

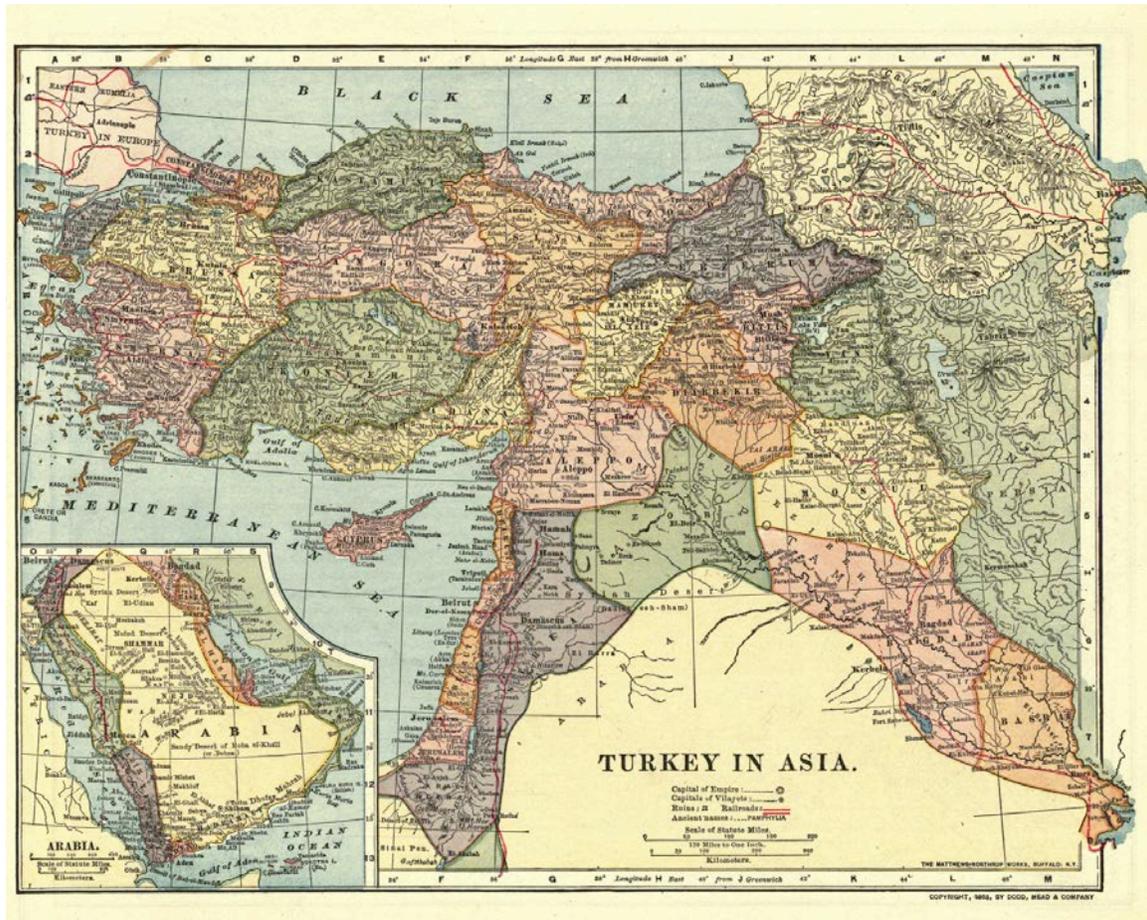
MILLET

Handout 1.

Cartographic representation of Turkey-in-Asia 1903

Atlas printed in Buffalo.

Colored are the *vilayets*, or Ottoman provinces.



Midafternoon Map: <http://www.midafternoonmap.com/2014/04/turkey-in-asia.html>

Click on this site for a larger image.

