacture of soaps were banned. Although the production with Çorak was allowed at first, it

was abandoned later. On 12 August 1807 (7 Cemazielahir 1222), it was reported that the substance, known as "barren (Çorak)" and brought by Karahisar-ı Sahib, was applied on many earthenware products such as cups, plates and ceramics manufactured in Kütahya and transported to İzmir and Crete to be used in soap production. With the prohibition of its use, it was requested to take the necessary action upon the indictment (*istidaname*) that it was allowed to replace it with latron (local soda carbonate) (BOA,C..İKTS, 5,239). With the prohibition of soap production made with dalık and barren, the latron substance was allowed by the government.

It is a general principle to put a stamp on the soaps produced. It was necessary to write the name of the place where the soap was made, the name of the manufacturer or both the city of manufacture and the name of the company. The document dated September 22, 1854 (29 Zilhijce 1270) reported that soaps produced in the soap shops in Midilli, Ayvalık, Edremit and the surrounding areas were sold at exorbitant prices by stamping Crete and Chania instead of stamping the place where the soaps were produced; therefore, trade had suffered from this situation. The soaps produced were reported to be considerably lower in quality than Cretan soap. For this reason, the demand for Cretan soap decreased gradually. It was also reported that most of the fruit customs applied the fake stamp, with the exception of customs on the Island of Crete. With the petition given by the Cretan merchant, this situation was reported to the Council of Vala (Meclis-i Vala) and the Customs Trustee. Since customs duty would not be collected for the second time from such places, customs certificates were also requested to be declared by presenting customs documents for the goods arriving in Dersaadet. Not only would the merchant, who would sell soap to Dersaadet with the Midilli (Lesbos) Certificate, be exempt from 9% customs duty on the goods to be sent from his shop, but also put the stamp of "Crete" and "Candiot" in order not to pay 3% customs duty on the goods to be sent abroad or to the customers in the provinces. Considering that the situation disrupts the trade, it had been reported with the complaint filed to the court that such a situation was not necessary. Soap were sold to a foreign country after the customs clearance in Crete. If soap came from Lesbos, Ayvalık, Edremit and the surrounding areas, these goods would be confiscated and the stamps of their own would be put on the goods; if fake Cretan-stamped soap came to Dersaadet from these areas, these good would be restrained by the trustee. The documents underline the necessity of putting the stamp of the place where each product was manufactured (BOA,A.}MKT.UM.. , 164, 78).

On November 3, 1863 (H 21 Cemazielevvel 1280), it was known that soaps produced in Ayvalık, Lesbos and Edremit for a while were sold with the stamp of Crete since they were clean and beautiful. Since each oka (kıyye) of the Midilli soaps, which were produced by mixing soil and various substances, were more than 40-50 coins, the counterfeit soaps coming from these places were also stamped as Cretan soaps. Since this situation was seen as a complete fraud, selling these products, each of which was sold for 40-50 coins (kıyye), also blocked the sale of fake Cretan soaps.

This situation, which was also troublesome for Cretan merchants, was banned and it was requested that the soap produced be stamped with a stamp specific to the name of the place where it was produced. Again, a document was sent to the Governor of Crete to prevent Heraklion soaps from being referred to the Heraklion Stamp, unlike Rethymno and Chania soaps. In other documents related to the stamp, prevention of fraud was emphasized. In the document dated April 13, 1864 (6 Zilkade 1280), it was requested that the base soap being produced in Lesbos be forbidden to be stamped "Cretan", which ended the situation. The document also states that fraud would be punished, criminal provisions would not be postponed and the law would be applied. We also see in the documents written to Dersaadet from the Governorship of Crete on October 26, 1874 (25 Cemaiievvel 1281) that there were penalties due to the fraudulent use of the Cretan stamp upon the persistence of the fake stamp use. Manufacturers who imprint fake stamps on the soaps they produce and trade them are imprisoned for three years under Article 116 of the Criminal Code. The correspondence written to the Assembly Vala by the Governor of the Eyalet of Archipelago states that the merchant known as Dife Hacı Mustafa put the Cretan stamp on the 116 scales and seven kıyye soaps he produced, and came to Dersaadet with the ship named after him and sold them. Although his son submitted a petition on the subject, the goods deteriorated as the soap began to rot on the ship waiting at the customs, and the person was sentenced to three years from the date of detention. These punishments were considered to prevent forgery (Baykara Taşkaya, 2021:65-66).

