Chapter Themes

- **Movement** Muslim rulers govern empires that cover vast regions of Asia, North Africa, and Europe.  
  Section 1
- **Cultural Diffusion** China is directly challenged by its contacts with western European cultures.  
  Section 2
- **Reaction** Japan enforces isolationist policy to keep out Western influences.  
  Section 3
- **Change** Southeast Asian lands face the growth of European trade and commerce in their region.  
  Section 4

### The Storyteller

Within the city walls of Vienna, Austria, people quaked as thundering cannonballs signaled the beginning of the Turkish siege of the city on September 27, 1529. Occupying the surrounding hills were 100,000 Turkish soldiers led by their skilled commander Suleiman.

By mid-October, Turkish troops twice had broken through part of Vienna’s walls, but failed to capture the city as the Austrians and their allies rushed to plug the breaches. This clash between European and Asian armies was one of many encounters between different civilizations during the early modern period.

### Historical Significance

What kinds of empires arose in Asia during the early modern period? How did they respond to the arrival of Europeans in their areas?
Research one of the following topics, make notes, and write an outline for a short paper: the Imam Mosque of Isfahan, the Taj Mahal, the Forbidden City, and the Imperial Palace of Tokyo.
Between the 1400s and the 1800s, three Muslim empires—the Ottoman Empire, the Persian Empire, and the Mogul Empire—conquered and controlled much of eastern Europe, central Asia, and India respectively. Strong leaders used powerful armies to amass territory that gave them economic control over major trade routes. As these empires spread into new areas, the religion and culture of Islam also expanded.

**The Ottoman Empire**

During the late 1200s, Turkish clans—calling themselves Ottoman Turks after their first leader, Osman—settled part of Asia Minor and began conquests to build an empire. They conquered much of Byzantine territory, making Constantinople their capital in 1453. Extending their Muslim empire even farther, by the 1500s the Ottomans controlled the Balkan Peninsula and parts of eastern Europe. By the end of their rule in the early 1900s, they had acquired much of the Middle East, North Africa, and the Caucasus region between the Black and Caspian Seas.

The Ottoman Empire maintained a strong navy in the Mediterranean to protect the lucrative trade they controlled there. Alarmed by the threat to their trade and to Christianity, Europeans under Philip II of Spain fought and defeated the Ottoman fleet at the Battle of Lepanto in 1571. But the Ottomans rebuilt their navy and remained a significant seapower until the 1700s.

**Suleiman I**

Suleiman I was one of the early Ottoman rulers who strengthened Muslim forces prior to the Battle of Lepanto. He was a multitalented man—a heroic military commander, a skillful administrator, and a patron of the arts. Ruling from 1520 to 1566, Suleiman received the name “The Lawgiver” for his work in organizing Ottoman laws.
Suleiman acted as both the sultan, or political ruler, and the caliph, or religious leader; he enjoyed absolute authority. To rule effectively, however, Suleiman needed support from his personal advisers, the bureaucracy, a group of religious advisers known as the Ulema, and a well-trained army. A grand vizier, or prime minister, headed the bureaucracy. The Ulema made rulings on questions of Islamic law, and the army held much power by conquering and controlling new territories.

The Ottomans recruited officers from among the conquered peoples of their empire. An elite corps of officers called janissaries came from the Balkans, where Christian families were required by the Ottomans to turn over young boys to the government. Converted to Islam, the boys received rigorous training that made them a loyal fighting force.

Ottoman Law

Because the empire was so large, Ottoman Muslims ruled diverse peoples, including Arabs, Greeks, Albanians, Slavs, Armenians, and Jews. The population was divided into several classes: a ruling class made up of the sultan’s family and high government officials; the nobility, which administered agricultural estates; and the largest class, the peasants who worked on those estates.

To accommodate these diverse populations, the government made special laws affecting those who did not practice Islam, the empire’s official religion. Non-Muslims were allowed to practice their faith. Ottoman law also permitted the empire’s diverse religious groups to run affairs in their own millets, or communities, and choose their own leaders to present their views to the Ottoman government.
The Ottoman Islamic civilization borrowed from the Byzantine, Persian, and Arab cultures they had absorbed. Mosques, bridges, and aqueducts reflected this blend of styles. The Christian city of Constantinople was transformed into a Muslim one and renamed Istanbul. Ottoman architects renovated Hagia Sophia into a mosque and built new mosques and palaces. Ottoman painters produced detailed miniatures and illuminated manuscripts.

**Decline of the Ottomans**

By 1600 the Ottoman Empire had reached the peak of its power; thereafter it slowly declined. Even at its height, however, the empire faced enemies on its borders. Conquests ended as the Ottomans tried to fight both Persians and Europeans. In 1683 Polish King John III Sobieski led European forces in ending an Ottoman siege of Vienna. This European victory dealt a decisive blow to the Ottoman Empire. When Ottoman military conquests ceased, massive poverty and civil discontent afflicted Ottoman lands.

**Reform**

By the 1700s, the Ottoman Empire had fallen behind Europe in trade and military technology. Russia and other European nations began taking Ottoman territory, and local rulers in North Africa gradually broke away from Ottoman control. In the 1800s uprisings in the Balkans led to freedom for the Greeks, Serbs, Bulgarians, and Romanians. Unsuccessful revolts in Armenia and Arabia were brutally crushed.

Wanting to halt Ottoman decline, Ottoman rulers during the 1800s used European ideas to reform and unify the empire. In 1856 Sultan Abdul-Mejid I issued the Hatt-I-Hamayun, a sweeping reform decree that created a national citizenship, reduced the authority of religious leaders, and opened government service to all peoples.

**Reaction**

Powerful resistance to change grew among the religious leaders, who had lost civil authority in their own communities. Although many Muslim, Jewish, and Christian leaders protested reform, merchants and artisans in the individual communities welcomed it. Non-Turkish groups, such as Armenians, Bulgarians, Macedonians, and Serbs, however, had little interest in any reform that would save the empire. They wanted nation-states of their own.

After Abdul-Mejid’s death in 1861, the reform movement lacked the strong leadership needed to guarantee its success. To gain public support, reformers known as the Young Ottomans overthrew the weak sultan Abdul-Aziz and replaced him with Abdul-Hamid II.

