

**Aim 1b: How did the Ottomans,  
Mughal, & Tokugawa gain & maintain  
power and respond to foreigners?**

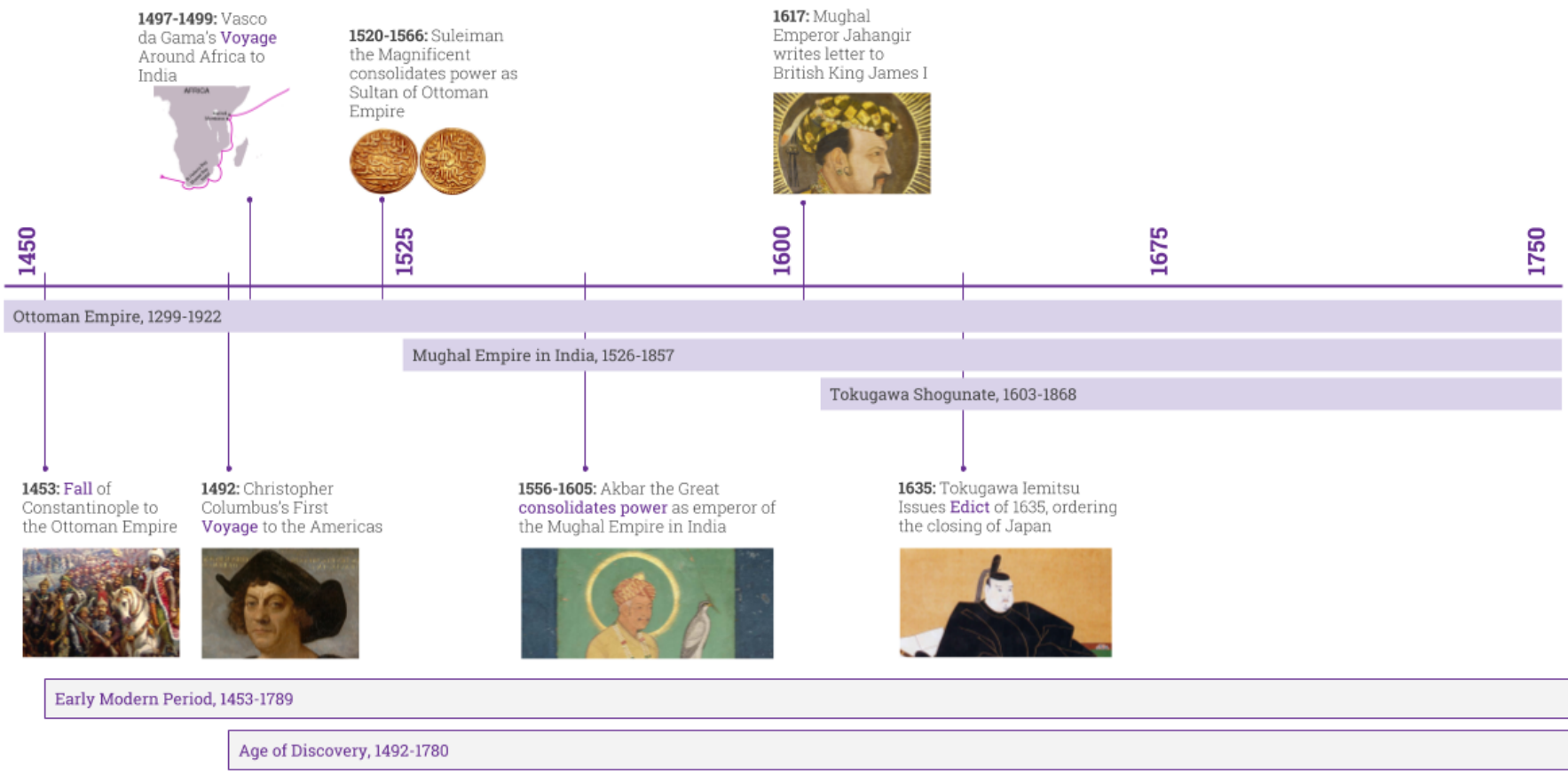
# Unit 1: Non Western World 1750

## Essential Question:

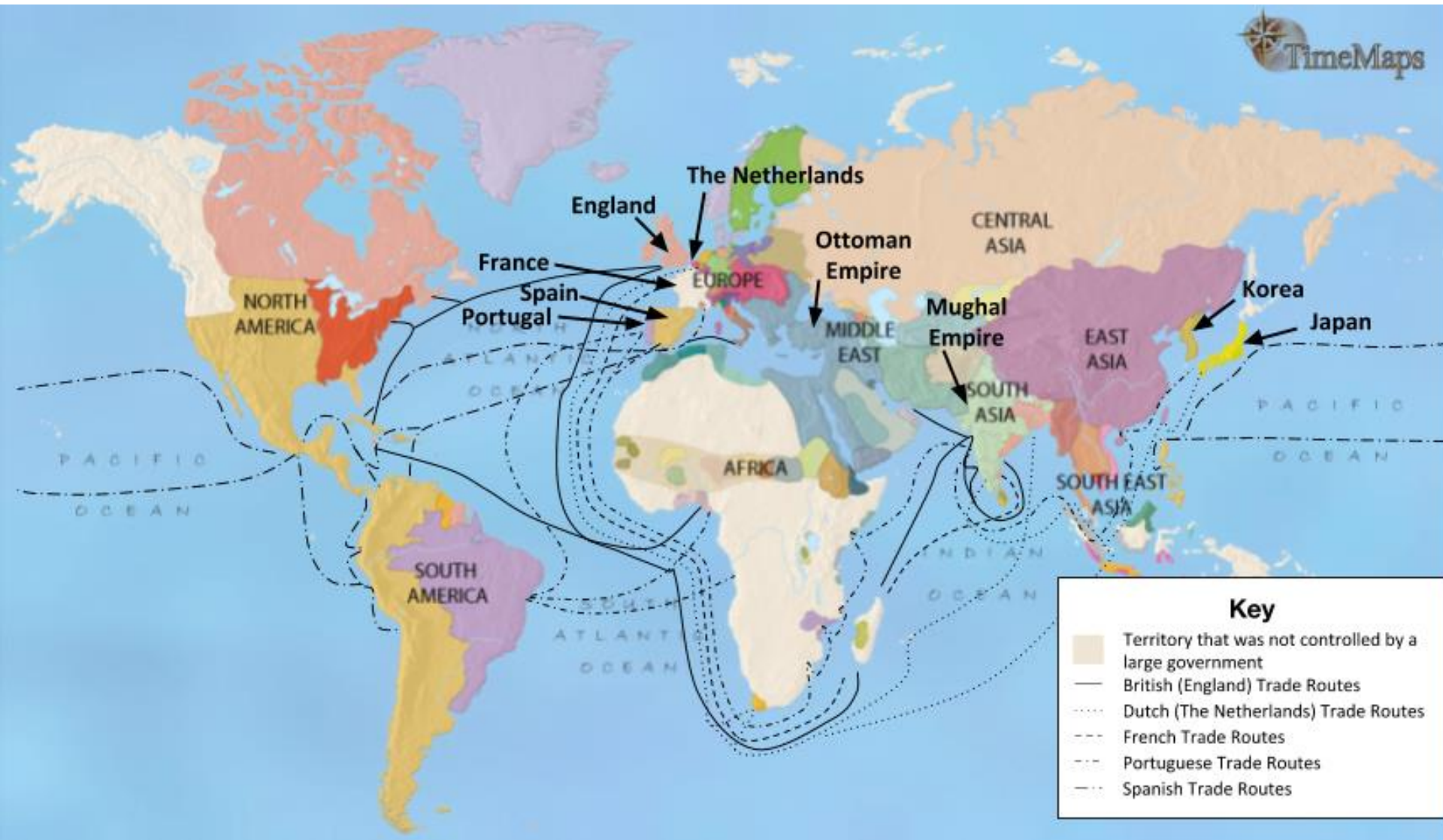
The world in 1750 was marked by powerful Eurasian states and empires, coastal African kingdoms, and growing European maritime empires. The interactions of these states, empires, and kingdoms disrupted regional trade networks and influenced the development of new global trade networks.