However, these efforts failed to prevent sales through counterfeit stamps. On September 15, 1866 (5 Cemazeyilevvel 1283), it was ordered that some soap makers among the commoner (counterfeiter) Christian people in Dersaadet Asmaaltı to be stopped from selling bad soaps with the Cretan and Heraklion soap brand by putting the "Cretan soap" stamp on the soaps. It had been reported that this soap production was fraudulent, and the Council of Vala-yı Ahkâmı Adliye was officially urged to take action against the counterfeit (BOA, MVL, 875, 73).

Penalties for soap-selling through forged stamps did not remedy the situation either. On February 4, 1872 (24 Zilkade 1288), it was reported that there was a decline in the demand for and sales of the soaps of these islands since soap traders who produced and sold soap in Istanbul put the stamps of Lesbos and Crete on the goods they produced. Due to this trouble experienced by a number of traders, their trade had come to a standstill. It had been reported that the sale of fake stamped soap would continue unless the soaps were allowed to be stamped with the stamps of the places where they were produced upon their arrival at the customs of the place where they were located. By the decision of the Council of State, a regulation was published, and it was requested that the soaps produced in Istanbul be brought to the customs after they were stamped in the factories where they were made in order to protect both the state and the merchants regarding the stamping and sale of local soaps. The brand of these soaps, to be stamped afterwards, would be checked by a

duty officer. In addition to the stamp of the factory, the sale of soaps, which would be controlled by stamping at the customs, was realized by doing so. This also applied to Midilli and Cretan soaps. Soaps that did not match the criteria would not be sold. If such soaps were to be sold in the bazaar, they would be considered illegal and collected. It had been reported that this situation would not apply to the soaps already produced, that these soaps would be transported from one place to another by boats in sacks, these products would be sealed, and the police officers would be on duty to ensure that these works were carried out regularly. It was underlined that the embassies would be informed about this procedure, and that the Ministry of National Security and the city guard would work to ensure that the procedure was followed. An ordinance was sent especially to Izmir Sanjak and Crete Island in order not to disrupt the implementations, and Meclis-i Rûsumat was appointed for supervision (Baykara Taşkaya, 2021:65-66).

The counterfeit continued, and it was reported on 12 November 1872 (11 Ramadan 1289) that Greek merchants Ilyanol and Andreyra placed the counterfeit Cretan stamp on the soap they produced in Cezayir-i Seba and they loaded 86 boxes of soap on the ship called Aya Andreyra. Although the goods were seized, the persons could not be arrested because they stated that they were not aware of such a law. With the intervention of the consulates, it was reported that if the situation persisted, they would take the issue to the court for damages to the goods on behalf of the individuals. Since there was no relevant law, the seizures on the property were reported to the embassies from the Rusumat Office. As a result, counterfeit soaps of the individuals were released (BOA,HR.MKT. , 766, 58).

On 16 April 1888 (4 Şaban 1305), the sale of soaps was requested to be prohibited with the request given by the Cretan merchant Abdülhalim and some other merchants since the soaps in Midilli, Ayvalık and some other places were produced by mixing with Florence soil, stamping Cretan soaps and selling them against the Trademarks Regulations. It was underlined that the local government should be informed immediately if soap and similar items were to be transported in this way contrary to the provisions of Articles 21 and 22 of the Trademarks Regulations and when they were found to be in the customs custody. Although there were some situations in which amnesty was applied, it was requested that this law be published in the newspapers so that everyone could hear and be aware of the law over time, and that the regulation would be implemented properly (BOA, MV, 31 ,22). It is apparently evident that counterfeiting was prevented in the stamping process in soaps, with the state tightening the controls, issuing a regulation and punishing those who did not comply with this regulation.

On November 4, 1892 (13 Rebiülahir 1310), Leonidin from Heraklion merchants demanded the payment of 11.000 kurus 18 money in cash, which he would receive from the soap price he had given to the Crete Military Division (*Fırka-i Askeriye*) between 1894 and 1895, from the Serasker's Office. 40 % of the person's due was written off. The person asked for 25% of the money in cash. It was decided that

1308 kuruş of this payment would be made from Divanı Umumiye allocation. The person agreed on the deletion of 25% of the money, and the situation was approved by the General Assembly of Public Finance (*Meclis-i Umuru Maliye*) (BOA, İ..ML , 2 , 41 and BOA,A.MTZ,GR,2,52).