At first the new sultan went along with the reformers. In 1876 he proclaimed a new constitution. He affirmed the unity of the empire and promised individual liberties for his subjects. In 1877 the first Ottoman parliament met in Istanbul. But later that year Abdul-Hamid II suddenly dissolved the parliament and ended constitutional rule. He believed that liberalism would ruin the government. To further protect the empire from change, he exiled many of the Young Ottomans and imposed absolute rule.
Safavid Persia

To the east of the Ottoman Empire lay Persia, a land that had once been part of the Islamic Empire, but which had broken away because of religious differences. In the 1500s Shiite Muslims, bitter enemies of the Ottoman Turks, conquered the land of present-day Iran. The Shiite leader, Ismail (ihs•MAH•EEL), conquered and unified the numerous people living there, declaring himself to be the founder of the Safavid (sah•FAH•weed) dynasty.

Safavid rulers required all of their Persian subjects to accept the Shiite form of Islam. Belief in the Shia branch of Islam distinguished people living in Persia from neighboring Sunni Muslim peoples—the Arabs and Turks.

Shah Abbas

The Safavid leader Shah Abbas came to the throne in 1587. His army regained some western territory lost to the Ottomans in previous years. Then the shah sought allies against the Ottomans even among such Christian states as England. The English used their alliance with Persia to seize the strategic Persian Gulf port of Hormuz in 1622, gaining control of the Persian silk and East Indian spice trade.

With his empire secure against the Ottoman forces, Shah Abbas set up his court in Isfahan, which became one of the most magnificent cities in the entire Muslim world. Towering above the city was the blue dome of the Imam Mosque, which was covered with lacy white decorations. Near the mosque, Abbas had a three-story palace built for his personal use. He also ordered beautiful streets and parks constructed throughout the city.

During the reign of Abbas, Persian spread as the language of culture, diplomacy, and trade in most of the Muslim world. Later the language spread to India. Urdu, spoken in Pakistan today, is partly based on Persian.

Nader Shah

After the death of Shah Abbas in 1629, inept Safavid rulers weakened the empire, bringing on its decline. In 1736, after the Safavid decline, Nader Shah came to power. He expanded the Persian Empire to its greatest height since Darius. But after his assassination in 1747, territory was lost and the country was divided.

In the late 1700s another Turkic group, the Qajar dynasty, seized the Persian throne and established a new dynasty in Tehran. The Qajars ruled Persia until 1925.

The Mogul Empire

Even before the Ottomans and the Safavids built their empires, Islamic invaders from central Asia had conquered much of northern India by the 1100s. The invaders set up a sultanate, or Muslim kingdom, in Delhi in 1206. Once order was restored, northern India prospered economically and culturally. Traditional Hindu culture survived the invasions and blended with Islamic civilization.

Timur Lenk in India

By the late 1300s the Muslim Mongol ruler, Timur Lenk (Tamerlane), had conquered much of central Asia and made Samarkand the capital of his empire. Although a devout Muslim, Timur Lenk was also a ruthless leader. His forces sacked the city of Delhi in 1398, killing thousands and leaving the city in rubble. After Timur Lenk’s death, his Islamic
The beauty of the Taj Mahal has awed visitors for centuries. A pear-shaped dome crowns the square central building, complete with a reflecting pool. The marble surface glitters with semiprecious stones: jade from China; turquoise from Tibet; lapis lazuli from Afghanistan; chrysolite from Egypt; and mother-of-pearl from the Indian Ocean. Inside all this wealth and beauty lies Mumtaz Mahal, wife of the Mogul emperor of India, Shah Jahan, who ruled from 1628 to 1658. He fell in love with Mumtaz at 16 and adored his queen throughout her life. In 1629, shortly after Shah Jahan’s reign began, Mumtaz died in childbirth, after giving birth to their 14th child. Her death left him in black despair, and in his grief he decided to build the world’s greatest tomb.

Or so goes the legend. Contemporary scholars argue that Shah Jahan built the Taj Mahal not only as a resting place for his well-loved wife—and later for himself—but also as a symbol of his power and wealth. The Moguls were Muslims—outsiders and conquerors who ruled India in an absolute monarchy. Their administration left India weak and, by the 1800s, vulnerable to British conquest. In their art and architecture they gave India a more lasting legacy. “The Taj Mahal,” wrote Indian poet Rabindranath Tagore, is “like a solitary tear suspended on the cheek of time.”

Taj Mahal

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empire disintegrated; yet northern India would face other Muslim invasions.

**Akbar the Great**

In the early 1500s Babur, a descendant of Timur Lenk, led another attack on northern India. Using artillery and with cavalry riding elephants and horses, Babur conquered Delhi at the Battle of Panipat in 1526. Then he set up the Mogul dynasty, the Persian name for Mongol, which lasted three centuries in India. The Moguls encouraged orderly government, and they expanded the arts.

Babur’s grandson, Akbar, was a benevolent ruler who brought peace and order to northern India. Recognizing that most of the people he ruled were Hindus, Akbar encouraged religious tolerance to end quarrels between Hindus and Muslims. Whereas Muslims believed in one God, Hindus worshiped many deities. Hindus and Muslims differed about sacred foods, social organization, and religious customs. To reduce tension among his people, Akbar repealed a tax on Hindus.

Akbar invited religious scholars of other faiths to his court to learn about other religions. He concluded that all religions revealed the same divine truth, whatever their external practices were. He tried to set up a new religion called Divine Faith, which included features of many of the world’s religions such as Islam, Hinduism, and Christianity.

**Mogul Civilization**

Under Akbar’s rule music, painting, and literature flourished in Mogul India. Mogul rulers made their lavish courts centers of art and learning. Although Akbar could not read, he understood the value of education and set up a large library, employing more than 100 court painters to illustrate the elegantly bound books.

Another Mogul ruler, Shah Jahan, created one of the world’s most beautiful buildings—the Taj Mahal at Agra—a magnificent example of Muslim architecture. Muslim architects introduced the arch and dome to India, and in trading contacts with China, Muslim merchants brought gunpowder, paper, and Chinese porcelain to Mogul India.