# 10.1 -The World in 1750 C.E.



# World Trade Routes, 1650-1750



# Vocabulary Opener- People & Concepts

Mughal Empire

Tokugawa Shogunate

Ottoman Empire

Bourbon Dynasty

Louis XIV & Louis XV

Daimyo

Diverse

Akbar the Great

Religious Toleration

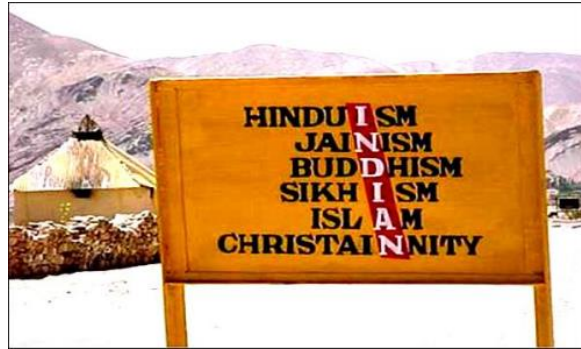
Millet

Devshirme System

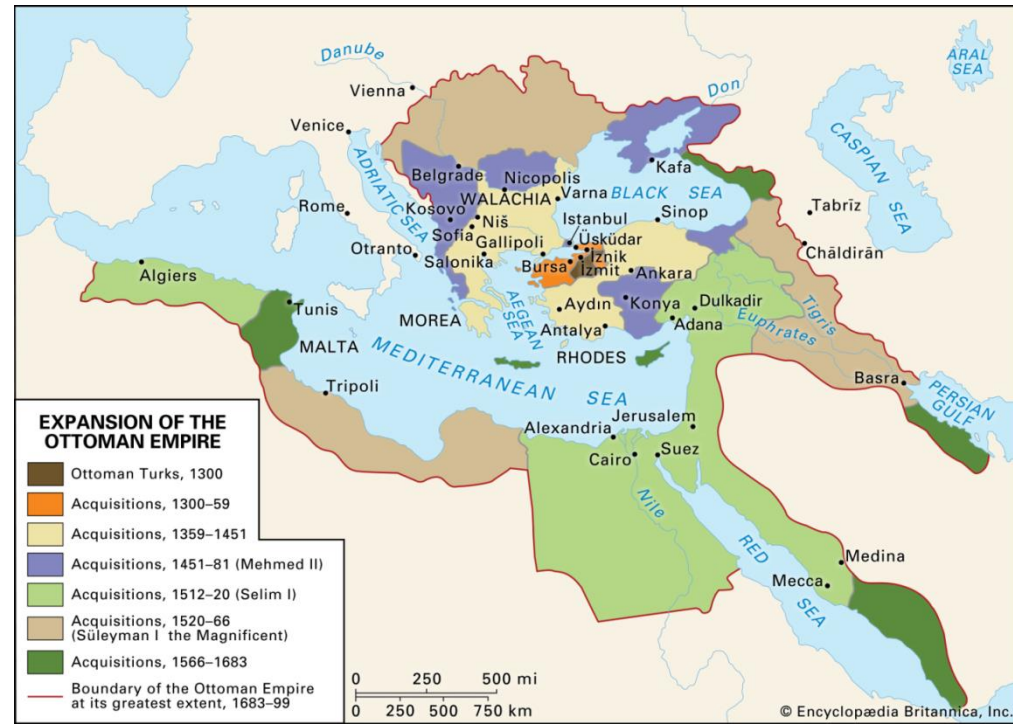
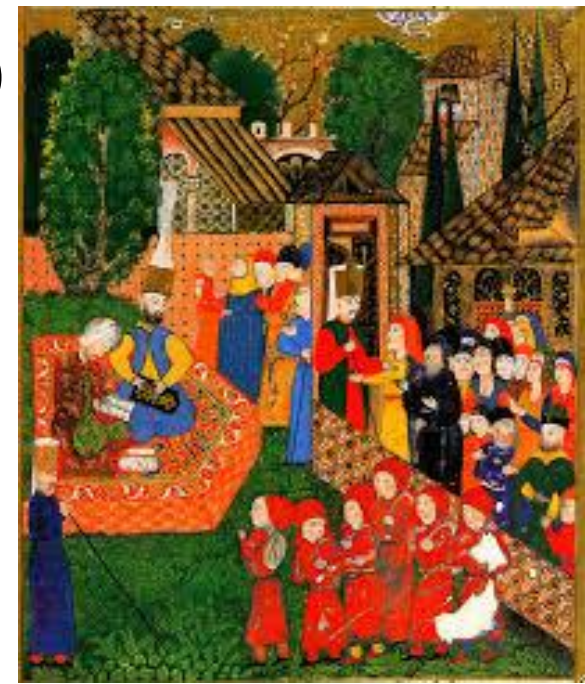
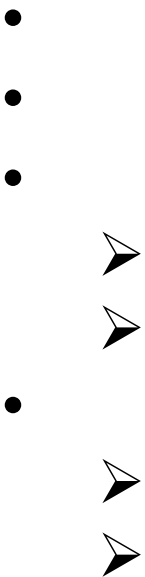
Homogenous