Table of Ottoman Administrative Divisions in 1905 (table published in 1908)

Tableau des circonscriptions administratives.¹⁾

	Provinces (vilayets)	Départements (sandjaks)	Nombre des arrondis.	Nombre des cantons	Nombre des comm. rur.
1	Hedjâz	Mediné. ²⁾ Djiddé	5	6	—
2	Yémen	Sanaa, Hodeïda, Assir, Taâz	97	56	8.254
3	Basra	Basra, Muntefik, Nedjed, Amara	10	29	210
4	Bagdâd	Bagdâd, Divaniyé, Kerbela	17	33	47
5	Mossoul	Mossoul, Kerkouk, Suleïmaniyé	14	28	3.394
6	Haleb	Haleb, Ourfa, Marach	21	72	3.800
7	Souriya (Syrie)	Damas, Hama, Hauran, Kerak	21	28	1.017
8	Beyroul	Beyroul, Akka, Taraboulus (Tripoli), Lazakiyé, Nablous	15	42	2.959
9	Tripoli (Afrique)	Taraboulous, Khams, Djebel, Fezzân	18	20	—
10	Khoudavendiguiâr	Brousse, Ertogroul, Kutahia, Kara Hissâr, Karassi	24	50	4.220
11	Konia	Konia, Nigdé, Bodroûm, Hamid Abâd, Tekké	24	30	1.946
12	Angora (Engure)	Angora, Jozgâd, Kaissarié, Kirchehir, Tchoroûm	18	20	2.746
13	Aldin	Smyrne (Izmir), Saroukhan, Aldin, Menteché, Denizli	37	48	2.854
14	Adana	Adana, Mersina, Djebel-i-Bereket, Kozân, Itchili	15	22	1.644
15	Kastamouni	Kastamouni, Boli, Kengri, Sinob	18	27	4.015
16	Sivâs	Sivâs, Amassia, Kara Hissar Charki, Tokad	28	70	3.160
17	Diarbekir	Diarbekir, Mardin, Ergana Madeni	11	59	3.188
18	Bitlis	Bitlis, Mouch, Saïrd, Guentch	18	31	2.040
19	Erzeroum	Erzeroûm, Erzindjân, Bayézid, Khinis	15	70	2.762
20	Mamouret ul-Azîz	Mamouret ul-Azîz (Kharpoût), Malatia, Dersim	14	69	1.800
21	Van	Van, Haktari	9	13	1.574
22	Trébizonde	Tarabizon, Djanik, Lazistan, Gumuchkhané	18	23	2.618
23	Archipel	Rhodos, Mitylène (Midilli), Chios, Lemnos	12	21	286
24	Andrinople	AnJrinople, Gumuldjina, Kyrklissé, Dedeagatch, Tekfoûr Dağy (Ro- dosto), Galipoli	27	1.15	1.950
25	Salonique	Selanik, Siros (Serres), Drama, Thasos	23	24	1.908
26	Kosovo	Uskub, Prichtina, Senidjé, Ipek, Tachlidjé, Prizren	26	16	3.251
27	Janina	Janina, Ergueri (Argyrokastro), Preveza, Berat	16	9	1.736
28	Skutari	Uchkodra (Skutari), Dratch (Durazzo)	8	10	474
29	Monastir	Monastir, Serfidjé, Dibré, Elbassan, Koritza (Gueuridje)	18	34	1.998
		Départements indépendants			
1		Jérusalem	4	11	379
2		Bengazi	3	10	—
3		Zor	4	4	189
4		Izmid	5	12	1.102
5		Biça	5	5	499
6		Tchataldja	2	1	95

¹⁾ D'après l'annuaire de 1828 (1905).