**Mogul Decline**

During the late 1600s, Mogul rulers, such as Shah Aurangzeb, abandoned religious toleration. They persecuted India’s Hindu majority as well as the Sikhs, followers of Sikhism (SEE•KIH•zuhm), a new religion founded by the teacher Nanak in the 1500s. Sikhism holds to a belief in one God and teaches that good deeds and meditation bring release from the cycle of reincarnation. Today there are about 14 million Sikhs, most of whom live in the northern Indian state of Punjab. During the late 1600s, both Sikhs and Hindus rebelled against the Moguls and helped weaken Mogul authority. As Mogul central government declined, local rulers became more independent.
In 1368, after the Yuan dynasty fell, a new era of reform began. The Ming and the Qing dynasties built strong central governments that implemented agricultural and public works projects. As food production and trade increased, so did China’s population. At the same time, China looked to earlier achievements to invigorate its culture. After years of prosperity, Chinese emperors isolated themselves from their people and the outside, resulting in government corruption, rebellions, and decline.

The Ming Dynasty

After 89 years of Mongol rule, a military officer named Zhu Yuanzhang (JOO YOO•AHN•JAHNG) led a rebellion that overthrew the Yuan dynasty. Born into a poor peasant family, Zhu had been a Buddhist monk before entering the army. In 1368 he became emperor, taking the name Hong Wu and establishing his capital at Nanjing. For the first time in more than 1,000 years, the Son of Heaven was of peasant origin. Hong Wu gave the name Ming (“brilliant”) to his dynasty, which would rule China for nearly 300 years.

Peace and Stability

The Ming dynasty brought peace and stability to China. Hong Wu and the early Ming rulers imposed new law codes, reorganized the tax system, and reformed local government.

The new law codes were harsher than those of previous Chinese dynasties. Scholars, traditionally exempt from corporal punishment, had to endure public whippings if they displeased the emperor and his officials. Formerly, the saying was that “a gentleman could be ordered to die but should never be humiliated.”
Chinese persons replaced Mongols in all civil service posts, and Confucianism again became the empire’s official doctrine. The Ming dynasty restored the old examination system, making the tests even stricter than in earlier dynasties.

Strong rulers at the beginning of the dynasty enforced peace throughout the land. With peace and additional revenues from a reformed tax system, economic prosperity came to China. But northern China had been devastated by nomadic invaders. To encourage farmers to move there, the government offered free land, tools, seeds, and farm animals. Farmers reclaimed and restored much of the land in the north, and the policy helped secure the northern frontier from invaders.

With more land under cultivation, farmers could sell their surplus produce at local markets. Government workers repaired and maintained the canal system that connected local markets. Increased agricultural productivity also freed workers for nonfarming tasks. Artisans in larger numbers expanded the production of silk, textiles, tea, and porcelain to meet the demands of growing urban populations. Thus, trade within China increased, enriching merchants in cities such as Shanghai and Guangzhou (GWONG•JOH).

As city merchants and artisans grew wealthier, they demanded more popular entertainments and learning. The third Ming emperor, Yong Le, ordered 2,000 scholars to compile a treasury of Chinese histories and literature. This massive library included neo-Confucian writings from the Song dynasty and also many Buddhist scriptures.

Ming writers preferred the novel to other forms of fiction. Their works were based largely on tales told over the centuries by storytellers. One of the most popular novels, The Romance of the Three Kingdoms, describes military rivalries at the end of the Han era.

**Chinese Exploration**

The early Ming emperors spent government money on a navy that could sail to foreign ports and collect tribute for the emperor. The ships,
known as junks, usually traveled along the coastline, but they could also venture into open water.

From 1405 to 1433, emperors sent out seven seagoing expeditions. Their purpose was “glorifying Chinese arms in the remote regions and showing off the wealth and power of the [Middle] Kingdom.” The leader of the voyages was a Chinese Muslim named Zheng He (JUNG HUH).

Zheng He took his first fleet to the nations of Southeast Asia. In later voyages he reached India, sailed up the Persian Gulf to Arabia, and even visited eastern Africa. Everywhere he went, he demanded that the people submit to the emperor’s authority. If they refused, he applied force; rulers who accepted were rewarded with gold or silk.

Zheng He brought back trade goods and tribute from many lands. From Africa he returned home with animals for the emperor’s zoo. As a result of Zheng He’s voyages, Chinese merchants settled in Southeast Asia and India and spread Chinese culture.

Later Ming emperors, however, did not follow through: ocean voyages were costly, and in the early 1400s China concentrated its funds on military forces to combat threats from nomadic tribes to the north. The emperor’s officials saw no great benefit in exploring expeditions and halted them. The government discouraged trade with foreign countries partly because Confucian philosophy regarded trade as the lowest of occupations. The emperor even forbade construction of seagoing vessels.

**Inside the Forbidden City**

To help defend the northern border, Yong Le shifted his capital from Nanjing to Cambaluc, renaming it Beijing (BAY-JING), which means “northern capital.” He ordered the city completely rebuilt, modeled after the great Tang capital of Changan. For 16 years, from 1404 to 1420, workers labored on its construction. On the Chinese New Year’s Day in 1421, the government moved to Beijing.

A visitor entering Beijing walked through the great gate in the 30-foot-(9-meter-) high southern wall. Government workers passed through the Gate of Heavenly Peace to the offices of the Imperial City.

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**Chinese Life**

Under the stable, centralized rule of the Ming and Qing dynasties, crafts, industry, and agriculture flourished.

*Breeding the silk-worm* required patience, but the reward was income from trade.

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**The Gate of Supreme Harmony**

at Beijing’s Forbidden City is guarded well by a centuries-old lion.
Farther north, across a moat and through the Meridian Gate, stood the Forbidden City, where the emperor and his family lived. The Forbidden City had two main sections: one for the emperor’s personal use and another for state occasions. The main courtyard outside the gate held 90,000 people. The emperor sometimes appeared before guests here, but ordinary people stayed out or faced a penalty of death.

The residential section of the Forbidden City consisted of many palaces with thousands of rooms. Pavilions and gardens gave comfort to the imperial family, who spent their days in fabulous splendor. Later Ming emperors devoted much of their time to pleasure. In the last 30 years of one emperor’s reign, he met with his closest officials only five times.

Corrupt officials, eager to enrich themselves, took over the country. As law and order collapsed, Manchu invaders from Manchuria attacked the northern frontier settlements. Revenues for military spending were limited by the expenses of the lavish court. The Manchus managed to conquer a weakened China.