Tokaido

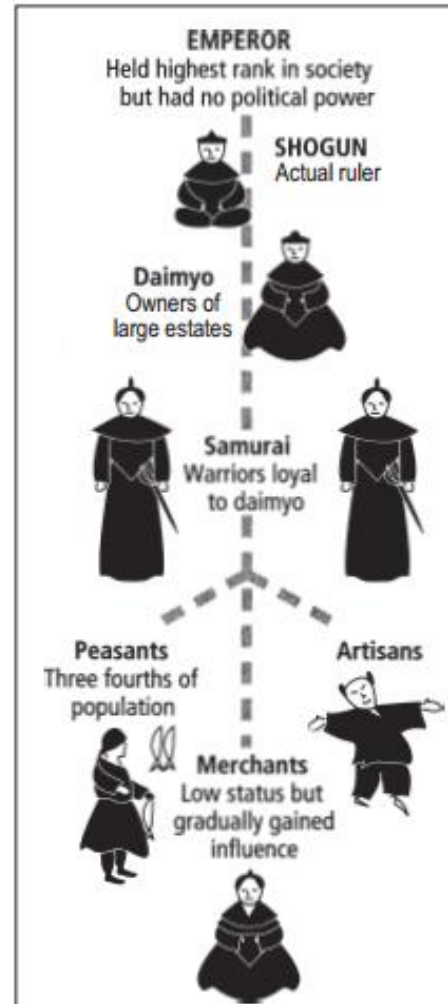
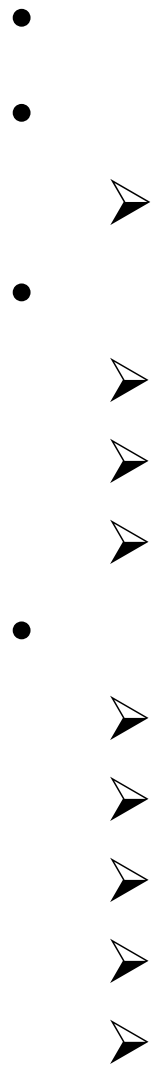
# Mughal Empire (1526-1857)



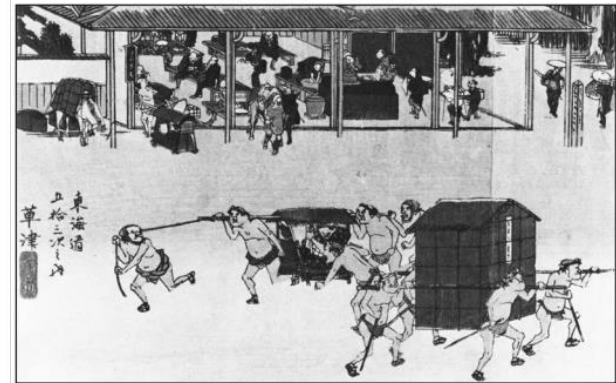
# Ottoman Empire (1299/1453-1922)



# Tokugawa Japan (1600-1868)



Relay Station: Hōeidō #53





## Tokugawa Laws of Japan in 1634

- Japanese ships shall not be sent abroad.
- No Japanese shall be sent abroad. Anyone breaking this law shall suffer the penalty of death...
- The arrival of foreign ships must be reported to Edo (Tokyo) and a watch kept over them.
- The samurai shall not buy goods on board foreign ships.

Source: January 2002 Global History and Geography Regents Exam.

**What are the similarities and differences between how the Ottoman Empire, Mughal Empire & Tokugawa Japan gained, consolidated, and maintained power in their diverse societies?**

### Overview

The Ottomans were a Muslim Empire that ruled over parts of Asia, Africa, and Europe from 1299 until 1922. They were Turkish-speaking **nomadic** people who migrated from Central Asia in northwestern Asia Minor. They quickly conquered other societies and expanded their empire, establishing a society organized around Islam and Islamic institutions. As the Ottoman Empire grew, non-Muslim people became part of the empire. The Ottoman Empire was **diverse** and composed of three major religious groups that contained many different ethnic groups. The major religious groups were three **monotheistic Abrahamic religions**: Islam, Christianity, and Judaism. The Ottoman Empire developed strategies to govern their diverse empire.

1. Which religion was the foundation of the Ottoman Empire?
2. Which other religions were practiced in the Ottoman Empire?
3. What challenges might a diverse empire like the Ottoman Empire face? Why would these be challenges?

