

НАУКА БЕЗ ГРАНИЦА II – Меѓународни тематски зборник

**SCIENCE BEYOND BOUNDARIES II – Thematic Collection of Papers
of International Significance**

НАУКА БЕЗ ГРАНИЦ II - Международный тематический сборник

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ФИЛОЗОФСКИ ФАКУЛТЕТ

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2. ECHOES
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THE USE OF HASHISH AND OPIUM

A Contribution Towards Study of Everyday Life in the Early Modern Balkans

Before the bans, aimed at limiting their consumption, hashish and opium had been used for medical purposes, whose prolonged consumption used to turn into addiction. The peculiarity of Muslim societies that spread with the expansion of Islam is characterized by the use of opium and hashish for non-medical purposes. Such “recreational” practice has been discovered and described by Western sources in everyday life and mentalities. Preserved documents and Western literary reports that describe journeys show that hashish and opium were used in early modern Balkans. They were used by individuals from Balkan societies, from the part that was integrated into the Ottoman religious and military system. Members of certain religious orders (dervishes) and members of military ranks that used opiates to endure war hardships were mentioned as consumers of opium. Traditions from the late 19th and early 20th centuries lead to a conclusion that the Christians were also familiar with their intoxicating effects, but used mentioned opiates to a much lesser extent than the Ottomans. This study is intended to emphasize the fact that hashish and opium were used in the early modern Balkans and to identify their main consumers, and, to some extent, illustrate how the Western sources viewed the use of hashish and opium in everyday life. It is necessary to stress that this is a preliminary study, which aims at offering a glimpse into what may be considered as a Western perception of the everyday

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life in the early modern Balkans under the Ottoman rule, and that is, at the same time, limited by the scarcity of sources.

Keywords: hashish; opium; the Balkans; Ottoman Empire; everyday life.

The use of narcotics was considered as the Oriental custom that Europeans learned about in communications and trade with the Middle and Far East. Closer European insights in the Ottoman culture, during the nineteenth and twentieth centuries, included confrontation with the general decadence reflected in the forms of everyday life. Orientalism, the view from the perspective of modern European achievements and values, has been applied also to the depths of the Balkans. The Southeastern Europe sometimes seemed as irrevocably incorporated in an alien and inferior culture that resisted contemporary enlightened and rational transformations in social relations and experiences of reality.

The drug use has become paradigmatic in European experience of the Middle East and Oriental impacts tied to the Ottoman rule and culture. Within the dominant Ottoman cultural and political sphere, opium and hashish have also been present in the early modern Balkans.² The question whether the sultan's subjects, while using these drugs, had a feeling of doing right or wrong, remains a particular one. After several consumptions hashish and opium have caused dependency directing that particular sector of everyday life into very specific flows. And while the research of drug use has been undertaken mainly in medical and pharmaceutical domains, their appearance in the early modern Balkans has not been sufficiently clarified.³ The problem is primarily in the limited number of sources.⁴ As for the research on the cultivation of raw materials, it only starts with the early twentieth century, ever since Macedonia became a world-famous area for opium production.⁵

2 On the appearance and consumption of hashish and opium in the middle and near eastern Muslim societies, see: Campo 2009; Chouvy 2009; Courtwright 2002; Jay 2011; Rosenthal 1971.

3 A collective study on the daily life of early modern Balkans does not pay any attention to this phenomenon, and only while relating to the use of tobacco it also refers to the use of hashish: Фотић 2005, 284. J. Grehan indicates that the hashish and opium emerged in the Middle East in the 12th and 13th centuries; at first, their use has been permitted only for medical purposes: Grehan, 2006, 1337.

4 One exceptions is the study in the cultivation of poppy in Egypt, the former Ottoman province. See Hobbs 1998, 64–85.

Hashish derived from Indian hemp became a staple of everyday life in Muslim societies, including the Ottoman Empire (Campo, 2009, p. 68). Dror Ze'evi considered it possible that, soon after its introduction, hashish was smoked in taverns alongside tobacco (Ze'evi, 1996, p. 29); he described cases in Egypt where these habits were more widely accepted in the late 15th and early 16th centuries. This is primarily explained by the proximity of Arabia (where coffee was produced) and frequent connections with Persia, established for trade purposes. *Duban-banas*, specialized shops for selling tobacco might have been established as early as the beginning of the 16th century and were possibly more widespread in Persia than in the Ottoman Empire (Фотић, 2005, p. 285).