Table of Ottoman Administrative Divisions in 1905 (table published in 1908)

[https://en.wikipedia.org/wiki/Administrative_divisions_of_the_Ottoman_Empire#/media/File:Table_of_Ottoman_Administrative_Divisions_1905_\(Tableau_des_circonscriptions_administratives\).png](https://en.wikipedia.org/wiki/Administrative_divisions_of_the_Ottoman_Empire#/media/File:Table_of_Ottoman_Administrative_Divisions_1905_(Tableau_des_circonscriptions_administratives).png)

Handout 2. Ottoman Identities are Tested in World War I

A. Arabs and Turks Throughout Four Centuries

During the four centuries of Ottoman domination, Turkish and Arab civilizations blended many institutions. Beneath the surface of the Turkish administration, Arab culture and language continued to exist. Arabs and their language played important roles in the Ottoman administration. Arabic was the language of the Koran and the mosque. The backbone of Ottoman government was the sacred Sharia law which could not be mastered without a thorough knowledge of Arabic... Arab troops and high ranking officers distinguished themselves in battles for the Ottoman Empire.... They generally shared with the Turks the rights and responsibilities of government without any racial distinction.

Albert Hourani, *A History of the Arab Peoples*, 1991 (135).

B. The Emergence of Turkish Nationalism

Since by this time [the late 1800s] the [Ottoman] empire had become largely a Turco-Arab state, any attempt to emphasize the paramountcy of the Turkish element was bound to upset the balance between them and the Arabs, and by reaction Arab nationalism gradually became explicit.... Its roots lay in the revival of consciousness of the Arab past in the new schools, and the emphasis placed by Islamic reformers on the early period of Islamic history, the period when Arabs had been predominant. It became an important political force after the revolution of 1908 weakened the position of the sultan, the traditional focus of loyalty, and led ultimately to the seizure of power by the 'Young Turks' [CUP]. Since their policy was one of strengthening central control and laying emphasis upon the national unity of the empire, by implication it tended in the direction of Turkish nationalism.

Albert Hourani, *A History of the Arab Peoples*, 1991 (309).

C. The Young Turks Alienate the Arabs

When the [party of the Young Turks, the] Committee of Union and Progress (CUP) took over the Ottoman government in 1908, the Arabs, and other nationalities as well, believed in their promised era of progress and equality; but by World War I, the Turks had so alienated the non-Turks that they were instrumental in creating fervent nationalist movements. During the first flush of the Young Turk victory over [the sultan] Abdul Hamid II, an Ottoman Arab fraternity was formed in Istanbul calling for unity of all races in loyalty to the sultan. Its purpose was to promote the welfare of the Arab provinces, foster Arabic education, and encourage Arab culture. As a measure of their sincerity, the Young Turks even insisted that the sultan appoint the Arab noble Sherif Husain governor of Hijaz, keeper of the holy places, and prince of Mecca... [But after the counterrevolution of 1909 which tried to overthrow the party of the Young Turks] the CUP now expected all groups to become Turkified within a homogenous Ottoman state.

An initial step was to ban all non-Turkish societies, including the Ottoman Arab fraternity...

Don Peretz, *The Middle East Today*, 1994 (139).

D. The Vast Majority of Ottoman Subjects Remain Loyal

During all these struggles and upheavals [of World War I], the vast majority of the subjects of the Ottoman Empire, irrespective of their ethnic and religious identities, remained loyal. There were, however, two exceptions, among the Armenians in Anatolia and the Arabs in the Hijaz in Arabia. Even among the Armenians and the Arabs, most were peaceful and law-abiding, and their menfolk served in the sultan's armies. But among nationalist leaders in both groups, there were some who saw the war as an opportunity to throw off Ottoman rule and achieve national independence. Clearly, this could only be accomplished with the help of the European powers which were now the sultan's enemies.

Bernard Lewis, *The Middle East: A Brief History of the Last 2,000 Years*, 1995 (339).

Questions on readings A. B. C. and D.

1. What was the traditional basis for the close ties between Turks and Arabs in the Ottoman Empire?
2. In 1908 the Young Turks restored constitutional government and forced the Sultan into a subordinate role. Why did this change traditional Arab and Turkish fraternity?
3. List several ways in which the Young Turks tried to reassure Arabs of their equality and well-being within the Ottoman Empire. Why did the Young Turks retreat from some of these promises?
4. World War I encouraged some Armenians and Arabs within the Ottoman Empire to throw off the Empire. Explain why that was so. Offer several possible reasons for why the vast majority of Ottoman subjects remained loyal.