## Millets

In the Ottoman Empire, non-Muslims were not required to convert to Islam. Instead, the Ottoman Empire developed millets. Millets were self-governing non-Muslim (Jewish and Christian) communities within the Ottoman Empire that had the power to regulate their own communities, collect taxes, set up their own schools, and organize their own laws. The millets were run by a religious leader who was responsible for maintaining peace within the millet. In return for religious freedom, non-Muslims within the millets owed absolute loyalty to the Ottoman Empire. Additionally, non-Muslims were barred from high government positions in the Ottoman Empire.

Adapted From: [Source](#), [Source](#), [Source](#)

3. What was a millet?

4. Why was the millet system established?



Photograph taken by well-known Ottoman photographer, Pascal Sébah. The photograph was commissioned by the Ottoman government for the 1873 Vienna World's Fair. The purpose of this photograph was to show the world the diversity of ethnic groups in the Ottoman Empire. From right to left: a married Muslim woman, a married Jewish woman, and a Bulgarian woman.

[Image](#) is courtesy of the World Digital Library

## Devshirme System



Illustration of the registration of Christian boys for the devşirme. Ottoman miniature painting, 1558.

Beginning in the 14th century and ending in the late 17th century, the Ottoman Empire created a system called the Devshirme system. The Devshirme system required conquered Christian communities to give their sons to the Ottoman government as a form of tax. These Christian boys were forced to convert to Islam and served as state slaves. Some of the young Christian boys trained to work in the government. They had to take a series of exams to identify their skills and they also took special classes in languages, math, calligraphy, Islamic studies, and weaponry. These Christian boys owed the sultan complete loyalty and gained positions as guards, scribes, and gatekeepers. This proximity to the sultan helped the devshirme gain some wealth and power; however, their children were not allowed to inherit their wealth. The other Devshirme served in the military corps, the Janissaries. These Janissaries, who were mostly forced Muslim converts, helped the Ottoman Empire to expand its territory.

Adapted From: [Source](#) ;

**5. What was the Devshirme system?**

**6. Why was the Devshirme system established?**

The **Janissaries** were the elite army of the Ottoman Empire until 1826. The Ottoman Empire used Janissaries in all its military conquests such as the 1453 capture of Constantinople. The janissaries were mostly made up of young Christian boys from the Devshirme system. They owed complete loyalty to the sultan and were required to follow strict rules such as celibacy and no marriage until they left active duty.

Adapted From: [Source](#), [Source](#)

7. Who were the janissaries?

8. Why were the janissaries formed?

## Janissaries



Sultan Murad IV with janissaries.

# Sultan Leadership

Text Adapted From: [Source](#), [Source](#)



[Image](#) is courtesy of [wikimedia commons](#) and is in the public domain

## Mehmed the Conqueror (1444–1446) & (1451–1481)

- Conquered Constantinople and brought an end to the Byzantine Empire
- Reunification of Southeast Europe as far west as Bosnia.



[Image](#) is courtesy of [wikimedia commons](#) and is in the public domain

## Bayezid II (1481–1512)

- Consolidated the Ottoman Empire
- Prevented Safavid rebellion
- Rescued Jews expelled from Spain and allowed them to resettle in Ottoman Empire



[Image](#) is courtesy of [wikimedia commons](#) and is in the public domain

## Selim I (1512–1520)

- Conquered modern-day Iran
- Expanded empire to conquer the entire Mamluk Sultanate of Egypt
- Extended power over holy cities of Mecca and Medina

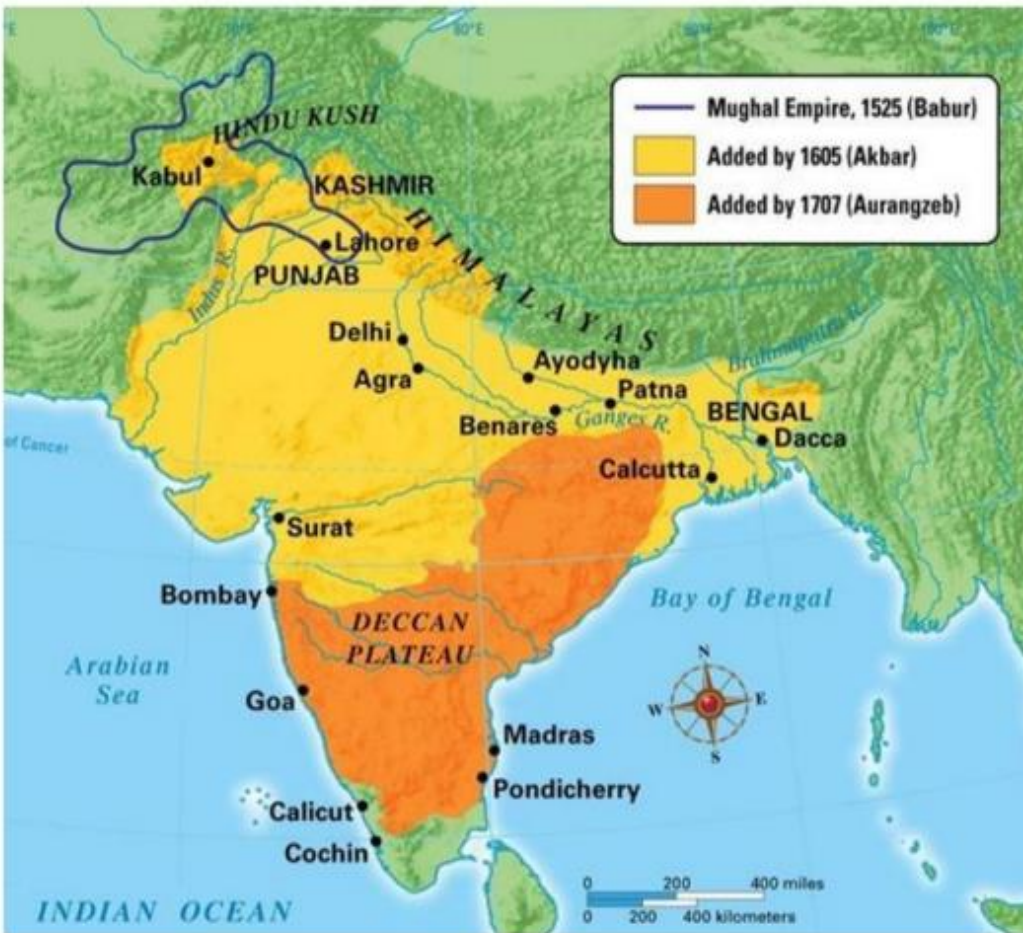


[Image](#) is courtesy of [wikimedia commons](#) and is in the public domain

## Suleiman the Magnificent (1520–1566)

- Ruled over Ottoman Empire at height of power
- Expanded empire to conquered more of North Africa and Europe
- Built strong fortresses to defend the places he conquered
- Adorned the cities with mosques, bridges, aqueducts, and other public works