All that leads to an assumption that *duban-banas* could also have sold hashish, since when tobacco was consumed through hookah, it was mixed with hashish (Фотић, 2005, p. 284). Certain European travellers have assumed that the Ottomans liked to consume “drugs” because they were forbidden to drink wine, but not in public, in fear of harsh penalties (Kia, 2001, p. 245). On the other hand, there are speculations that appearance of tobacco changed customary manner of hashish consumption. Until that period this “stimulant” was mostly chewed, often mixed with honey. “Since the beginning of the 17th century, on the other hand, smoking it became the most popular way of enjoying it. Since that hashish was usually mixed with tobacco, hookahs were filled with the mixture” (Kia, 2001, p. 284).

Opium seems to have been widespread in the Balkans along with tobacco and coffee, as claimed by the document of a respectable Belgrade mullah Muniri Belgradi⁶ from the early 17th century “A poem against the use of coffee, wine, opium and tobacco” (Фотић, 2005, p. 265). The Frenchman Antoine Geoffroy⁷ has linked the use of opium with another vice: in lack of wine, Turks “eat the grass they call afion, for which pharmacists say it is opium, and it liberates them from any fear, concern, memory and thinking” (Самарџић, 1961, p. 287).

5 Јовановић 2009, 69–79, with further readings, and particularly legislative acts and contemporary press. For older studies, see: Чучковић, 1939. Even the renowned Croatian pharmacist and historian based his research on the circumstances from the early 20th century: Tartalja 1965, 118–125. Research related to contemporary topics in this matter: Akarli 1992, 443–476; Пороу 1981, 191–211.

6 His name is Sheikh Ibrahim Iskender el-Bosnevi. He was called Muniri Belgradi, because he spent the major part of his life in Belgrade, serving for a time as a kadi. He died around 1617.

7 Antoine Geoffroy (XVI century) Maltese knight who participated in the fighting with the Ottomans 1538–1540. In the same period there is evident a stirring of his interest in the Ottoman Empire. About him in more detail: Самарџић 1961, 36–38.

Despite restrictive measures taken to eradicate the use of wine, coffee, and tobacco, the Ottoman rule proved to be unusually tolerant towards opium (Kia, 2001, p. 244). No doubt that frequent and unfavourable wars with Austria encouraged authorities to tolerate its consumption. Alcoholism also appeared in the army. In periods of peace, authorities still tried to limit the use of alcohol, forbidden by sharia. A century later, Jean Thévenot⁸ had the opportunity to notice that “a good Turk never drinks wine and those who do are deprived of any esteem, same as those who eat opium or Levant seed capsule that intoxicate them” (Самарцић, 1961, p. 292).

The ban of opium consumption is attributed to Murat IV (1623–1640), whose rule was remembered by very serious attempts of central authorities to eradicate all the “stimulants” in the society. In *History of Turkish or Ottoman Empire*, written in the closing decades of the 18th century, Vincent Mignot⁹ mentions that the very first of bans imposed by this sultan was the one related to opium, introduced in 1628, later followed by the ban of public gathering (Mignot, 1787, III, p. 26).

Regardless of the official ban, opium was used by certain religious orders. Paul Rycaut,¹⁰ who spent many years in the Ottoman Empire as an English consul in Izmir (Kocić, 2014, pp. 92–93), and was well acquainted with the situation during the second half of the 17th century, mentions that the Muslim religious order *kadari* was allowed to use the opium, of *acqua vitae* (alcohol made by distillation “or any other dizzying drug”), so they could perform their “crazy dances” with more vigor (Rycaut, 1670, p. 144).

8 Jean Thévenot (1633–1667) traveled to Levant in 1655, from which he returned to Marseille two years later. A few years later, he again set out on a journey through the East (1663) during which he arrived to Surat (India) via Persia. On his return to France he fell ill and died in Armenia (1667). See about his works: Самарцић 1961, 83–84.

9 Abbé Vincent Mignot (1730–1790), was a close relative of Voltaire with whom he remained in a living correspondence. His most significant work, *Histoire de l'Empire Ottoman, Depuis son origine jusqu'à la paix de Belgrade* in 1740, has been translated into English and German and brings significant data on the situation in the Ottoman state, especially in the early 18th century.