Handout 3. Excerpts from the Diary of Ihsan Turjman.

Background

For centuries the Ottomans enlisted the help of local residents in managing their vast empire. The Arab Muslim family of Ihsan Salih Turjman, whose diary is the focus of this lesson, provides one such example. Ihsan descended from a long line of translators working in the Islamic courts and Ottoman civil service in Jerusalem. Conscripted into the Ottoman army in 1914, and eager to avoid being sent to the front, Turjman managed to remain in Jerusalem in a clerical post. Throughout the diary, Turjman holds out hopes for his personal future: that his beloved's family will accept his proposal of marriage and that he will study agriculture in Switzerland and return to buy a piece of land. None of these hopes materialized. Turjman was murdered in Jerusalem under mysterious circumstances in 1917.

All excerpts from *Year of the Locust: A Soldier's Diary and the Erasure of Palestine's Ottoman Past*. Salim Tamari and Ihsan Salih Turjman. Berkeley: University of California Press, 2011. (Note: these excerpts are reproduced here with the author's permission).

What Will Be the Fate of Palestine in This War?

Jerusalem, Sunday, March 28

1915 [Gregorian], 15th of Mart 1331 [Ottoman fiscal]

Jammadi Awwal 1333 [Hijri]

Two years ago I began to keep a daily diary... This evening I went to visit Khalil Effendi Sakakini, in the company of Hasan Khalidi and Omar Salih Barghouti....Our conversation revolved around this miserable war and how long it is likely to continue, as well as the fate of this [Ottoman] state. We more or less agreed that the days of the state are numbered and that its dismemberment is imminent.

But what will be the fate of Palestine? We all saw two possibilities: independence or annexation to Egypt. The last possibility is more likely since only the English are likely to possess this country, and England is unlikely to give full sovereignty to Palestine but is more liable to annex it to Egypt and create a single dominion ruled by the khedive of Egypt. Egypt is our neighbor, and since both countries contain a majority of Muslims, it makes sense to annex it and crown the viceroy of Egypt as king of Palestine and Hijaz. Rumors abound in the street today. We heard that the English fleet has bombarded Haifa and that several English frigates crossed the Dardanelles and reached the Sea of Marmara. Even if this item is not true, it will soon be realized, since the Dardanelles have been hammered [by Allied ships] and cannot resist the British fleet forever.

My Job with Commander Ruşen Bey at the Commissariat
Monday, March 29, 1915

People keep inquiring as to what I do and where I work. I tell them that I work at the Manzil [Commissariat of the Fourth Imperial Army] with Commander Ali Ruşen Bey. As to the first part of the question, I hesitate to answer since I am not sure what my job is exactly... Occasionally I am sent on errands for the Commissariat, and sometimes I take dictation. Most of the time I just sit there playing with my moustache. There are countless clerks in this Ottoman state who, like me, occupy office space, know nothing, and receive a salary at the end of each month. Such a state is bound to disappear[...]

More rumors today about the bombardment of Gaza by the English fleet. Another coastal village between Jaffa and Gaza was also hit... Heavy rain fell over Jerusalem today, which we needed badly. Locusts are attacking all over the country. The locust invasion started seven days ago and covered the sky. Today it took the locust clouds two hours to pass over city. God protect us from the three plagues: war, locusts, and disease, for they are spreading through the country. Pity the poor. (93-94).

The Hanging of Soldiers at Jaffa Gate Tuesday
March 30, 1915

On my way to the Commissariat this morning I met Uncle Sa'd Eddin Effendi Khalili. He asked me if I had heard about the hanging of two soldiers at Jaffa Gate. They were sentenced to death by hanging, it is claimed, because they deserted their company. What is a soldier supposed to do? The army pays each soldier 85 piasters a month and expects him to survive on it. Even then, most soldiers have not been paid one matleek since the General Call [November 1914]....