9. What is one similar action taken by all four sultans? Why would all the sultans take this type of action?



1. Using the map to your left, describe how the extent of the Mughal empire changed from the reign of Babur to the reign of Aurangzeb.

2. What geographic feature prevented the Mughal Empire from expanding further to the north?

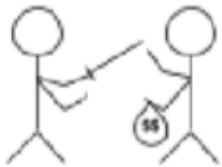


## Overview

The Mughal empire was a Muslim dynasty that ruled parts of modern-day India and Pakistan from 1526 to 1857. The Mughal Empire was of Turkic-Mongol, or Central Asian origin. The Mughal Empire conquered areas that included two major religious groups: Hindus and Muslims.

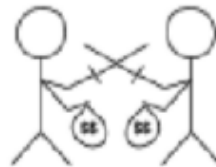
1. Which religion was the foundation of the Mughal Empire?
2. Which other religions were practiced in the Mughal Empire?
3. What challenges might a diverse empire like the Mughal Empire face? Why would these be challenges?

### GAIN



**Gaining power is the process** of getting it and expanding it.

### CONSOLIDATE



**Consolidating power is the process** of taking control from other people who also have power.

### MAINTAIN



**Maintaining power is the process** of keeping one's power..



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- Babur**  
(1526-1530)
- Founded the Mughal Empire
  - Tolerated the practice of Hinduism
  - Allowed new Hindu temples to be built
  - Encouraged trade with the rest of the Islamic world

- Akbar the Great**  
(1556-1605)
- Recaptured territory lost from Babur's empire
  - Encouraged religious tolerance by selecting Hindus to lead parts of the government and marrying a Hindu woman
  - Ended the non-Muslim tax (jizya)
  - Hindus were allowed to govern with their own laws and have control over their institutions
  - Strengthen trade between Ottoman and Mughal Empires
  - Established relationships with Europeans and Ottoman Empire to acquire firearms

- Jahangir**  
(1605-1627)
- Included large numbers of Hindus and Shiite Muslims in his court
  - Built beautiful monuments, gardens and palaces
  - Developed Urdu (mixture of Arabic, Persian, and Hindi) as the official language of Empire
  - Encouraged relationships and trade with Europeans

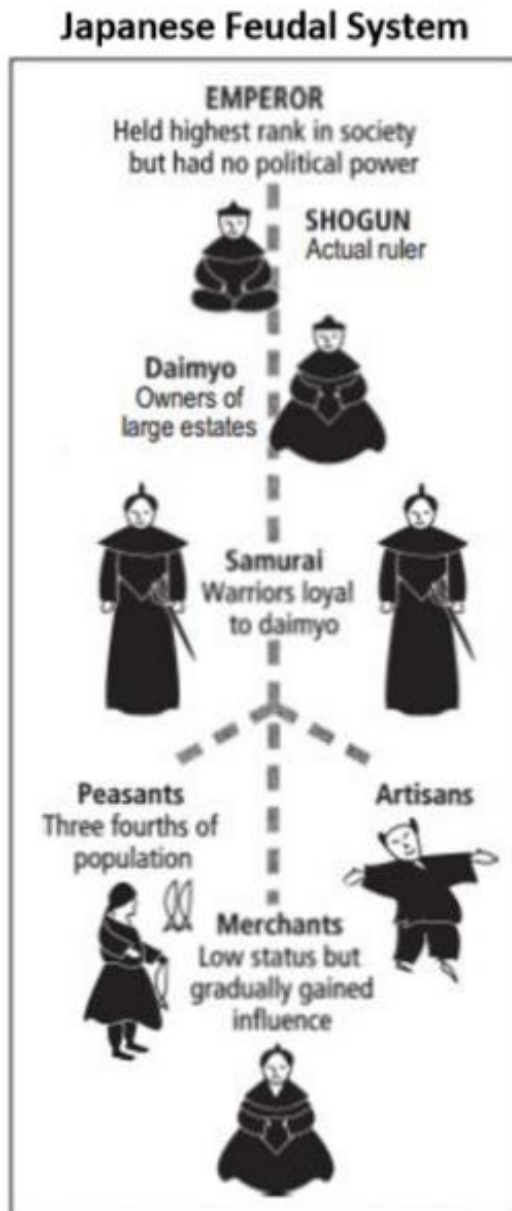
- Aurangzeb**  
(1658-1707)
- Expanded the Mughal Empire to its greatest size
  - Ended policy of religious tolerance for non-Muslims
  - Excluded Hindus from government positions
  - Imposed Sharia (Islamic Law) over the empire
  - Persecuted Sikhs

4. Identify three examples of how the Mughal Empire gained, consolidated, and maintained power in their diverse society. Then, explain how this helped them to gain, consolidate, and/or maintain power.

Action	How did the action helped the Mughal Empire gain, consolidate, and maintain power in their diverse society?

# Japan Introduction

Watch the video [“The Shogunate: History of Japan \(0:00-5:35\)”](#)



Throughout Japanese history, even today, the head of the ruling government has been an emperor. The emperor is always a member of the Yamato family, but the emperor's real power in the government was different depending on the time period in Japanese history.