Although it was reported that soap made from dalık was not harmful, this substance had started to be seen as bad over time, and soap production in this way was not found appropriate. Both the foreign sale of Dalıklı soaps and the importation of this powder for soap production were realized out of the concern of maintaining the trade. The document dated March 19, 1904 (2 Muharrem 1322) reported that the soaps brought to Thessaloniki from Crete and Lesbos piers were produced with marble powder known as dalık; although it was known that these were harmful to the body, the export of soaps was allowed by the doctors. An increase in the trade of soap made in this way was also been observed. Upon the request signed by İlyas Yakud Refkas, it was requested to investigate this situation, and the Rumeli Province Şahane Inspectorate gave a citation for this situation (Baykara Taşkaya, 2021: 65-66).

In the Ottoman Empire, Crete was one of the most important places in soap production. Most of the soaps were sent to Istanbul. Latron (bicarbonate de soude) is known to be used as some of the materials used in production instead of dalık and barren. The issue of stamping has become a highly important problem; other centers producing soap tried to sell their soaps by putting Crete stamp in their products. To prevent this situation, the penalties were applied; the problem was solved, albeit to a lesser extent, by requiring that the soap produced by each soap-producing place be marked by the place it produces.

5. Dersaadet, Primary Destination in Soap Sales (Mirî Mübayaa)

The food supply of Istanbul was one of the main problems that directly concerned the state. One of the taxes levied at the beginning of the 19th century was “Miri Mübayaa”. This tax is the collection of basic foodstuffs such as grains and meat, which are needed in Istanbul, by the officers over the price determined by the state, not the fixed price (narh). Dried fruit and Olive oil (*Meyve-i Huşk ve Revgan-ı zeyt*) were requested to be sent from Aydın, Saruhan and Menteşe sanjaks and delivered to the storekeepers for the food supply of Istanbul by virtue of Kiler-i Amire in 1580 (Hijri 987). In 1583 (Hijri 991), it was requested to supply and deliver materials such as almonds, sesame, and cowpea as well as dried fruit; the same request was repeated in 1586 (H. 994) (Emecen 1989:262; Arıkan 2007: 9; Mantran, 1987:169-170). It is also known that the sanjak lords had experienced frictions, leading to tormentful predicaments on the villagers from time to time due to the demand for grain (Emecen, 1989, 245). Midilli and its affiliated Ayazmand were of great importance in terms of being close to Edremit and the center in providing the required olive oil to the mosques, masjids, and the people of Istanbul. Although the island of Crete was far away, it was an important place where oil and soap were supplied.

There was continuous correspondence between Istanbul and Girit, not to allow the transportation of Cretan soap and olive oil from Istanbul to another place. In the correspondence dated 20 June 1765 (1 Muharrem 1179), a document was sent stating that the oil and soap loaded on the ships were given a compass, the production here would only meet the needs of Dersaadet, and those who sold these products would be punished (BOA. C.İKTS, 43, 2122).

Another outstanding issue in the frequency of documents sent to Crete from Istanbul is the soap being sent to Istanbul. It is requested to send products urgently from Crete to Istanbul for soap needs. In the document dated 7 December 1781 (20 Zil-Hijjah 1195), Heraklion requested that the products be sent quickly, as the oil and soap from Crete was not in sufficient quantity to meet the needs of Dersaadet. Information on how much product was sent was not given (BOA,AE.SABH.I.. ,69 , 4754).

Oil and soap are among the goods that stand out among the goods loaded from Crete. Ships loaded with oil and soap were first asked to send their goods to Istanbul. In the document dated 11 September 1805 (16 Cemazielahir 1220), it was reported that a ship loaded with soap from Crete ships would pass through the Mediterranean Strait and take its cargo to Izmit, so upon the order sent, the aforesaid ship was asked not to unload this soap but to ship its goods directly to Istanbul. Tatar Hakkı Ahmet Efendi was requested to be informed about the situation; while a search for the ship was being considered, it was reported that the ship was on the way to Istanbul (BOA, C.IKTS, 6 ,279).

Shipments from Crete to Istanbul would be carried out by sea. The shipment of goods would take about a month by sea. İbrahim Pasha, who was in charge of the transport of olive oil and soap, was given the seal indicating that Mustafa Pasha had received the order. In the document dated 18 June 1818 (13 Şaban 1233), olive oil and soap, which were the goods belonging to the Province of Crete, were loaded onto the ship from Antalya Pier after the Heraklion Castle was secured. It was reported that on the 4th day of its departure from Antalya, the ship touched at Crete and set out for Istanbul after the goods were loaded; this journey took 28 days in total (BOA, HAT, 762,36022).