The Qing Dynasty

In 1644 the Manchus set up a new dynasty, called the Qing (CHING), or “pure.” For only the second time in history, foreigners controlled all of China. The Manchus slowly extended their empire to the north and west, taking in Manchuria, Mongolia, Xinjiang (SHIN•JEE•ONG), and Tibet. The offshore island of Taiwan became part of the empire in 1683. For almost 300 years the Qing dynasty ruled over the largest Chinese empire that ever existed.

Adapting Chinese Culture

The Manchus had already accepted Confucian values before invading China. Their leaders understood that these precepts benefited the ruling class. Ruling over an empire in which Chinese outnumbered Manchus by at least 30 to 1, the Manchu rulers controlled their empire by making every effort to adopt many of the native Chinese customs and traditions.

A Ming porcelain bowl painted in underglaze displays the familiar blue willow pattern.

Iron workers decorate this Chinese vase preserved in the Golestan Palace, Tehran, Iran.

REFLECTING ON THE TIMES

1. What artistic creation was done under the emperor’s patronage?
2. How do these objects and scenes reflect life under the Ming and Qing dynasties?
Today, China is still the world’s most populous country, despite government efforts to limit population growth. Farm production also has significantly risen because of better opportunities for farmers to make profits on the open market. Electricity reaches many villages, and a few rural households now operate small factories and businesses. Dam construction, bridge building, and other public works have transformed rural China, while new products have come to China through increased trade with other parts of the world.

Discuss past and present ways used by the Chinese to expand food production. In doing so, how have they changed their environment? How have modern farming practices affected the environment in various parts of the world?

During the Ming and Qing eras, China expanded its agricultural production. Rapid population growth, particularly in eastern China, made it necessary for farmers to grow more food. Terracing—the steplike areas that farmers dug out of hillsides—helped them make full use of their lands. To help farmers water their crops and transport them to market, the government continued building canal and irrigation systems.

Meanwhile, new crops from the Americas arrived in China on Chinese ships that traveled regularly to Southeast Asia. During the 1500s, Spanish ships brought sweet potatoes, maize, and peanuts as well as silver and gold from the Americas to the Philippines. There Chinese merchants exchanged silk or porcelain for the precious metals and exotic foods. All these factors helped make China’s population the largest in the world.

Manchus kept control by naming Manchus to the officer corps and by ensuring that most of the soldiers were Manchus. To control the Chinese civil service, Manchus reserved the top jobs in the government hierarchy for their people. Even Chinese officials in lower positions had a Manchu supervisor monitoring their work. Critical military and government positions thus remained loyal to the Manchu leadership.

In 1645 the Manchu emperor ordered all Chinese men to shave their heads leaving a single queue, or braid, at the back of their heads—or be executed. Among the people this order was known as “Keep your hair and lose your head” or “Lose your hair and keep your head.” The upper classes had to adopt the Manchu tight, high-collared jacket and abandon their customary loose robes. But in spite of the many-layered controls, the Manchu rulers took on more elements of Chinese culture.

The Qing were fortunate in having able emperors in the first years of their rule. Emperor Kangxi, who ruled from 1661 to 1722, reduced taxes and undertook public works projects, such as flood control. Kangxi, himself a poet, also sponsored Chinese art. Other emperors secured new territory, extending the Qing Empire.

The Manchus made few changes in China’s economy. The government-sponsored work projects and internal peace contributed to economic prosperity in the 1700s. Agricultural improvements increased food production, whereupon China’s population exploded, from about 150 million in 1600 to 350 million in 1800. China was the most populous country in the world.

More than three-fourths of the Chinese people lived in rural areas. In the south where Chinese farmers worked as tenants, each family farmed its plot and paid rent to a landlord. In the north, more families owned their land. But because a family divided its land among its sons, over the generations the average peasant’s share of land shrank.

As population increased, every inch of land had to be made productive. Although the Chinese had invented such simple machines as the wheelbarrow and paddle-wheel pumps, farmers depended on human labor for most farm tasks. In hill country, farm workers dug flat terraces into the hillsides where rice and other crops could be grown. Workers carried pails of water to fill the rice paddies. This labor-intensive farming, in which work...
is performed by human effort, contrasts with agriculture in which the hard work is done by animals or machinery.

Subsistence farming was not a year-round occupation during the Qing dynasty. Many farmers grew cash crops such as cotton, rather than just their own food. A writer in the 1700s described the life of farm families in one district:

“The country folk only live off their fields for the three winter months…. During the spring months, they … spin or weave, eating by exchanging their cloth for rice…. The autumn is somewhat rainy, and the noise of the looms’ shuttles is once again to be heard everywhere in the villages…. Thus, even if there is a bad harvest … our country people are not in distress so long as the other counties have a crop of cotton [for them to weave].”

Silk production provided extra income for farm families. They grew mulberry trees, whose leaves provided food for silkworms. From the leaves women and girls plucked the cocoons and carefully unwound them. Then the silk was ready for those who spun it into thread and others who wove it into silk cloth.

Internal trade flourished during the Qing period. There was a lively exchange of goods within and between the various regions of China. Great merchant families made fortunes trading rice, silk, fish, timber, cloth, and luxury goods. The growth of trade prompted specialization. Some regions were famous for textiles; others for cotton, porcelain, tea, or silk. At Jingdezhen, the emperor’s porcelain factory employed thousands of workers. Artists delicately painted vases, bowls, and plates. Others made chemical glazes that formed a hard, shiny surface on the pottery after it was fired in a hot kiln.

Contacts With Europeans
European demand for Chinese goods such as silk and porcelain was high, attracting European ships to China’s coast. The first Europeans arrived in China during the Ming dynasty. In 1514 Portuguese caravels landed near Guangzhou. The Chinese officials refused to deal with them. Nonetheless, by 1557 the Portuguese had built a trading base at Macao.

Jesuit missionaries followed the Portuguese traders with the dream of converting China’s huge population to Christianity. Although most Chinese officials were not interested in Christianity, the Jesuits’ scientific knowledge impressed them. In 1611 the emperor placed a Jesuit astronomer in charge of the Imperial Calendar, and in years to come Jesuits gained other government positions. They also converted some court officials to Christianity. By the 1700s, however, Qing rulers worried that Jesuits were too involved in government affairs and forced the missionaries to leave. The Jesuits had failed to make China a Christian nation.

Qing Decline
During the 1700s corruption and internal rebellions forced the Qing dynasty into a slow decline. As the population grew, the government raised taxes to support public services. High-ranking officials, however, kept much of the revenue. Peasant rebellions followed.