10 Paul Rycaut (1629–1700) was born in Kent, and graduated from Trinity College, Cambridge, around 1650. He later became private secretary of Heneage Finch, 3rd Earl of Winchelsea, ambassador to Istanbul. From that position he was appointed a consul of the English nation in Izmir (antique Smyrna) in 1667. From 1689 to 1700 he resided in Hamburg, where he died in 1700. During his stay in the Ottoman Empire, he wrote several works that preserved their value: *The Present State of the Ottoman Empire* (1665); *The Present State of the Greek and Armenian Churches, Anno Christi, 1678* (1679), and continued with Noles' *General History of the Turks* (1687).

The most important non-Ottoman witness of the opium use in the Empire was Jean Du Mont,¹¹ who stayed for some time in Izmir (1690–1691). Du Mont pointed to a difference in the perception of opium consumption between the Turks and the Europeans (Du Mont, 1699, IV, p. 52). He further reveals that opium was cultivated in certain parts of Anatolia and some islands in the Aegean Sea. He particularly mentioned the *Septentrion* (Seven islands) and the Midi island (Du Mont, 1699, IV, pp. 56–57). Due to the fact that opium was cultivated in its vicinity, the name of the town of Kara-Hisar in Asia Minor changed over time to Afion Kara-hisar (Busching, 1776, II, p. 228). That detail seems to be the best proof that certain regions of the Ottoman Empire were known for their opium production. Another question is who the consumers were. Besides religious orders, whose consumption of opium was tolerated, a part of the production would end up in the inventory of the European merchants who operated within their factories (merchant colonies) along the Levant.

Both the Ottoman Empire and Persia exported opium to European West where it was used for medical purposes. That is documented by preserved contracts of Ottoman officials with the Levant Company. According to the copy of “customs tariffs” in Izmir, which the management of Levant Company, together with Dutch consul, specified in April 1686 with customs officer Mahmut-Aga that the opium exported from that port was taxed 2 pounds sterling per okka.¹² Another document proves that English paid for Ottoman opium 2 pounds sterling to authorities of a port it was exported from, and another 3 pounds per okka as a consular fee.¹³ Egypt was otherwise the most important Ottoman province from where the opium was exported to the European market.

¹¹ Jean Dumont Baron de Carlsroon (1666–1727) traveller and publicist. Although he was originally a Frenchman, he moved to the service of the Habsburgs, because of a disagreement with Louis XIV. He stopped his initial military career by deciding to embark on a series of trips that led him across Europe and to the Levant. About his works see: Коцић 2018, 213, нар. 18. Some prints published in: Сарамџић, 1961, 106–108. Apart from historical works, Dumont also made a significant contribution to the development of journalism. About: Коцић 2018, 212–213.

¹² TNA, SP, 105/145, p. 140. Even though its value varied, one okka usually amounted to 1,283 kg.

¹³ TNA, SP, 105/145, p. 176. In original, this tax is listed in books of the Levant Company as *consulage*. It was introduced in the 17th century, so it could cover the costs of English ambassadors and consuls in the Ottoman Empire: Kocić 2014, 52–53.

In his report *The Present State of the Ottoman Empire* Elias Habesci,¹⁴ the consul of the English nation in Constantinople, called the opium consumers addicts. Habesci referred to the specialized “shops that sell this drug”.¹⁵ In his time, opium was consumed “in pills” (i.e. in grains) with a glass of water. Afterwards, the consumer drank coffee and smoked a pipe of tobacco, in the same shop. After that, consumer would reach a state of “inactivity”, a kind of lethargy, meditating with eyes half-closed. He would remain in that state for two to three hours, depending on the quality of the opium (Habesci, 1784, p. 419). Habesci mentioned (around 1780) dervishes as important consumers of opium,¹⁶ “almost deprived of their minds and bodily sensations” (Кочић, 2010, p. 120).

While François Charles Hugues Laurent Pouqueville¹⁷ was explaining the way opium was consumed, and that it was quite frequent among the youth (especially in their twenties), he also used the term “in pills” (Pouqueville, 1806, p. 132). For its consumers, he used a popular term at that time – “theriaki”. “These unfortunate people” could be seen in one of the Constantinople quarters. The life of its consumers seems to have been short, judging by Pouqueville, who singled out just one Muslim as exception to the rule. He did not reveal his identity, only stated that he lived a hundred years. That man used opium from his thirties,

14 He served as a resident of Great Britain in the Ottoman Empire during the second half of the 18th century. His most important work is *The Present State of the Ottoman Empire* (1784).

15 Habesci 1784, 419. The classic English term “drugs” mostly referred to spices and medicaments produced from various substances. We take full responsibility for the way we used it, since in this specific context it cannot represent neither spices nor medicaments, since this contemporary source points its consumers as addicts. This also shows that Habesci was one of the first authors who used modern term for opium, referring to it as a drug.