One of the principles of the export policy in the Ottoman Empire was the principle of exporting the surplus of domestic consumption to foreign countries. Goods needed in the domestic market would not be exported. This principle had been put into practice in soap as well as in all types of commodity. In the document dated 7 October 1820 (29 Zilhijce 1235), it was requested to record the information about how much oil and soap came to Dersaadet in a year in the customs books, and to calculate how much the capital city (Dersaadet) needed. It had been reported that Lesbos sent 20,000 kantar olive oil from its share, and from that day forth, Muslims and rayah (non-Muslims) were obliged to send 20,000 scales (*kantar*) of oil in cash each year. When the olive oil was sent from Lesbos to Thessaloniki, the capital's

needs were not taken into consideration, due to which a letter was sent and it was requested that the sales should start after meeting the needs of the center (the capital city?). It had been reported that the amount of the products to be sent from Lesbos, Crete and Edremit would be recorded and the sale of olive oil and soap would be allowed after Istanbul's needs were met (BOA, HAT, 716, 341779). The same situation was experienced once again. In the document dated 15 November 1849 (29 Zilhijce 1265), it is stated that an order was written to send all the soaps produced in Crete, Lesbos, Athens, Ayvalık and Edremit to Istanbul since it was known that the soaps sent to the palace in Istanbul did not meet the need for some time (BOA, A. MKT.236, 11).

In cases where the transportation of goods by sea was not suitable, goods were also shipped by land. It had been reported that the olive oil and soap produced in the areas under the administration of the Minister in Lesbos, Mustafa Ağa, could not be sent on 2 July 1829 (29 Zilhicce 1244) due to the difficulties experienced in sea transportation, so efforts were made to send them by land as soon as possible. In addition, it was also emphasized that there would be no sales to İzmir and no products would be sent to other places before Istanbul's needs were met. After the delivery to the Mukataat Treasury, it was informed that the necessary information would be given to the İzmir Minister for keeping the registry book and selling the surplus soap and oil in Crete, Ayazmand, Ayvalık, and Edremit (Baykara Taşkaya, 2021:69).

Only general information about the delivery was given in the documents regarding the shipment of soap. In the document dated 25 January 1854 (25 Rabiulahir 1270), information about the delivery of the miri (public) purchase was given. It was reported that the mabeyn (chamberlain) book and its mandate for the amount of olive oil and soap produced by the people of Crete Island were presented to Seraskerie from the Governorate of Crete. It has also been recorded that the document stating the situation was sent to the Ministry of Finance (BOA, İ..DH.. , 289 , 18160).

In the document dated 18 December 1784 (5 Safer 1199), it was stated that the owners of soap factories in Crete and Rethymno were misbehaving with the excuse that the olives were scarce that year; this was not allowed and more soap was asked to be sent to Dersaadet. It was stated that the soap shops were not the sole bodies in charge of this job, and therefore other businesses should start production. It was declared that enterprises not producing soap would be penalized. To do so, orders were sent to the guards and judges of Chania and Rethymno, mukataa trustees, municipal police, companions (ashab) and mukataa farms (BOA, AE.SABH.I., 203, 13573).

All kinds of needs of Istanbul were always kept first, and certain products were sent to Istanbul from various parts of the empire. The goods produced in Crete were transported to Istanbul by ships, and the transportation took about a month. On