By 1850 the Qing faced the Taiping Rebellion. The leader of this revolt came in contact with Christian missionaries and developed his version of Christianity. He organized many Chinese into a political movement to replace the Qing dynasty with a “Heavenly Kingdom of Great Peace.” Lasting 14 years, the rebellion left much of southern China destroyed and the central government weakened. Thus undermined, the Qing faced new threats from foreign imperialistic powers.
While China enjoyed stability in the 1400s and 1500s, Japan experienced a period of turmoil. The shogun was a mere figurehead, and the emperor performed only religious functions. Daimyos, who controlled their own lands, waged war against their neighbors as feudal lords had done in Europe in the 1400s. “The strongest eat and the weak become the meat” was a Japanese expression of the time. Warriors showed no chivalry or loyalty. This time of local wars left Japan with a political system known as the Tokugawa shogunate that combined a central government with a system of feudalism.

**Tokugawa Shogunate**

Oda Nobunaga (oh•DAH noh•boo•NAH•gah) was the first military leader to begin uniting the warring daimyos. He announced his ambition on his personal seal: “to bring the nation under one sword.” After winning control of a large part of central Japan, Nobunaga led his army against the capital city of Kyoto in 1568. Five years later, amid the chaos caused by the weak Ashikaga (ah•shee•KAH•gah) family, Nobunaga deposed the Ashikaga shogun. Meanwhile, his forces had moved against Buddhist military strongholds around Kyoto. After a 10-year siege, he won and so became the most powerful man in the country. In 1582, however, a treacherous soldier murdered him.

Toyotomi Hideyoshi

Power then shifted to Nobunaga’s best general, Toyotomi Hideyoshi (toh•yoh•TOH•mee HEE•day•YOH•shee), who rose from a peasant family to his high position in the military. By 1590 Hideyoshi had forced Japan’s daimyos to pledge their loyalty to him. Acting as a military dictator, Hideyoshi furthered his goal of unity by disarming the peasants to prevent them from becoming warriors. In 1588 he ordered the “great sword hunt,” demanding that...
all peasants turn in their weapons. To stabilize the daimyo realms he controlled, he imposed laws that prevented warriors from leaving their daimyo’s service to become merchants or farmers. The laws also prevented farmers and merchants from becoming warriors.

Hideyoshi, planning to expand Japan’s power abroad, invaded Korea as a step toward conquering China. The invasion had another purpose—to rid the country of warriors who could start rebellions at home. However, as you learned in Chapter 14, Admiral Yi’s Korean turtle ships thwarted Hideyoshi’s conquest.

Tokugawa Ieyasu

After Hideyoshi’s death in 1598, a third leader, Tokugawa Ieyasu (toh•kuh•GAH•wah ee•YAH•soo), completed the work of unification. At the Battle of Sekigahara (seh•kee•gah•HAR•ah) in 1600, Ieyasu defeated the last of his opponents. Three years later, Ieyasu asked the emperor to make him shogun. The Tokugawa family retained the shogunate for 265 years.

Tokugawa Rule

Ieyasu established his government headquarters at the fishing village of Edo, present-day Tokyo. There he built a stone fortress protected by high walls and moats. Today, the fortress is the Imperial Palace, but during the Tokugawa shogunate, the Japanese emperor continued to live in Kyoto. Although the emperor remained the official leader of Japan, the shogun exercised the real power.

After taking control, Ieyasu reassigned the daimyos’ lands. He divided the daimyos into three groups: Tokugawa relatives, longtime supporters of the Tokugawa family, and those who came to the Tokugawa side only after the Battle of Sekigahara. He issued the most productive lands near Edo to the Tokugawa relatives. The others—potential enemies—received less desirable lands in outlying areas of Japan.

To ensure daimyo loyalty, Ieyasu set up a system called sankin-kotai, or attendance by turn. Each daimyo had to travel to Edo every other year, bringing tribute and remaining in the shogun’s service for a full year. Thus, half the daimyos were directly under the shogun’s control at any one time. Even when the daimyos returned to their estates, they had to leave their families at Edo as hostages.

The daimyos spent much of their income traveling to and from Edo and maintaining several households. They also had to get the shogun’s permission to marry and to repair or build their castles. Sankin-kotai kept them weak, obedient to the shogun, and less able to rebel against the government. Much like Louis XIV of France, the shogun turned his aristocracy into courtiers who were carefully watched and controlled.

Political System

The Tokugawa family and a select group of daimyos controlled the government. Together they made up the Council of Elders, the leading administrative body. Assisting the Council, as the “eyes and ears” of the state, was a group of officials known as the metsuke. The metsuke toured the country and reported on possible uprisings or plots against the shogun. A genuine bureaucracy began to develop, working on the principles of joint decision making and promotion based on talent and success.

Social Classes

Before 1600 there had been some social mobility between classes in Japan. Hideyoshi and Ieyasu

Visualizing History

As a member of a professional class of women, a geisha might serve a samurai in song or dance, by playing a musical instrument, or engaging in stimulating conversation. What were the symbols of authority permitted only to a samurai?
had both risen to the top from lowly backgrounds. To maintain social stability and limit future rivals, they introduced measures that froze the Japanese social structure.

Under Tokugawa rule, the Japanese were divided into four social classes. At the top were the samurai, including the daimyos, who held all political power. They alone could wear symbols of authority: a sword and a distinctive topknot in their hair. The farmers, as major food producers, were the second-highest class. They were followed by artisans who made goods. Merchants were at the bottom of society, because they only exchanged goods and thus were not productive.

No one could change his social class or perform tasks that belonged to another class. One samurai recalled that his father took him out of school because he was taught arithmetic—a subject fit only for merchants. A character in a popular puppet play, written by the author Chikamatsu, described the proper order of society:

“A samurai’s child is reared by samurai parents and becomes a samurai himself because they teach him the warrior’s code. A merchant’s child is reared by merchant parents and becomes a merchant because they teach him the way of commerce. A samurai seeks a fair name in disregard for profit, but a merchant, with no thought to his reputation, gathers profit and amasses a fortune. This is the way of life proper to each. This strict social order helped maintain peace and stability throughout Japan.”

Tokugawa Ethics

Tokugawa ethics placed loyalty to the shogun above the family. Duty and honor became the central values. Individuals had to develop strict inner discipline to live up to the requirements of their assigned place in life. These values gradually spread from the samurai through all social classes in Japan.