They Wanted to Kiss My Hands and Feet
Sunday, April 3, 1915

Today was the Great Feast [Easter] among our Christian brothers. Since Christian soldiers were released for this holiday, I was asked to fill in as a deputy for the Officer in charge of petitions in the Commissariat. Petitioners came in great waves because these were public holidays for Christians and Jews. All of them had taken leaves from their military battalions and had come to Jerusalem from their military battalions and had come to Jerusalem to celebrate their feasts.... I tried to explain to them that I only file their papers and cannot do anything about them except perhaps do some follow-up. But it was useless to explain this to them. I could hardly wait until 6:00 P.M. Western time, closed my room and left, but all evening I thought about these miserable creatures.”
(97)

The Government Provokes the Feelings of Jews and Christians in the Labor Battalions
Friday, April 9, 1915

...Rumors abounded today indicating that our military command was to form a battalion made up mainly of Christian and Jewish citizens to clean the city. This morning while walking to my work at the Commissariat I came across several Jewish citizens, almost all above 40 years of age, holding brooms and cleaning the streets. I was horrified by this scene. Every few minutes a conscript would stand aside breathing from fatigue. How cruel can their commanders be? Wouldn't it be better if the military had hired a number of younger cleaners through the municipal services and solved the problem of these sods? (97-98)

A Disagreement about How to Fight the Locusts
April 17, 1915

The government issued an ordinance compelling all citizens between the ages of 15 and 60 to collect 20 kilo [grams] of locust eggs. I believe this is the right thing to do. (103)

The Garbage Battalions, Thursday, April 22, 1915

Thursday, April 22

... Isn't it time for us Ottomans —or I should say 'them Turks' — to leave this farce behind us and conclude a peace agreement?"

The police yesterday arrested a number of Christian notables for attacking government policies. Those included the sons of Jiryis Sa'ideh, Saba and his brother, Hanna Ayoub, and Hanna Salameh, plus others whose names I did not recognize. I only heard the news this afternoon and was very sorry for it. This behavior can only be characterized as vindictive. Why would the government want to open another front against the Christians and perhaps some Jews? (106-107)

The Locust Tax Is Imposed on the City's Residents
Friday, April 23, 1915

We have been deprived already of sugar, kerosene, and rice, but these shortages have not had the same impact as the deprivation of tobacco. How strange! ... At home I heard that the government had issued new regulations for the locust campaign. Rich people now have to pay one Ottoman pound. Those with middle income pay 60 piasters, and poor people pay 30 piasters. I think the authorities did well with this edict (even though I hate them) by spreading the responsibility of collecting locust eggs on everybody and giving the options of payment [of a fine] to those who do not choose to collect. For the locusts do not discriminate between rich and poor. (107-108)

The Shameful Behavior of Our Officers Sunday

April 25, 1915

I was told by a friend who arrived today from Jaffa that an American ship docked at the port with a shipment of rice and sugar (and other supplies) for distribution to the civilian population. ...It turns out that the shipment was sent from American Jews and non-Jews with the proviso that two-thirds of the food stuff be distributed to the Israelites [Jews] and the remaining third to other citizens. I am not sure why the English allowed this shipment to get through [their blockade]. The future is bound to uncover this secret[...]

...Both Cemal Pasha [the Great] and Cemal the Little [Küçük] were invited for dinner at the Commissariat. The cost, I am told, was over 30 Ottoman pounds. Yesterday HQ sent several military vehicles to Latrun to bring alcoholic drinks. More than 100 officers were invited, and the military band played throughout the meal. It's hard to take seriously Cemal Pasha's (and his retinue's) claim of devotion to Islam and of wanting to liberate Muslims from the British yolk.