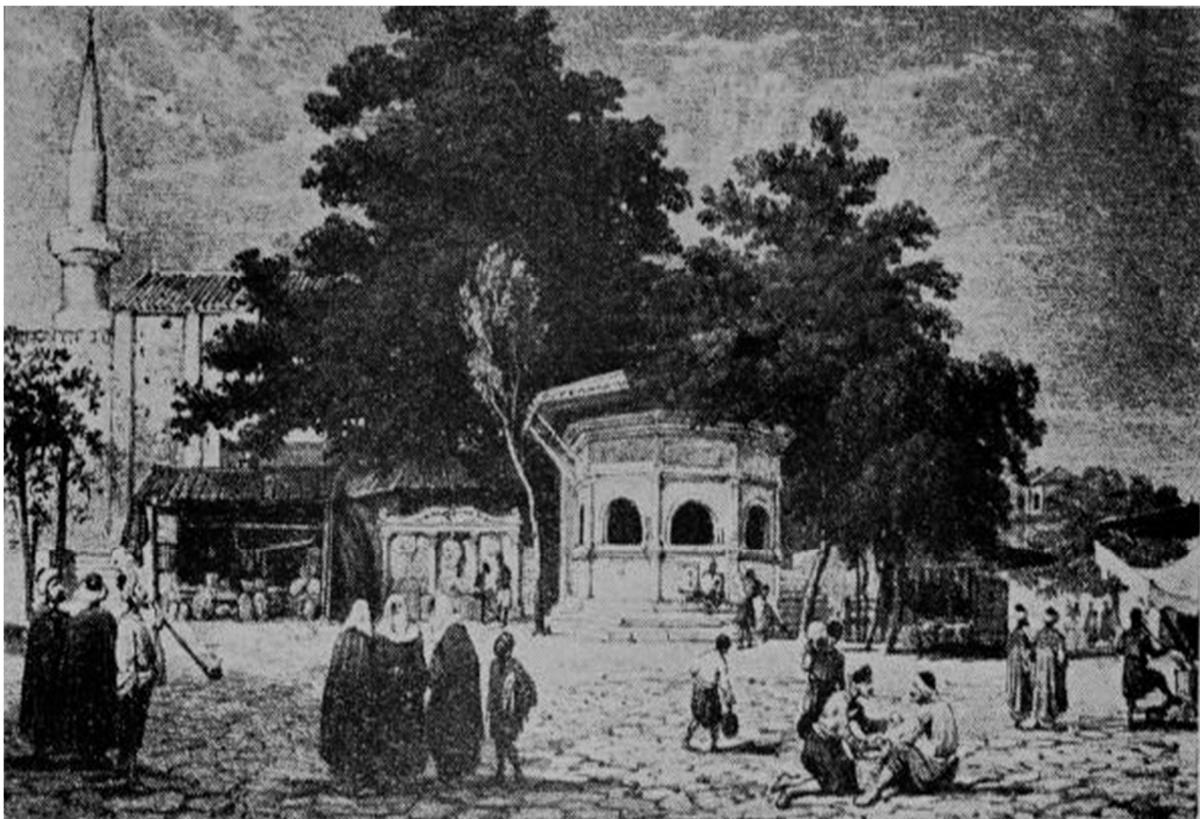
the island, oil and soap produced from olives were regularly sent to Istanbul every year to meet the needs of the palace and the military. It is apparent from the documents that oil and soap were not sent or less amounts of soap were sent in some years, when the olive crop was low.

6. Customs and Manufacturing Shops (*Karhaneler*)

Customs is a legal tax levied on foreign goods that are imported into a country or brought by anyone. Usually the documents in the archive are related to the tax rates and wrong taxation taken from the customs.

Picture 1

Valide Mosque in Heraklion (Mourellos,1920:98- 118).



Picture 2

Famous Walkway in Arkadi, attended by women and children (Mourellos,1920:98- 118).



Further information can be obtained from the yearbooks about the sale of oil and soap made in Crete. The document dated 1 September 1798 (20 Rebiülevvel 1213) had reported the capital, interest and freight accounts related to the sales by Haceki Mustafa Kaptan ship. The revenues of olive oil and soap, which are Cretan products, were recorded along with the information about the people that this person did business at the ports he had been to (BOA, TS.MA.e , 265, 21), making it possible to reach sufficient information about the income of a person from oil and soap as well as the status of customs duties¹⁴.

Table 3

Olive Oil Revenues of Haceki Mustafa Captain Ship

Person	Revenue (kurus)	Scales	Portage (kurus)	Other person
Karagöz Mehmet	165	426	-	Kağılar Reis 300

¹⁴ Some figures feature two values. Only one of the two given values is included in the calculations.