Over the course of time, Tokugawa rules for personal conduct evolved into complex rituals and etiquette. Minute details came to have heavy symbolic meaning. They became a way to maintain conformity and control. This was important for a society that had a large population and only a small area of productive land.

Contacts with the West

The peace and order of the Tokugawa shogunate were interrupted when the first Europeans—the Portuguese—arrived in Japan in 1543. Although the Japanese looked upon Europeans as barbarians, the warrior society saw that European weapons meant power. They purchased muskets and cannon to defeat their opponents.

Roman Catholic missionaries soon followed the Portuguese merchants. Francis Xavier, the earliest of the Jesuit priests who came to Japan, admired the Japanese people. To convert them, the Jesuits adopted their customs. Jesuit missionaries learned the subtleties of conversing in polite Japanese and set up a tea room in their houses so that they could receive their visitors properly.

After Xavier won the support of some local daimyos, Christianity spread rapidly. Oda Nobunaga himself lent support to the Christians, for during this time he was moving against the Buddhist monasteries that were serving as military strongholds. Jesuits trained Japanese priests to create a strong Japanese Christian church. By 1614 the Jesuits had converted 300,000 Japanese.

Many Japanese welcomed the first contact with Westerners, whose customs and styles became widespread in Japanese society. Even for Japanese who had not converted to Christianity, Christian symbols became fashionable. A missionary described non-Christian daimyos who would wear “rosaries of driftwood on their breasts, hang a
crucifix from their shoulder or waist … they think it
good and effective in bringing success in daily life.”

Hideyoshi began to suspect that Christian influence could be harmful to Japan. He had heard of Spanish missionaries in the Philippines who had helped establish Spain’s control over the islands. In 1587 Hideyoshi outlawed Christianity. Although some priests were crucified, Hideyoshi generally did not enforce his ban on the religion.

Tokugawa Ieyasu and his successors also feared that Christianity threatened their power and so continued to persecute Christians, killing them or forcing them to leave Japan. When Japanese Christians in the port city of Nagasaki defied authorities and refused to disband, the government attacked their community in 1637 and finally wiped them out in 1638.

Japan’s Policy of Isolation

The Tokugawa rulers, deciding that contact with outsiders posed too many dangers, laid down edicts. Their seclusion policy lasted 200 years. The Act of Seclusion of 1636 forbade any Japanese to leave the country and added, “All Japanese residing abroad shall be put to death when they return home.” The government banned construction of ships large enough for ocean voyages.

Japan barred all Europeans except the Dutch. Unlike the Spanish and the Portuguese, the Dutch were interested only in trade, not conquest or religious conversion of the Japanese. For this reason, after 1641 the Tokugawa government confined the Dutch to a tiny island in Nagasaki harbor where they and a few Chinese carried on a tightly regulated trade. Through the Dutch traders, a trickle of information about the West continued to flow into Japan.

Despite Japan’s geographic isolation and the Tokugawa policy of isolation, Japan’s society and economy continued to change internally. During the early Tokugawa period, agriculture brought wealth to daimyos and samurai, who profited from the rice produced on their lands. Merchants, in turn, grew wealthy by lending money to daimyos and samurai.

Karate

Karate is unarmed combat in which a person uses primarily the hands or feet to strike a blow at an opponent. This martial art began on the island of Okinawa near Japan. During the 1600s, Okinawa’s Japanese conquerors forbade the local people to own weapons. In response, many Okinawans learned to turn their hands and feet into fighting instruments.
As the daimyos became a debtor class, the merchant class became more powerful.

The system of sankin-kotai also helped merchants to prosper and trade to increase, because merchants provided the goods and services that the daimyos needed on their twice-yearly trips to Edo. To smooth the daimyos’ journey, the government built roads, which also eased trade to distant regions. Rest stations along the roads often grew into large trading or administrative towns.

At the same time, the demands for increased taxes led the daimyos to increase agricultural yields. As agriculture became more efficient, farming required fewer people. Unemployed farmers moved to prosperous towns and cities, seeking work as artisans. In urban centers such as Edo, Kyoto, and Osaka, social order began to break down and class distinctions became less rigid.

Social life in the cities converged on bathhouses, restaurants, and theaters. Japanese merchants and samurai could relax in the company of geishas, women who were professional entertainers. Geishas were trained in the arts of singing, dancing, and conversation. Urban amusement centers also provided employment for playwrights, artists, and poets. At this time a new form of theater known as Kabuki developed. Kabuki became popular for its portrayal of historical events and emotion-filled domestic scenes. During this period the elaborate Japanese puppet theater called Bunraku, in which three-man teams manipulated each puppet as a backstage chorus sang a story, also arose.

A popular form of art called ukiyo-e developed from the demand for prints of famous actors and their plays. At first, ukiyo-e prints were black-and-white, but soon ornate, brightly colored prints appeared in street stalls. Printed on delicate rice paper, they are highly prized collectors’ items today.

A new form of poetry called haiku (HY•koo) also became popular among city people. In only 17 syllables, the haiku was to express a thought that would surprise the reader. Matsuo Basho, one of the great haiku masters, wrote this haiku:

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In my new clothing
I feel so different
I must
Look like someone else.
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As cities grew in size and population during the 1700s and 1800s, the ban on foreign contacts was gradually relaxed. Some Japanese began to study Western medicine in books that the Dutch brought to Nagasaki. Their interest in the so-called Dutch learning spread to Western science and technology. However, it would not be until the other Europeans arrived in the 1800s that Japan would begin to absorb other Western ideas.

**Main Idea**

1. Use a diagram like the one below to show major changes in the Japanese political and social system from the 1400s to the 1800s.

**Recall**

2. Define sankin-kotai, metsuke, geisha, haiku.

3. Identify Oda Nobunaga, Toyotomi Hideyoshi, Tokugawa Ieyasu, Francis Xavier, Matsuo Basho.

**Critical Thinking**

4. Synthesizing Information

Imagine that you lived in Japan during the Tokugawa shogunate. Which social class would you have wanted to belong to? Explain.

**Understanding Themes**

5. Reaction Discuss Japan’s rejection of Western ideas, its isolationist policy, and how this affected the country’s development.
There are several ways to create a professional looking printed document. You may use a word processor or a computer word processing software program. A word processor is a keyboard-operated terminal with a video display.