From the late 12th to the late 19th century, Japan was ruled by a series of **shoguns**. **Shoguns** were military leaders in Japan who had absolute power and passed their power down through their families. A government ruled by a shogun was called a **shogunate**. During the period when Japan was ruled by shogunates, there was still an emperor from the Yamato family, but he had little power.

The Shoguns created a hierarchy in Japanese government and society called **feudalism**. **Feudalism** is a **decentralized** system of power in which land owned by a powerful person is divided up and given to others in exchange for work and a promise to fight for the interests of the land owner.

Feudalism existed in Europe during the Middle Ages in which kings divided up their land and gave them to lords to rule in exchange for loyalty to the king and protection if the king needed it. These lords gave land to knights who promised to protect the lords in exchange.

In Japan, the system was similar but the roles had different names. The shogun ruled Japan and the **daimyo** were the wealthy landowners who promised their loyalty to the shogun. The daimyo gave land to **samurai** in exchange for their loyalty and protection. Below the samurai were peasants, merchants, and artisans.

## Document A

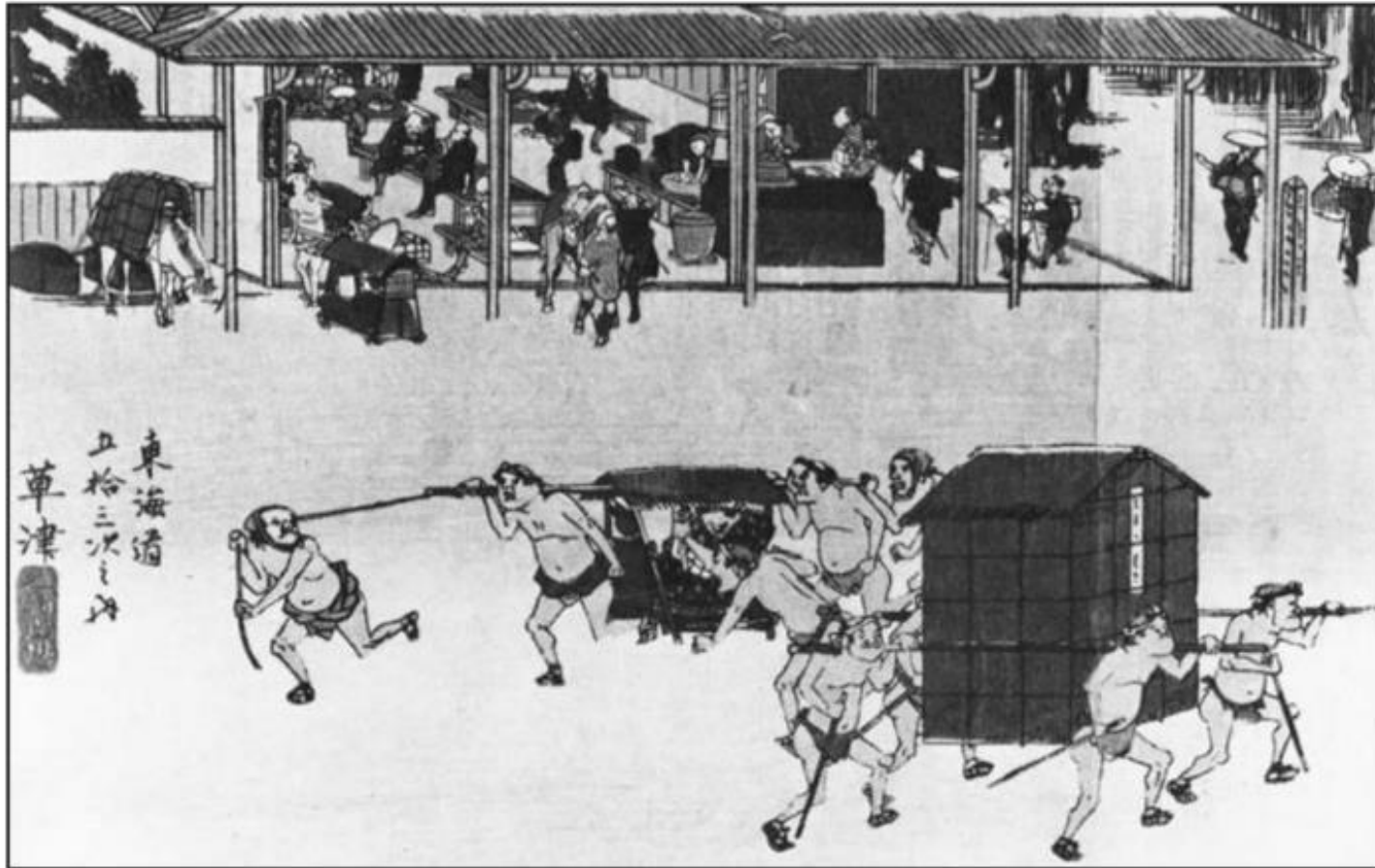
The Tokugawa shogunate realized the importance of maintaining contact with distant provinces within Japan. The Tokaido was its most important highway.

...Perhaps the most crucial use of the road was for governmental communication with the provinces. Official messengers traveled by foot, horseback (in wartime), and palanquin. The government used a system of relays for messengers, with reliefs at every seven li [3.9 km]. Government messengers had priority over any other type of traveler. They had first access to ferries at river crossings along the way, and could freely pass government road barriers at all times of the day or night. Private citizens were not allowed to travel at night; a series of barriers and checkpoints along the road kept them from doing so....

Source: Patricia J. Graham, "The Political and Economic Importance of the Tokaido," *Tokaido : Adventures on the Road in Old Japan*, University of Kansas Spencer Museum of Art

## Document B

### Relay Station: Hōeidō #53



...Here, a man is riding in a “fast palanquin,” gripping a strap for fear of falling off. The bearers of these palanquins would change at the relay stations, but the rider transmitting the message would endure the grueling ride until he reached his destination and could transmit his secret message in person.