(108-109)

When Commander Ruşen Bey is Drunk, All Work is Suspended

Wednesday, April 28 1915

“At 5:30 I went for a stroll with Hilmi Effendi Husseini[...] Then we stopped to talk with Sheikh Muhammad Salih. He said that the Jerusalem director of education sent a circular banning the theatrical performance of certain plays in [public] schools...The order was very stern and banned in particular the ballad *Tariq Ibn Ziad* and several other Arabic plays whose titles I forget.... What do they want from us? Are they aiming for the Turkification of all groups? (112-113)

Locust Swarms Reach Baq'a

May 20, 1915

Locust swarms are spreading everywhere, and the insects are laying their eggs. Crops have been laid waste across the country, but the situation is particularly severe around Jaffa and its environs...” (125)

Typhus is Spreading In Jerusalem

Monday, May 24, 1915

I was shocked to hear today about the death of Ahmad Effendi Nashashibi, the son of Haj Rashid Effendi and the brother of Ragheb Bey, the current deputy from Jerusalem. He died from typhus in the prime of his youth. He was buried this afternoon. Diseases are spreading like wildfire among the population... (128)

Executions and Life Sentences for Syrian and Palestinian Patriots
Thursday, September 1, 1915

A few years ago enlightened elements in the Syrian nation petitioned the Ottoman government in Beirut to implement basic reforms. At the time intellectuals from Syria and Palestine, together with some notables from neighboring Arab countries formed a movement based in Egypt... A large number of [these] activists were arrested and were sent to the military tribunal in Sofar. Many were sentenced to death, and others were given life sentences. Others were condemned to death in absentia. (131)

The Syrians and Palestinians Are a Cowardly and Submissive People
Thursday, September 30, 1915

Every major town ~~in~~ Syria and Palestine is sending a delegate to Jana Qal'a [Gallipoli] to salute the memory of our martyrs in this war... We all need this war to come to an end. I do not care who wins and who loses. If this were a decent government that treats us properly, then my life and my companions' lives would be devoted to the nation. But, as it is, a drop of my blood (and a hair from my leg) is worth the thrones of the Ottoman Sultans. (137-138).

Executions and Life Sentences For Syrian and Palestinian Patriots Thursday,
September 1, 1915

A few years ago enlightened elements in the Syrian nation petitioned the Ottoman government in Beirut to implement basic reforms. At the time intellectuals from Syria and Palestine, together with some notables from neighboring Arab countries, formed a movement based in Egypt and sent a delegation to Paris [the Ottoman Decentralization Party], where they met with leading French politicians to discuss their demands. When the coalition government was formed, their voices were repressed, but that did not stop them. When the general mobilization [for war] was announced last year [1914], they went on the offensive and resumed their activities both openly and through clandestine groups.... A large number of activists were arrested and were sent to the military tribunal in Sofar. Many were sentenced to death, and others were given life sentences....

I do not know any of these patriots, but I was deeply shaken by this news. Farewell to you, brave compatriots. May our souls meet when your noble objectives are realized.... (130-131)

Friday, September 10, 1915

... I cannot imagine myself fighting in the desert front. And why should I go? To fight for my country? I am Ottoman by name only, for my country is the whole of humanity. Even if I am told that by going to fight, we will conquer Egypt, I will refuse to go. What does this barbaric state want from us? To liberate Egypt on our backs? Our leaders promised us and other fellow Arabs that we would be partners in this government and that they seek to advance the interests and conditions of the Arab nation. But what have

we actually seen from these promises? Had they treated us as equals, I would not hesitate to give my blood and my life – but as things stand, I hold a drop of my blood to be more precious than the entire Turkish state. (132)

Are We about to Have a Bread Rebellion?

Monday, December 17, 1915

I haven't seen darker days in my life. Flour and bread have basically disappeared since last Saturday. Many people have not eaten bread for days now. ... I never thought we would lack flour in our country, when we are the source of wheat. And I never in my life imagined that we would run out of flour at home. Who is responsible but this wretched government? ... We have so far tolerated living without rice, sugar, and kerosene. But how can we live without bread? (142-143)

Handout 4. Question Sets

Group A. Locusts, Disease, Famine and Ottoman Accountability

Instructions: Read through as much of the diary as your teacher assigns. Focus on the passages on locusts, disease and famine in order to answer the following questions.

1. According to Turjman is the external threat of the British Army the only threat to the continuance of the Ottoman Empire? Explain.