16 About the presence of dervishes in the Balkans, and on its significance in orientalisation of Balkans settlements: Кочић 2010, 104–105.

17 Pouqueville (1770–1838) was a French doctor and diplomat born in Normandy, but in 1794 he moved to Paris to study medicine. As a surgeon, he was sent to Egypt in 1798. On return, the ship he was travelling on to his homeland was attacked by the pirates, for which he ended up in Nauplion (today's Greece). The next three years he spent as an Ottoman prisoner in Peloponnese. In 1799, he was transferred to the Istanbul dungeon the Seven Towers, and returned to France in 1801. Observations from that period were published in the book: *Travels through the Sea, Albania and other parts of the Ottoman Empire to Constantinople during the years 1798, 1799, 1800, and 1801*, which was translated from French original in 1806 and published in English. Due to his knowledge of the situation in Greece, Napoleon appointed him as Consul General in Janjina and Patras in 1805. He remained in that position until 1816. The most important works are: *Voyage de la Grèce* (1820); *Travels in southern Epirus, Acarnania, Aetolia, Attica, and Peloponesus, or the Morea in the Years 1814–1816* (1822); *Mémoire sur la vie et la Puissance d'Ali-Pacha, visir de Janina* (1820).

while in 1797 his daily dosage was one drachm, or 60 pills (!), purchased in a shop owned by some Jew (Pouqueville, 1806, p. 133). At the same time, in regions where it was produced, like vicinity of Tosia, normal daily dosage of opium was six pills (Fontanier, 1834, p. 282).

As his contemporary, Thomas Thornton confirms the Pouqueville's statement on opium consumers who were widely known as *theriaki* (a variant of the word *tiryaki*).¹⁸ That term was found in an anonymous Ottoman manuscript from the 17th century, and that is one of first cases it was mentioned in the Ottoman literature. The same manuscript states that chief consumers of opium were *qadis*, *imams*, and *muezzins*, in other words members of ulama. During the 18th century, opium was also consumed in times of plague or other diseases equated with the plague (Sariyannis, 2007, p. 312). And there was no ban imposed on its consumption either by civil or religious authorities, except during the Ramadan period, when its use was forbidden and severe punishments were imposed (Thornton, 1809, II, p. 171).

Most of the opium consumed by the sultan's subjects derived from the territory of Ottoman Empire, not needing to be imported from Persia. The cultivation of the opium poppy started in the Balkans, as well. In the early 19th century opium was one of the most important items on the export list of Macedonia (Jelavich–Jelavich, 1977, p. 207). Until the early 19th century, opium from Anatolia did not have a significant share in the overall annual export from the Ottoman Empire and was primarily produced for domestic market (Kasba, 1988, p. 90). At the end of the 18th century, the Porte introduced a tax on opium (Kasba, 1988, p. 68).

The next phase in introducing the Ottoman opium into the world trade was the American intervention in the trade between the Ottoman Empire and China. That brought the Porte to recall the ban on opium export (Kasaba, 1988, p. 90). By the beginning of the ninth decade of the 19th century, opium became the eighth most significant export article from the Ottoman Empire (Kia, 2011, p. 245).

The most important original Ottoman source for the consumption of opium is contained in the *sicils*. However, they did not allow any quantification. It could be assumed that the use was periodically tolerated, while the number of consumers was significant. According to the fact that the editor of *Annals of Mustapha Bašeskija* found among Sarajevo *sicils*—the estate of Salih-efendi, son

¹⁸ *Tiryaki*—the term mostly used for the person that became addicted to tobacco, alcohol, opium, etc.

of Ali-Celebi—registered the opium valued at 840 akçe in 1774, where the total value of the estate was 92,346 akçe (Bašeskija, 1987, p. 133, нар. 19).

The oral storytelling of the Balkan nations noted familiarity with the opium use and pointed to several known consumers. The ethnologist Tihomir Đorđević¹⁹ recorded a legend of the genesis of Gül Baba türbe in Kosovska Mitrovica in 1932. Several versions were preserved. As he had the opportunity to hear, “once Gül Baba (the one that was buried in Budim) felt a desire for aslar (opium), so he asked for it from everybody, but nobody gave him any. One Hungarian showed him mercy and filled a pipe with aslar for Gül Baba, who blessed him: Let God have it Budim is yours by noon. It really happened that way; by noon Budim was conquered by Hungarians...” (Ђорђевић, 1985, III, p. 127). Another version of the same legend stated that Gül Baba “originally from Horasan, was a dervish *seyahin* (wanderer), so he wandered all the way to Budim. He was a drunkard for afion (chewed opium)” (Ђорђевић, 1985, III, p. 127). This one also ends with prophecy that the Hungarians will conquer Budim (Ђорђевић, 1985, III, p. 128), and that came true in 1686.