**Learning the Skill**

When you open most word processors, you are initially presented with a blank document. To create a new document, simply begin typing. Use the following tips to help you format the document to make it look the way you want:

1. Text fonts, or size and style of type, can be chosen. To choose font or size and style of type, click Font on your Standard toolbar.
2. Text can be made to appear **bold**, *italicized*, or underlined. To do this, first highlight the text (drag the cursor, or pointer, over the text with the left mouse button depressed). Then choose the modification mentioned above (the way you do this depends on the word processor you are using).
3. Press Tab to indent a paragraph. Press Enter to start a new paragraph.
4. To insert new text in a line, move the cursor to the point where you want the line to go and type. The word processing program moves the existing text to the right to make room for the new text.
5. When you finish typing, click the Spell Check button on the Standard toolbar to check the spelling of your document.

**Practicing the Skill**

This chapter focuses on the empires of Asia from 1350 through 1850. Create a newspaper article about an important event during one of these empires. Be sure to include a headline in your article. To use a word processor to create this document, complete the following steps.

1. Choose a font and the text size from the standard toolbar. Use a different text and size for your headline than you use for the rest of the text.
2. Type two or three paragraphs of copy about the event you chose for your article. As you type, make modifications to the text, such as bold, italics, or underlining.
3. Press Tab to indent a paragraph. Press Enter to start a new paragraph.
4. Insert new text in a line.
5. Use Spell check to check the spelling of your document.

**Applying the Skill**

Using a word processor, create an official-looking document that explains the Ottoman Laws described on pages 457–458 of this textbook.

**For More Practice**

Turn to the Skill Practice in the Chapter Assessment on page 479 for more practice in using a word processor.
By the mid-1400s, Southeast Asia was carrying on extensive trade with other regions. This was partly because of its location on the water route between India and China. In addition, Southeast Asia produced valuable spices and woods that people in other parts of the world wanted to buy.

European Influences

In the early 1500s the first European explorers reached Southeast Asia in search of new trade routes and products. With the coming of the Europeans, Southeast Asian kingdoms faced a growing challenge to their independence and traditional ways of life.

The Portuguese Spice Trade

Coming from India, the Portuguese were the first Europeans to reach Southeast Asia in the early 1500s. They set out to control the region’s lucrative spice trade which, for many years, had been controlled by Muslim traders. In 1511 Portuguese soldiers captured the most important of the Muslim ports—Melaka, on the west side of the Malay Peninsula.

During the next 25 years, the Portuguese built a number of new trading posts in Southeast Asia. They patrolled the seas near the islands of present-day Indonesia to keep out the ships of other countries. The Portuguese also tried to spread Catholicism in maritime Southeast Asia. They had little success, however, because most Southeast Asian islanders resented Portuguese disregard for their traditional cultures.

Spanish Rule in the Philippines

The Spaniards were eager to find their own route to the spices of Southeast Asia. In 1521 Ferdinand Magellan, exploring for Spain, reached Southeast Asia by sailing westward around the...
southern tip of South America. Magellan and his crew landed in the Philippines, becoming the first Europeans to visit these islands.

In 1565 the Spanish founded a colony, or overseas territory ruled by a parent country, in the Philippines. Although the Spanish did not find spices in the Philippines, they did find fertile land and an excellent location for trade. Spanish soldiers and officials established a fortified settlement at Manila on the island of Luzon. Manila’s magnificent harbor made the Philippines a valuable link in Spain’s trade with Asia and the Americas.

The Spaniards gradually expanded their control to other parts of the islands. They persuaded many of the datus, or local rulers, to pledge loyalty to Spain in return for keeping their regional powers. Under Spanish rule, most of the people of the Philippines—largely of Malay and Chinese descent—accepted many Spanish customs as well as the Roman Catholic faith. Spanish Roman Catholic clergy established missions, learned the local languages, taught the people European agricultural methods, and introduced new crops—such as maize (corn) and cocoa—from the Americas. Spain’s control of the Philippines would last well into the late 1800s.

Dutch Traders in Indonesia

By the end of the 1500s, English and Dutch traders were also wanting a share in the Southeast Asian spice trade. After breaking Portuguese control of the trade, they began to fight each other. During the 1620s, the Dutch finally succeeded in forcing the English to leave the islands that now make up present-day Indonesia. A further step toward Dutch control of the islands came in 1677 when the ruler of Mataram, a kingdom on the island of Java, asked the Dutch to help him defeat a rebel uprising. In return for their assistance, the Dutch received important trading rights and

Visualizing History During the 1600s, the Netherlands reached its height as a seafaring power. Dutch merchant ships sailed the seas from the Caribbean region to the East Indies (Indonesia). How did the Dutch win control of the Indonesian island of Java?
Javanese lands. Through similar agreements and by force, the Dutch had gained control of most of the other Indonesian islands by the late 1700s.

**The French in Vietnam**

The French were latecomers in the European pursuit of trade and colonies in Southeast Asia. Beginning in the 1600s, French traders based in India carried out only limited trade with the Vietnamese and other peoples in the Southeast Asian region of Indochina. Because of the weakness of this trade link, the Vietnamese and their Indochinese neighbors were able to keep the French from taking control of their area. Roman Catholic missionaries from France, however, converted many Vietnamese to Christianity.

By the early 1800s most of Indochina was ruled by local emperors who came from the region of Annam in present-day Vietnam. At this time, Indochina was predominantly Chinese in culture. Devoted to Confucian ideas, the Annamese emperors persecuted their Christian subjects and tried to keep Indochina closed to Europeans. Angered at the policies of the Annamese court, the French in 1858 returned to Southeast Asia in force. Their stated purpose was to protect local Christians from persecution. However, they also wanted Indochina’s rubber, coal, and rice. In the 1860s the French began to colonize the region.

**The Thai Kingdom**

While European influence grew throughout Southeast Asia, the independent kingdom of Ayutthaya (ah•YU•tuh•yuh) continued to flourish in the area that is present-day Thailand. Under a series of powerful kings, the Thai people of Ayutthaya developed a rich culture based on Buddhism, Hinduism, and animism, the idea that both living and nonliving things have spirits or souls.