Ağazade Elhac Hasan Paşa	-	-	22/30	-
Hasan tabi Hacı oğlu	272	-	94	-
Bekri oğlu Mehmet Ağa	362	-	126/28	-
Ağazade Emin Efendi	15/30	-	-	-
Kanılar Reis	300	-	105	-
Eşizli Yorgan	90	-	31	-
Çavuş oğlu Molla Ali	36	-	31	-
Total	1240	426	409	300

Table 4

Soap Revenues of Haceki Mustafa Captain Ship

Person	Revenue(kurus)	Scales	Portage(kurus)	Other person
Esas gümrükte Saadetli Hasan Ağa	18784 /223	426	-	-
Kasımzade saadetli Kasım Ağa	19130/225	-	125	-
Ağazade Hasan Ağa	12040	293	239	Rum (Navlun) 12
Sabuncuzade İmail Ağa	5864	133	-	-
Bekri oğlu Ahmet Ağa	3113	70	6136	-
Hocalı Hasan Ağa	6242	131	-	-
Katip Molla Gümlük Yusuf	6258	142	-	-
Enişkizade Elhac Ali Ağa	6224	131	-	-
Yanakı Kuklalı	6195	135	-	-
Çavuş oğlu Molla Ali	1130	25	-	-
Mekliyovan	6301	143	-	-
Kokulu Apostoloki	6079	138	-	-
Ağazade Elhac Emin Efendi	9	11	-	-

Total	97.373	1778	6500	12
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It is possible to determine the annual total amount of customs tax of the goods sent from Crete to Istanbul. In the document dated September 27, 1846 (6 Shawwal 1262), the customs duty of soap, olive oil and other goods that came to Istanbul with a permit from Crete was received with a fixed account book and delivered with a permit. 509 notebooks as of February 1261 indicate that the customs tax of soap and other goods coming to Istanbul for a full year was as follows: 10 thousand loads 5569.5 kuruş 50 akce, one load 6262.5 kuruş 55 akce, and total 12 loads 9832.5 kuruş 45 akce (BOA, C..ML.. , 754 ,30701). From these figures, we can easily see the material value of the trade between the island of Crete and Istanbul.

From the customs books, we can also make deductions about the four-year total revenue of the product shipment from Crete. In the document received on August 4, 1826 (29 Zilhijce 1241), the record of the income collected from the olive oil and soaps passed through customs by the Treasurer of Revenue of Crete, Ragıb Efendi, was given in the books from the beginning of March 1241 to the beginning of 44(BOA,C..ML.. , 357 , 14608). The highest income belongs to Esma Sultan.

Table 5

The Income Collected from Olive Oil and Soap by Ragıb Efendi, the Treasurer of Crete between 1241/44

Person	Heraklion Customs	Chania Customs	Rethymno Customs	Total
Seyidel Muharrarat Tac-el Mesturat ekalliyet Hasenat Devletli azimetlü Esma Sultan Aliyye Hazretleri Hassaları	57.482 kuruş 22 coins	18.141 kuruş 5 coins	6282 kuruş 18 coins	81.905 kuruş 45 coins
Zergan mamul Hümayun Hassası	11.496 kuruş 20 coins	5142 kuruş 12 coins	1915 kuruş 1 coins	18.553 kuruş 33 coins
Vezir Mükerrer devletli Cami Paşa Hazretleri	6897 kuruş 36 coins	30.854 kuruş	10.532 kuruş 25 coins	48.283 kuruş 61 coins
Ecilleyi Rical Devleti aliyye kethüda Devletli Habib Efendi Hazretleri	12.855 kuruş 33 coins	-	4624 kuruş 18 coins	17.479 kuruş 51 coins
Müderris Kiremenren Faziletli Tefvik Beyefendi	18.141 kuruş 5 coins	-	6386 kuruş 17 coins	24.527 kuruş 22 coins

Eazamı rical devletli Aliyye Elhac Yusuf Rıza Efendi	-		19.150 kurus 10 coins	19.150 kurus 10 coins
Hacegan Divanı Hümayun atufetli Hasan Remzi Efendi	25.711 kurus 25 coins	-	35.286 kurus 32 coins	60.997 kurus 57 coins
Esbak Girid Defterdarı devletli Elhac Hasan Efendi	5748 kurus 10 coins	6856 kurus 18 para		12.604 kurus 28 coins
Escheat Shares	5514 kurus	4071 kurus 8 para	9415 kurus 22 coins and 9248 kurus 37 coins	28.248 kurus 67 coins
Hatbuyuzadegan Murad Bey Mehmet Merzifon hisseleri from the residents of Heraklion	25.711 kurus 27 coins	-	9575 kurus 5 coins	35.286 kurus 32 coins
Suhtazade Derviş Bey Hamd 'ül Hasan Ağa from the residents of Heraklion	1532 kurus 35 coins	10.713 kurus 13 coins	3670 kurus 19 coins	15.915 kurus 67 coins
Kasımzade Hamid from the residents of Heraklion	12.855 kurus 23 coins	-	-	12.855 kurus 23 coins

Table 6

Distribution of Olive Oil and Soap Revenue of Crete Treasurer Ragıp Efendi by Crete Ports

Place	Port	Revenue
Heraklion Castle	Customs Port Pier	91.972 Kurus 4 coins
Chania Castle	Customs Port Pier	205.693
Rethymno Castle	Customs Port Pier	76.601 5 coins
Total		36.9951 28 coins

As shown in Table 5, the highest income belongs to Esmâ Sultan Aliyye His Holiness (81,905 kurus 45 coins). The figures given in Table 6 put Chania Customs in the position of the port with the highest capacity in terms of workload.