2. How does warfare lead to disease among the civilian population? What diseases does Turjman cite in the diary?

3. Why is Turjman so surprised that Jerusalem lacks bread? Explain.

4. For which of these ills (locusts, disease, famine) if any does Turjman hold the Ottoman authorities responsible?

5. Assess: Did these ills weaken Turjman's allegiance to the Ottoman Empire?

Research the following as per your teacher's instructions:

Research

- The Great Famine. What was its cause?
- The Great Famine. What was its effect on the local population?
- The locust plague of 1915. What was the cause?
- The locust plague of 1915. What was its effect on the local population?

Group B. Questions on Religious Identity

Instructions: Read through as much of the diary as your teacher assigns. As you read through focus on the passages about religion. Is religious identity in the Empire changing as a consequence of war?

1. Historically what seems to have been the attitude of the Ottoman authorities towards Jerusalem's Christian and Jewish inhabitants? What is your evidence from the diary?

2. Why might Ottoman tolerance for non-Muslims weaken during World War I?

3. Turjman was a Muslim. What is his attitude towards members of other religions? What is your evidence?

4. Why might the United States and Britain have favored helping the Jewish population of Ottoman Jerusalem, despite its lying in enemy hands? What does Turjman think about it?

5. Assess:

Do you feel that Turjman's self-identification as a Muslim is changing? Did he feel more or less connected to the Sultan and his government as a consequence?

Research the following as per your teacher's instructions:

Research

- How the Ottomans organized their empire into *millets*, or faith-based communities. Was this an effective method of governing a multi-confessional empire?
- The labor battalions and the status of Jews and Christians in the Ottoman Army during World War I. Did Ottoman attitudes towards religious minorities change because of the war?
- The Balfour Declaration of 1917 regarding Jews in Palestine.
- The history of Jerusalem under Ottoman rule.

Group C. Questions on Ottoman Governance

Instructions: Read through as much of the diary as your teacher assigns. As you read through focus on the passages that discuss Ottoman governance, its policies and efficiency in order to answer the following questions.

1. How does Turjman feel about his job at the Ottoman Commissariat? Give examples.

2. Does he believe the Ottomans can win the war? Is he justified in his assessment of their chances in 1915? (Consult the accompanying timeline.)

3. Why are soldiers deserting the Ottoman armed forces, according to Turjman? What are the consequences?

4. Why does he feel the Ottoman high command (including Cemal Paşa) deserves such little respect?
5. Assess: Do you feel that Turjman’s self-identification as an Ottoman citizen is changing in response to Ottoman policies and governance?
Research the following as per your teacher’s instructions:
<u>Research</u> <ul style="list-style-type: none"> • The policies and military record of Cemal Paşa (also spelled Jemal or Djemal Paşa). Along with Talat Paşa and Enver Paşa, he effectively ruled the Ottoman Empire during World War I. Cemal was responsible for the prosecution of the war in the Ottoman Middle East. What has been the judgment of historians about his role in the war? Does he deserve it? • The Battle of Gallipoli (Çannakale in Turkish) that was being fought as Turjman writes his diary. Begin by consulting the timeline at http://www.turkeyswar.com/chronology.html. Why were the Ottomans victorious in this battle? What were the consequences for Turkey? • What were Ottoman conscription policies? Were all conscripts allowed to fight? Could some pay their way out of being conscripted? What was the rationale for these policies? • What was the eventual fate of Jerusalem in World War I?

Group D. Questions on Arab Identity

Instructions: Read through as much of the diary as your teacher assigns. As you read through focus on the passages that shed light on how Turjman sees his own identity. Then answer the following questions, citing evidence.