The interconnection between origins of türbe in Kosovska Mitrovica with the events in Hungary points to that the Ottoman army was the most significant consumer of opium and was tolerated by the Porte as such. On the other hand, the legend that persisted until the early 20th century reveals that opium was also brought by some religious orders, particularly their members who were coming to the European part of the Ottoman Empire from Persia or “Arabistan”, as one of the versions claims on the origin of Gül Baba.

Tihomir Đorđević also noted an example from folk poetry, where opium is mentioned as “afiun grass”:

*Kad to začu Sava od Posavja
Uljeao u vinsku mehanu.
Kupio je šeset oka vina,
još u vino rakiju prisipa,
U rakiju trave afijuna*

(Ђорђевић, 1985, II, p. 89).

19 Tihomir Djordjevic (1868–1944) was a professor at the Belgrade University, a respected ethnologist, who studied in Belgrade, Vienna and Munich, where he received his doctorate in 1902. During the career of the university professor, he published about 700 scientific papers, in which he analysed a great number of issues on the national life, as well as the specific ethnic groups in the Balkans (Cerkez, Vlach, Greeks, Cincara, Roma, etc.).

Translation:

*When news reached Sava of Posavje
He went to a wine inn.
Bought sixty okka of wine,
Even added rakia to it,
And afiun grasses to rakia.*

In another place, Đorđević recognized that term “bilje od drijema” (meaning herbs of slumber) also means opium. He also cited several verses that used the term “bendeluk” linked to wine for it was most often used with it by the anonymous poet, so Đorđević himself highlighted its intoxicating effects, but did not dare to connect it directly with opium (Ђорђевић, 1985, II, p. 89).

By the 19th century hashish and opium became a part of everyday life, largely with Muslim population of the early modern Balkans. Towns in Bulgaria had taverns where, with a tacit acceptance of authorities, consumption of hashish and opium was practiced (Neuburger, 2013, p. 18). That was witnessed by numerous foreign travellers who happened to visit those regions.

Conclusion

As the heir of the Islamic civilization, the Ottoman Empire succeeded in understanding the use of certain opiates. By establishing the Ottoman rule over most of the Balkans, this Peninsula became open to the consumption of hashish and opium, through the material civilization that spread with it. With a long tradition of enjoyment in the Middle East, these opiates became an integral part of the everyday life of the Muslim community that developed in the Early Modern Balkans. Their acceptance progressed gradually, as the process of Islamisation of the Balkan society intensified. For detailed monitoring of the extent of their consumption, the greatest difficulty poses the lack of sources or serious historical material that would enable the establishment of any statistic data. Based on the current state of research, it can almost certainly be argued that a part of their consumers belonged to the administrative-military apparatus (aser), as well as to the certain religious orders.

Some historians viewed the usage of narcotic substances parallel to the appearance and consumption of coffee and tobacco in the Ottoman society, which experienced their first major expansion in the early 17th century. This is supported by the position of the Belgrade mulah Ibrahim Iskenderera-Bosnevia (better known as Muniri Belgradi), who appealed against the use of opium in his writings at the beginning of the 17th century. The ban on the use of opium was made at the time of Mehmed IV, which at the same time was directed against the use of

tobacco, but also against cafes. On the other hand, hashish seems to have been of considerable use in the Ottoman society since the beginning of the 16th century, when special tobacco-shops (*duhan-banas*) were opened, which sold hashish in addition to tobacco.

However, the wars that the Ottoman state often led with its neighbours during the 17th century prompted the authorities to look at the use of opiates in a lenient manner. What sources undoubtedly prove is that during the Great Turkish War (1683–1699), the Ottoman army used opiates with knowledge and tolerance of the authorities in order to withstand all the troubles that a war was carrying. There is no reason to doubt that even before it, their consumption was tolerated for the same purpose. Also, during the epidemic of the plague, their consumption, especially that of opium, was growing, as it was believed that it suppressed its destructive effect. Over time, hashish and opium became known to Christian subjects, of which testifies popular poetry, which proves that these opiates were accepted, and at the same time revealed for what reason.