There are also many documents related to collecting excessive customs duties. In the document dated 23 November 1849 (7 Muharrem 1266), Nafiz Pasha gave a memorandum to the important merchant, stating that the customs duty collected

from soap and other goods manufactured in Crete was high. The petition, given by Muslims and non-Muslims, was sent to Meclis-i Vala. The scale of soap was sold at 22.5 kuruş with 9% customs tax, and a 20% discount was requested. While the scale of soap was 100-115 kuruş at the production site, it was reported that this situation hindered trade since the goods sold abroad had to be sold at higher prices due to customs duty. An order was given to the pasha, who was the marshall (müşir) of Crete, for this reason (BOA,A.,MKT.NZD. , 1 ,20). Another document related to the complaints about customs is the letter sent from the British Embassy, which was written to the Customs Escrow on 24 June 1857 (2 Dhu al-Qada 1273), stating that double customs duty was taken from the sacks full of soap being taken from England to Crete. It was stated that the customs duties where this transaction was made by accident would be examined and opinions would be given (BOA, HR.MKT, 195 ,16). In another document dated 14 October 1862 (19 Rebiyülahir 1279), it was stated that a 12% tax was charged by the Crete Customs Office on the olive oil transported from Heraklion to Trieste (Italy) and to some places in the vicinity by the merchants of the Republic of The Seven United Islands (Cezayir-i Seba) as well as on the oils sent to the countries that did not sign the agreement. While two traders from the community did not pay more than 8% customs duty even on the goods they had transported from Austria, the receipt given from the British Embassy to lower the customs duties was accepted (BOA, HR.MKT 414, 7).

Table 7

Export Products in 1890 (Cuinet,1892, cilt 1,560-561)

Products	Price (Franc)	Places of Sales
Olive oil	13.000.000	Thessaloniki (Greece), Dersaadet, Alexandria (Egypt), Trieste (Italy), Odessa (Russia), London (England), Marseille (France)
Soap	1800.000	Thessaloniki, Izmir, Dersaadet, Egypt, Greece
Total	14.800.000	

As can be seen in Table 7, an income of 14,800,000 francs has been obtained. Same figures are seen in Semsettin Sami as well. Olive oil is such a reputable product that it can be sold from Mediterranean countries even to Italy. Soap is also a product that is distributed to the surrounding areas.

Olive oil and soap were the basis of the Cretan industry. There were many businesses operating on simple terms. According to the *1876 Provincial Yearbook*, their number was 3560. The number of oil factories was 120 (1293 Crete State Yearbook, 133-135). It was the women who usually harvested the crops on the trees on the island of Crete. After being collected, the olives are first crushed on the tile; then the tree was clamped in a vise. The first oil released at this stage was defined as *cire oil*

and used in soap making and was given to factories to make soap. The *pulp*, which is called as common oil, was used for burning coal (1303 Crete State Yearbook, 231).

The first document related to the factories in the archive is related to the permission obtained for the establishment of an oil factory. In the document dated 26 November 1859 (1 Cemazeyilevvel 1276), two French merchants wanted to establish an oil factory far from the center of Chania, that these factories should operate with masonry and machinery and their permissions should be obtained accordingly. They applied to their consulates. They asked the Consulate of Chania to assist in obtaining this permission. The Ottoman State underlined that it would accept their offer provided that they did it on behalf of the state. Again, it was requested to give information as soon as possible whether a license could be granted, and it was emphasized that they had attempts for the tools and goods of the factory (BOA, HR, MKT, 315, 42). Since there are no other documents regarding whether this factory was allowed or not, we do not have information about whether the factory had been opened or not.