Source: Patricia J. Graham, “The Political and Economic Importance of the Tokaido,” *Tokaido : Adventures on the Road in Old Japan*, University of Kansas Spencer Museum of Art

## Document C

### The Edicts of Toyotomi Hideyoshi: *Excerpts from Collection of Swords, 1588*

(a) The Edict:

1. Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent (*nengu*) may become more difficult, and without provocation uprisings can be fomented. Therefore, those who perpetrate improper acts against samurai who receive a grant of land (*kyūnin*) must be brought to trial and punished. However, in that event, their wet and dry fields will remain unattended, and the samurai will lose their rights (*chigyō*) to the yields from the fields. Therefore, the heads of the provinces, samurai who receive a grant of land, and deputies must collect all the weapons described above and submit them to Hideyoshi's government.
  2. The swords and short swords collected in the above manner will not be wasted. They will be used as nails and bolts in the construction of the Great Image of Buddha. In this way, farmers will benefit not only in this life but also in the lives to come.
  3. If farmers possess only agricultural implements and devote themselves exclusively to cultivating the fields, they and their descendants will prosper. This compassionate concern for the well-being of the farms is the reason for the issuance of this edict, and such a concern is the foundation for the peace and security of the country and the joy and happiness of all the people.
- ...

All the implements cited above shall be collected and submitted forthwith.

*Vermillion seal of Hideyoshi*  
*Sixteenth year of Tenshō [1588], seventh month, 8th day*

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## Document D

Laws Governing Military Households (1615), Excerpts By 1603, Tokugawa Ieyasu had won the civil war and had become the supreme ruler of Japan, the Shogun. His successor, Shogun Hidetada, put forth laws for military households. These households included members of the warrior class: the daimyo, the greater samurai, and the lesser samurai.

. . . [4] Great lords (daimyo), the lesser lords, and officials should immediately expel from their domains any among their retainers [vassals] or henchmen who have been charged with treason or murder. . . .

[6] Whenever it is intended to make repairs on a castle of one of the feudal domains, the [shogunate] authorities should be notified. The construction of any new castles is to be halted and stringently [strictly] prohibited. "Big castles are a danger to the state." Walls and moats are the cause of great disorders.

[7] Immediate report should be made of innovations which are being planned or of factional conspiracies [schemes by dissenting groups] being formed in neighboring domains. . . .

## Document E

The *sankin kotai* or hostage system was included as part of the warrior class laws

Alternate residence duty, or *sankin kotai*, was a system developed in the Warring States period and perfected by the Tokugawa shogunate. In essence, the system demanded simply that daimyo reside in the Tokugawa castle at Edo for periods of time, alternating with residence at the daimyo's own castle. When a daimyo was not residing in the Tokugawa castle, he was required to leave his family at his overlord's [shogun's] castle town. It was, at its simplest, a hostage system which required that either the daimyo or his family (including the very important heir) always be physically subject to the whim of the overlord. . . .

Source: "Sankin Kotai and the Hostage System," Nakasendo Way, Walk Japan

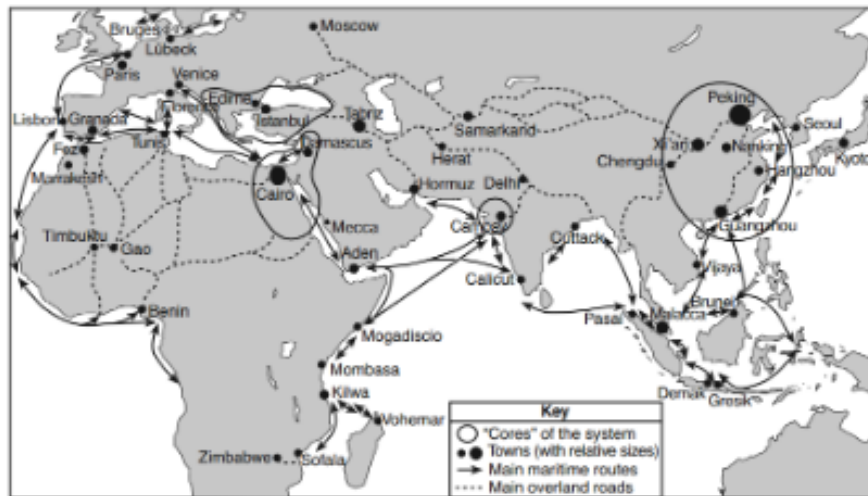


# What were the differences between how the Tokugawa Shogunate & Mughal Empire responded to “outsiders” in the 16th & early 17th centuries?

**Describe** the differences between how the Tokugawa Shogunate and Mughal Empire responded to “outsiders.”

**Explain** why the Tokugawa Shogunate and Mughal Empire had different responses to “outsiders.”

## A More Interconnected World - Costs and Benefits



Source: Philippe Beaujard in "The Indian Ocean in Eurasian and African World-Systems before the Sixteenth Century," *Journal of World History* (adapted) from the NYS Global History and Geography Regents Examination, August 2012.

In 1453, the Ottoman Empire conquered Constantinople, leading them to dominate many overland trade routes that restricted the access of Europeans to Asia. In search of new access to Asia, many European societies, especially Spain and Portugal began overseas exploration and trade during the late 15th and early 16th centuries.

→ **Directions:** Read the scenarios below. Respond to the prompt regarding what decision you would make as the leader of your society.

Scenario 1	Scenario 2
<p>You are the leader of a society that maintains unity through your core religious beliefs. You've been approached by a society who would like to trade with you. This society would send traders and <b>missionaries</b> [people sent to promote a religion in a foreign place] to your country for months at a time to negotiate trade deals.</p>	<p>You are the leader of an expanding empire. You are approached by a trading company that would like to trade and establish small communities on your land. In this trade relationship, you would provide a range of raw materials that your new trade partner would use to create finished goods.</p>
<p><b>1a. Why might you say NO to this trade relationship?</b></p>	<p><b>2a. Why might you say NO to this trade relationship?</b></p>
<p><b>1b. Why might you say YES to this trade relationship?</b></p>	<p><b>2b. Why might you say YES to this trade relationship?</b></p>



## Contextualize: Japan and Relationships with “Outsiders”

→ Directions: Examine the images below. Then, complete the see-think-wonder chart.