As evidence of the widespread use of these opiates, we offer the fact that over time, as was the case with tobacco, large scale cultivation of cultures from which these narcotics were obtained began. That is why, at the end of the 19th century, the Ottoman Empire became a great exporter of opium; although, judging by the books of the Levant Company, the British market had been well supplied with opium from that country even before that time. In the Balkans, Macedonia was the most important area for the production of opium.

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ПРИЛОГ ПРОУЧАВАЊУ СВАКОДНЕВИЦЕ НА РАНОМОДЕРНОМ БАЛКАНУ: УПОТРЕБА ХАШИША И ОПИЈУМА

Резиме

Истраживање представља покушај утврђивања обима употребе хашиша и опијума на раномодерном Балкану, који су временом постали уско повезани са свакодневицом извесног процента султанових поданика. Оно је ограничено малим бројем сачуваних извора, што истраживачу не допушта доношење чврстих закључака. У време експанзије на Балкан Османско царство представљало је делимично изграђено друштво, које је своју снагу заснивало на исламском наслеђу и шеријату (верском праву), које је дефинисало људску свакодневицу. У том контексту треба тражити место хашиша и опијума, и однос које су османске власти заузеле према њима. Последњих деценија 16. века Османлије су оствариле свој врхунац, освојивши до тада највећи део Балкана. С дугом традицијом уживања на Средњем Истоку наведена наркотичка средства постали су саставни део свакодневице дела муслиманског друштва које се развијало на Полуострву. Ретки извори који третирају ову тему допуштају закључак да се прихватање хашиша и опијума одвијало постепено, у директној зависности од интензивирања процеса исламизације, које је и створило претпоставке за развој балканско-исламског друштва. Међутим, сам обим потрошње ових наркотика није могуће утврдити јер иста историјска грађа не допушта заснивање било какве статистике. С друге стране, са сигурношћу се може тврдити да је ње њихових конзумента припадао управно-војном апарату (*asker*), мада су се и поједини верски редови издвојили као њихови потрошачи.

Употребу наркотичких сусптанци поједини историчари сагледавали су и кроз појаву и употребу кафе и дувана у османском друштву, који су своју прву експанзију доживели почетком 17. века. То је изазвало доношење и пр-

вих забрана против њихове употребе од стране верских и управних ауторитета у османском друштву. У прилог томе говори и став београдског муле Ибрахима Искендера ел-Босневија (познатијег као Muniri Belgradi), који је у свом спису насталом почетком 17. века исказао све штетности употребе опијума. Забрана употребе опијума донета у време Мехмеда IV, у исто време била је усмерена и против употребе дувана, али и против кафана. С друге стране, хашиш је изгледа био у употреби у османском друштву од почетка 16. века, када су се издвојиле посебне радње за његову продају познате као *духан-хане (duban-hanas)* у којима је и он продаван.

Све чешћи ратови са суседима навели су Порту да почне попустљивије да гледа на конзумацију ових опијата. Сачувана историјска врела несумњиво указују да је током Великог турског рата (1683–1699) османска војска користила хашиш и опијум уз знање и толерисање власти, да би издржала све невоље које је рат носио. Могуће је претпоставити да је и током претходних ратова власт толерантније гледала на њихову употребу од стране војног елемента. Поред тога, било је раширено схватање да они помажу људима да лакше преброде налете куге, због чега је у време ове епидемије расла и њихова потрошња. Ова констатација се посебно односи на опијум, јер је било раширено схватање да опијум представља врсту медикамента који је сузбијао њен разорни ефекат. Временом су хашиш и опијум постали познати и хришћанским султановим поданицима, о чему сведочи и народна (епска) поезија.

Слично као и у случају дувана, који је након доношења у Османско царство убрзо по укидању забрана о његовој употреби почео и да се производи, отпочео је и узгој биљних култура од којих су се наведени наркотици добијали. То је допринело томе да се Османско царство временом издвоји као значајан извозник опијума у западну Европу, што британски извори, у првом реду регистри Левантске компаније доказују. Повећаном култивацијом културе мака ради добијања опијума, поједини делови Анадолије (данашња Мала Азија) познати по његовој производњи, добили су нова имена, што случај Афјона Кара-хисара доказује. Током целог 19. века Османско царство наставило је да фигурира као значајан извозник опијума, до када се на Балкану као најзначајнија област у којој се он производио издвојила Македонија.

Кључне речи: хашиш, опијум, Балкан, Османско Царство, Балкан, свакодневица.

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