There were 45 soap shops in Heraklion, Chania, and Rethymno, most of which were located in the city centers. Not until the first quarter of the XVIII century did soap production start. It would have to wait until the next century for soap to industrialize. Soap factories were usually monopolized by foreigners. The biggest of these factories was the Orient Oil and Soap Factory owned by Mr. Dens and his sons, where Muslims and non-Muslims worked together in Heraklion (Cuinet 1892, Vol. 1.559). Since the soaps produced in Crete were known as "high quality -ala" in abroad, manufacturers from other nations also asked for information about how the production was carried out. On September 20, 1894, it was reported that one of the Ragusa merchants wanted to do business by contacting the Crete soap factory, and a report from the Ragusa Consulate was sent for this purpose. The correspondence from the Vienna Embassy, with additional statements, was sent to Dersaadet and the Chamber of Commerce and Agriculture Industry as a memorandum. While the merchant from Ragusa was asked to contact Kafescizade Mehmed Fuad Efendi, who was in contact with this factory and continued his activities in Asmaaltı in Dersaadet, an enactment was sent to the Chamber of Commerce and Agriculture, informing him about the situation (BOA, HR.TH., 148, 41).

Thanks to the ledger records kept at the customs in order for trying to make the customs taxes more convenient with the agreements made with foreign states, we are able to calculate the distribution of olive oil and soap sales among ports of Crete and how much oil and soap was sold to whom. Having looked at the records, it is seen that the income of Esma Sultan, who is the Mukataa, was quite high.

Result

Olive is the fruitful fruit of the Mediterranean climate. Crete Island had become one of the important commercial centers of the Mediterranean due to its location. The most important product grown on the island is undoubtedly the olive.

It is stated in the yearbooks that the number of trees, which was 5,827,204, was higher with newly planted trees. The oil and soap obtained from this product was the most important commercial product sent to Istanbul, meeting the needs of the palace. From time to time, the growth of olive fluctuated depending on the climate, hindering the trade of oil and soap obtained from it. Despite the fluctuations, the income was obviously high due to the profitable production. That is why the people demanded tax exemption from the state during the periods when olives were scarce. Listening to these demands, the state generally provided the postponement or installment of debts. Of course, there were cases where tax amnesty was not deemed appropriate.

Mukataa foundations were also established for olive oil and soap. Households dealing with olive cultivation were generally Muslims. The destruction of olive trees with the Greek Revolt affected the Muslims the most; since the burning of some villages also disrupted trade, the oil and soap trade was disrupted. By forming cordons, the rebellion was tried to be prevented by military organization. We also see that the British reinforced their military units on the island taking advantage of the rebellion. Being the livelihood of the people, the trade of this product, which was damaged due to the riots, was tried to be regulated by creating unity among the people. During the period when the olive crop was low and due to the unrest caused by the Greek Revolt, the state accepted the people's demand for the postponement of taxes.

All kinds of needs of Istanbul were always kept first, and certain products were sent to Istanbul from various parts of the empire. It is apparent that the olive oil and soap produced in Crete were transported to Istanbul on a month-long cruise, and that these goods had not been traded until Istanbul's needs were met. It is apparent in the archive documents that the quality of the soap produced in the region is high. For this reason, other important olive producing centers preferred to sell their soaps with the fake Cretan stamp, and the soap trade of the Cretan merchant was also affected by this counterfeiting. The new legislation imposed the requirement that the producers should use the stamp belonging to the place where they produced the soap, thus counterfeiting was prevented. While telling the story of the agricultural product, We, indeed, tried to reveal the economic conditions. Olive oil accounted for the most important proportion of tithe income of the island. After the Halepa Edict was signed in 1878, tithe income was left to the island. Now, the economic structure of the Ottoman Empire on the island came to an end. In this sense, the economic conflicts among the people did not end despite the decrease. In 1897/98, olive trees were destroyed on the island and Muslims suffered the most from this situation. The local government had tried to reach a compromise between the two parties. The people living together had made a compromise to ensure peace on the island so that the wheels of economy would turn. Olive is a product that is also sold to foreign states as a commercial product. In this sense, it has been observed that customs duties were tried to be reduced by other states. The fact that the quality

of the soap produced on the island was high caused the production of the workshops in the region to become the object of curiosity for the producers of foreign state citizens. Olive, which is the most important product of Crete Island, has been greatly affected by the rebellions on the island. Although the state tried to fix the trade affected by the rebellions in the region, it did not prevent the island from getting out of hand. In this study, in the footsteps of Ottoman archive documents, the inseparable effect of the political structure and the economy is also explained while the story of the olive is told.

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