Contextualize



Japan is an **archipelago**. How does Japan’s geography encourage or discourage interaction with outsiders?

### Contextualizing Timeline

1540s



Japanese [painting](#) of a Christian missionary, 17th century.

Portuguese traders arrived in Japan along with Jesuit missionaries who converted many Japanese to Christianity. Japanese leaders were concerned about how Catholic missionaries colonized the Philippines.

1600



[Portrait](#) of Tokugawa Ieyasu, 17th Century

After a century of civil war, Japan was reunified under the Tokugawa Shogunate led by Tokugawa Ieyasu.

1609



[Painting](#) of Dutch ships in Japan, 1590

The East India companies (Dutch and British) established trading relations with the Japanese.

1614



A German [engraving](#) depicting Christian martyrs in Japan, 1623

Christianity was **banned** under the Tokugawa Shogunate, which led many clergy to leave. Some clergy members who remained were **persecuted** and **prohibited** from practicing Christianity.

Source: [http://afe.easia.columbia.edu/ainc/spotlight/jp\\_tokugawa.htm](http://afe.easia.columbia.edu/ainc/spotlight/jp_tokugawa.htm)

#### See

List three things you see in the timeline above about Japan’s interaction with “outsiders.”

#### Think

What do you think motivated how Japan responds to “outsiders?”

#### Wonder

Write two questions you have about Japan’s response to “outsiders.”

# Document 1: Excerpts of The Edict [Law] of 1635 Ordering the Closing of Japan Addressed to the Joint Bugyo [Governor] of Nagasaki

1. Japanese ships are strictly **forbidden** to leave for **foreign** countries.
2. No Japanese is **permitted** to go abroad. If there is anyone who attempts to do so secretly, he must be **executed**. The ship so involved must be **impounded** and its owner arrested, and the matter must be reported to the higher **authority**.
3. If any Japanese returns from **overseas** after **residing** there, he must be put to death.
4. If there is any place where the teachings of **padres** (Christian priests) is practiced, the two of you [Joint Bugyo of Nagasaki] must order a thorough **investigation**.
7. If there are any Southern Barbarians who **propagate** the teachings of the priests, or otherwise commit crimes, they may be **incarcerated** in the prison. . . .
10. Samurai are not **permitted** to purchase any goods originating from foreign ships directly from Chinese **merchants** in Nagasaki.

*Think about Point of View on Outsiders, the Purpose of this letter, & how Audience impacts the presentation of ideas*



# Contextualize: Mughal Empire and Relationship with Europeans

Contextualize

→ Directions: Examine the images below. Then, complete the see-think-wonder chart.



Mughal Emperor Akbar (r. 1556-1605) holds a religious assembly in the Ibadat Khana (House of Worship) in Fatehpur Sikri; the two men dressed in black are the Jesuit missionaries Rodolfo Acquaviva and Francisco Henriques from Portugal.

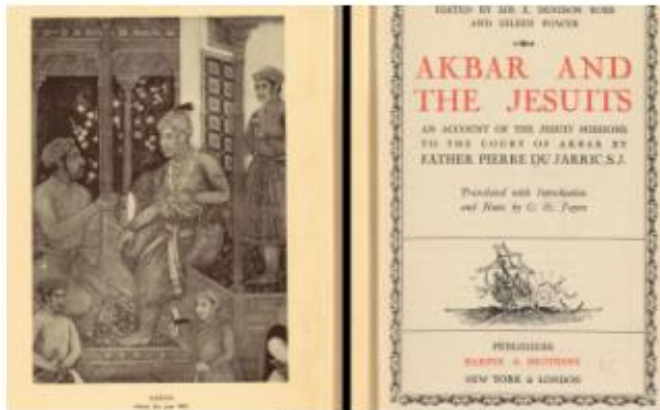
[Text and Image Source](#)



Portrait of a European painted by Mughal artists, Ca.1590

Europeans first came to the Mughal empire in the late 1570s. By the early 1600s, there was regular contact between the Mughal court and the Portuguese and merchants and adventurers came overland or by sea from Europe. A few of them took up residence at court. Their presence led to the occasional appearance of European figures in Mughal paintings or on the border decoration of manuscripts.

[Text and Image Source](#)



Akbar and the Jesuits, An Account of the Jesuit Missions to the Court of Akbar

[Source](#)

See	Think	Wonder
List three things you see in the images above about the Mughal's interaction with "outsiders."	What do you think motivated how the Mughals responded to "outsiders?"	Write two questions you have about the Mughal response to "outsiders."

# Document 2: Letter to James I, King of England

The letter of love and friendship which you sent and the presents, **tokens** of your good **affections** toward me, I have received by the hands of your **ambassador**, Sir Thomas Roe (who well deserves to be your trusted servant), delivered to me in an acceptable and happy hour...

Upon which **assurance** of your royal love I have given my general command to all the kingdoms and **ports** of my **dominions** to receive all the merchants of the English nation as the subjects of my friend; ... they may have free **liberty** without any **restraint**; ... and in what city soever they shall have residence, I have commanded all my governors and captains to give them freedom answerable to their own desires; to sell, buy, and to transport into their country at their pleasure.

For confirmation of our love and friendship, I desire your Majesty to command your merchants to bring in their ships of all sorts of **rarities** and rich goods fit for my palace; and that you be pleased to send me your royal letters by every opportunity, that I may rejoice in your health and prosperous affairs; that our friendship may be **interchanged** and **eternal**.

Source: Emperor Jahangir, *Letter to James I, King of England*, 1617

*Think about Point of View on Outsiders, the Purpose of this letter, & how Audience impacts the presentation of ideas*