1. What does Turjman foresee as the fate of Palestine? How does he seem to feel about it?

<p>2 How do the diary entries for April 2^{8th} and 29th reflect Turjman’s self-identification as Arab?</p>
<p>3. Do you think the Ottomans were right to persecute members of the Ottoman Decentralization committee during World War I? The Committee wanted less control by the Ottomans with more power given to local communities. Explain.</p>
<p>4. Based on what you have read, do you consider Turjman a traitor to the Ottomans? Do you think he sounds ready to fight <i>against</i> the Ottomans, or simply not to fight <i>for</i> the Ottomans? Does it amount to the same thing? Give evidence.</p>
<p>5. Does Turjman’s self-identification as an Arab change over the course of 1915 and if so, why?</p>
<p>Research the following as per your teacher’s instructions:</p>
<p><u>Research</u></p> <ul style="list-style-type: none"> • Al-Nahda, translated as the “Arab Renaissance” or “Arab Awakening”. Based in Egypt and Lebanon at the turn of the last century, it aimed to modernize Arab culture. To what extent did it set the stage for Arab nationalism? • What role did women writers play in Al-Nahda? Describe their roles and hopes. • The Arab Revolt, which started on the Arabian Peninsula in 1916. To what extent was the Arab Revolt responsible for the fall of the Ottomans? • When did Palestinian national identity take root? Was it after World War I or World War II?

Handout 5: Timelines

The Ottoman Empire in World War I 1914-1915

Consult online or print out the following timeline of an overview of World War I and the Ottoman Empire

Chronology: Turkey in the First World War by Dr. Altay Atlı
<http://www.turkeyswar.com/chronology.html>

1914

2 August: Turkish-German treaty of alliance signed in Istanbul.

6 September: Fourth Army headquarters formed in Damascus. This army will be commanded by Cemal Paşa.

9 September: Turkey announces the termination of capitulations (special agreements exempting citizens of the respective foreign countries from specified laws of the Ottoman Empire).

27 September: Turkey closes the Dardanelles to all shipping following the interception of a Turkish torpedo boat by the Allied fleet.

25 October: Enver Paşa Minister of War authorizes German General Wilhelm Souchon to take his ships into the Black Sea and attack the Russian fleet.

2 November: Russia declares war on Turkey.

5 November: Britain and France declare war on Turkey.

6 November: First British landing on Mesopotamian soil.

14 November: Sultan Mehmet Reşad declares Holy War against Russia, Britain and France.

21 November: Britain occupies Basra in southern Iraq and marches into Iraq.

30 November: Turkey invades British occupied Egypt.

8 December: British forces enter Qurna at the junction of the Euphrates and Tigris.

22 December: Turkish Third Army launches an offensive in the Caucasus against Russia under Enver Paşa.

29 December-2 January: Disaster for Turkish troops at Sarıkamış in the Caucasus.

Thousands of Turkish soldiers die because of inadequate winter clothing and field shelters while crossing the Allahüekber Mountains and during the attack and retreat against the Russians.

1915

2 January: Lieutenant Colonel Süleyman Askeri Bey assumes the Iraq Area Command and the Governorship of Baghdad.

9 January: Turkish offensive in the Caucasus ends in failure.

2-3 February: First Turkish offensive on the British-controlled Suez Canal fails.

***18 March:** Turkey defeats the final attempt by the Allied fleet to force the Dardanelles Strait.

28 March: Turkish forces in Yemen invade British ruled Aden Protectorate.

15 April: Turkish forces in Mesopotamia withdraw to Nasiria.

20 April: Armenian uprising starts in Van.

25 April: Amphibious invasion by Britain and France lands in Gallipoli. They establish beachheads but fail to take the high ground.

17 May: Russian troops enter Van in Eastern Anatolia.

24 May: Russian offensive towards in central Anatolia Erzurum halted.

3-5 August: Turkish assault repulsed at the Battle of Romani near the Suez Canal.

19-21 September: Battle of Nablus (Megiddo) in Palestine.

22-25 November: Battle of Selmân-ı Pak (Ctesiphon) in Mesopotamia. British forces retreat from the field of battle.

***6 December:** Ottomans decisively repulse the Allied invasion of Gallipoli; the Allies begin their retreat.

***7 December:** Turkish forces successfully lay siege on Kut in Mesopotamia.

* represents major Ottoman victories.