**Trailok’s Rule**

One of the most powerful Ayutthaya monarchs was King Trailok, who ruled from 1448 to 1488. Trailok set up a strong central government with separate civil and military branches directly responsible to him. He also brought local leaders to Ayutthaya and put them in charge of new governmental offices. These officials were required to live in the capital where the king could easily oversee their work.

Trailok set up a rigid class system based on loyalty to the Thai monarchy. All male Thai were given the use of varying amounts of land according to their rank. Nobles and merchants were given as much as 4,000 acres (1,620 ha), while enslaved people, artisans, and other subjects with little status received 10 acres (4 ha) or less. Women were not included in this distribution of land.

**Expansion**

While the Ayutthaya kingdom set its internal affairs in order, Thai soldiers fought battles with neighboring peoples, such as the Khmer, Burmans, and Malays. Through conquests, the Ayutthaya kingdom grew to almost the size of present-day Thailand. In 1431 Thai soldiers from Ayutthaya captured Angkor Wat and destroyed it. They also overcame the Malays in the south as well as smaller Thai kingdoms in the north.

During the mid-1500s a border dispute led to war between the Ayutthaya kingdom and Burma (Myanmar). Soldiers from Burma briefly captured the city of Ayutthaya in 1569, but the Thai king Naresuan defeated Burma’s ruler in the Battle of Nong Sarai in 1593.

**European Contacts**

The 1500s also saw the beginning of European contacts with Ayutthaya. The Portuguese and later the Dutch and the English sent delegations to the kingdom to encourage trade. For much of the 1600s, Thai rulers allowed Europeans the right to carry out trade in their territory. In 1612...
British traders took a letter from King James I to the Thai monarch. They reported back that the city of Ayutthaya, with its palaces and Buddhist temples, was as large and awesome as London.

The Thai, however, became concerned that Europeans wanted to colonize as well as trade. In 1688 a Thai group that opposed European influences took over the kingdom. The new rulers expelled most of the Europeans except for a few Dutch and Portuguese traders. The kingdom closed its ports to the West until 1826.

**The Bangkok Era**

Free of European influence, Thai rulers hoped for a period of calm. Burma, however, wanted to resume the conflict with Ayutthaya that it had lost in the late 1500s. In 1767 an army from Burma defeated the Thai and sacked and burned the city of Ayutthaya. The Thai, however, soon rallied after the disaster. Phraya Taksin (PRY•uh tahk•SEEN), a Thai general, led his troops against Burma’s army and drove it out of the region.

After proclaiming himself king, Taksin forced rival Thai groups to accept his rule. He reigned until 1782, when rebel leaders overthrew him. The rebels called on General Phraya Chakkri (PRY•uh SHAH•kree) to be the new Thai monarch. Chakkri founded the royal dynasty that still rules Thailand today. Chakkri built a new capital called Bangkok on the Chao Phraya River. Under Chakkri’s rule, the reborn Thai kingdom became known as Siam.

**Reforming Monarchs**

By the mid-1800s Europeans were pressuring Thai rulers to widen trade opportunities in Siam. King Mongkut recognized the threat that Western colonial nations posed to the independence of his kingdom. To protect Siam, he set foreign nations against one another through competition.

Mongkut achieved this goal by allowing many Western nations to have commercial opportunities in the kingdom. The Thai king welcomed what he judged to be the positive influences of Western commerce on his country. He encouraged his people to study science and European languages with the Christian missionaries who had accompanied European traders to the kingdom.

After Mongkut’s death in 1868, his son Chulalongkorn (choo•lah•LAHG•korn) came to the throne. Like Mongkut, Chulalongkorn worked to modernize Siam while protecting the kingdom from European controls. He ended slavery, founded schools, encouraged his people to study abroad, and built railways and roads.
Reviewing Facts

1. History Use a chart like the one below to list the European countries that took control of an area in Southeast Asia.

<table>
<thead>
<tr>
<th>European Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>4.</td>
</tr>
</tbody>
</table>

2. History Name the three great Muslim empires in eastern Europe, central Asia, and India.

3. Culture Define the relationship between Sunni Muslims and Shiite Muslims living in the Ottoman Empire and the Persian Empire.

4. Culture Explain how the Moguls’ religion brought them into conflict with the majority of India’s people. Describe how Mogul rulers reacted.

5. History Explain the purpose of the voyages of Zheng He.

6. History List the steps taken by the Manchus to maintain their control over China.

7. Culture Describe the role of geishas in Japan.

8. Culture Discuss the effects of the shogunate’s policies on Japan’s Christian population.

Critical Thinking

1. Apply How did religious differences cause strife between Muslim empires?

2. Evaluate Would you consider Suleiman I a successful ruler? Why was he called “The Lawgiver” by the Ottomans?

3. Analyze How did Akbar’s religious tolerance in India differ from that of the Manchus in China?
Understanding Themes

1. **Movement** What areas of Asia came under the rule of the Muslim empires?
2. **Cultural Diffusion** How did Christianity spread to China? To Japan?
3. **Reaction** What good and bad effects resulted from Japan’s policy of isolation?
4. **Change** What development was crucial in advancing Dutch control of the islands of Indonesia?

**Geography in History**

1. **Region** Refer to the map below that shows the political divisions of Japan about 1560. For more than a century, feudal lords fought for control of territory. How many daimyo clans ruled in Japan during this period?
2. **Location** What is the relative location of the Takeda domains?
3. **Human/Environment Interaction** What geographic conditions helped make it possible for Japan to enforce a policy of isolation from the rest of the world in the 1600s?

**Civil War in Japan**

- Colors indicate most powerful daimyo clans
- Boundaries of daimyo domains

**Skill Practice**

Using a word processor or a computer word processing software program, create a one-page professional-looking document using the subject of Japan’s isolationist policy—The Act of Seclusion of 1636. For example, you might wish to create a letter written by the Tokugawa rulers to European rulers or create a handbill that was given out to European traders to warn them about the isolation policy. Be sure to complete the following steps while creating your document:

1. use more than one font and text size
2. use bold, italics, and underlining
3. include paragraph indents
4. run spell check
5. try other word processing techniques that help create a professional-looking document

1. Do you think it is possible for today’s nations to follow a policy of isolation like Japan’s in the early modern period? Have any tried to?
2. From the 1300s to the 1800s powerful Asian rulers took drastic measures to implement changes that they supported. Is a powerful ruler or a strong central government necessary today for technological advancement and economic prosperity? Give reasons to support your position.