

## JAPAN IN THE III-VI CENTURIES

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**Annotation.** This article describes the history of Japan in the III-VI centuries. As a result of the readings, conclusions and suggestions are made.

**Keywords:** Era, Kyusyu, weaving, pottery, blacksmithing, carpentry, carving.

Some of the more ancient inhabitants of the Japanese islands are ebisus, which are considered the ancestors of the Ains. While in ancient times they lived scattered throughout the Japanese archipelago, they were located east of the II-III centuries, in the north-east of Hansyu island. The ethnic origin of this tribe has not yet been determined.

For several centuries before our era, the Japanese islands are inhabited by various Manchutungus tribes from the Asian continent. They usually passed through Korea to Kyushu island, from where they spread to the southern and central part of Hansyu island, squeezing Ebisu North. Also in the formation of the Japanese people were played by the tribes that descended from the present-day Indonesian and Hindi-Chinese Peninsula. They pass through the southern coast to Japan and take a place on part of Kyushu island. It is between these different tribes that the struggle takes place for many centuries. While the rule of one tribe over another has been established during the struggles, the process of continuous tribal intervention (assimilation) also takes place. When it comes to the end of the 3rd century, the middle of the 4th century, the strongest of such tribes is the Yamato tribe, which subjugates other tribes and lays the foundation for a universal Union in the central part of Hanseau island. One of the ancient names of Japan, Yamato, is derived from the name of this tribe. (Also known as “Nihon” or “Nippon” in the VI-VII centuries, it means “land of the Rising Sun” that is, a country from its settlement in the East. Such European names as the English “Japan”, the French “Japan”, the German “Japan”, the Russian “Japan”) are derived from Marco Polo, who went to China in the 13th century. The original Japanese Chinese term was “Zipangu”.

In Japan, ancient legends have been preserved about the fact that farming appeared relatively early and magic with plowed Earth soil was considered the most serious crime. The ancestors of the current Japanese were also settled by going to farming-friendly areas.

As early as the III-VI centuries, the main agricultural crop was considered rice, which was grown both in water and on land (targari). Historical sources provide information that there were many canals and ponds of those times.

Archeology materials testify that at this time crafts were much more developed in Japan. Such areas of crafts as weaving, pottery, blacksmithing, carpentry, carving have passed through the ancestors. In the III-VI centuries, the development of Japanese agriculture and crafts was greatly influenced by immigrants from China and Korea.

In the third and later centuries, primitive community relations in Japanese society eroded and classes began to form. Several categories of slaves and semi – slaves arose, among them “be” – a category of non-free semi-slaves-significant, whose labor was widely used in agriculture and crafts. Slaves were used in household chores – “yatsuko”. The composition of the “BES ” consisted of local



residents, Korean and Chinese immigrants. Immigrants were skilled craftsmen and also masterfully built water structures. With their help, Chinese hieroglyphs began to be widely spread in Japan in the 5th century and are still preserved to this day.

In the society in which classes are formed, the seed community becomes a neighboring community, increasing the importance of the farming community. In the process of mastering new lands, the emergence of new settlements, the importance of a union that is not characteristic of seed marriage increases. Chinese and Korean immigrants lived in separate villages, maintaining a semi-Free "be" state. In the process of decay of the free community, the family, which owns The Citadel and land areas as private property, comes to the fore. Thanks to this, the concept of "own "alien" lands appears.

At the base of the social division of Labor, property inequality grew, the noble seeds separated and they began to exploit the growing number of slaves and "Bes". In the IV-VI centuries, the power of the general tribal chiefs grew stronger and he became a king. Its power is based on the management of large lands, the receipt of taxes from peasant communities, the possession of slaves, the use of peasant and artisan "Bes" for their own benefit. the Kings also suffered from trade with Korea and China. As early as the 5th century, a shipyard was built in Naniva (now Osaka).

Around the Tsarist house, Noble seeds go to jamlana, and ultimately they become state and palace officials. Members of one such clan acted as priests of mediumship between the king and the gods. Under one second clan there was a warehouse of soldiers and weapons, and the third group controlled the palace guard, and another clan ruled the estates of the Tsarist household. These positions won by noble clans become hereditary positions, and the development of feudal relations becomes the basis for the title and amalr, which determine the step of feudal lords in the process.

The large land ownership of tribal nobility grows every day, and the number of slaves and half-slaves subordinate to them also increases. At the same time, the class struggle was becoming more and more acute. Slaves," be " and the peasants of the crushing community were fighting their Crusaders. Gradually, the crushing of Free teammates also spread. The established product fee was exchanged for payment from grain and craft items. In addition, the working population was obliged to fulfill the obligation (barshchina) to expand the irrigation procedure, to produce even in construction work. In the same zayl, a triple obligation is formed in the establishment of feudal relations, which is characteristic of the countries of the Far East.

The spread of feudal relations erodes the primitive communal system. Slavery played a secondary role in this regard: there were few slaves, the position of "be"formed a large group of non-freedmen, who were closer to the condition of the colonies than slaves. The BES would not be sold or killed like slaves (yatsuko), who would be attached to eternal Earth – the kingdom of the king and the lands of the nobility, or some kind of craft, and treat their master as an object. Among the " BES " there was such a category that they came out from among the previous generations of Chinese and Korean, who, according to their cultural level, surpassed not only the main subordinate masses, but also their masters. Many of them were" educated " (fuxito) that is, those who knew how

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to read and write in Chinese. It was from these “educated” that the officials in the early Japanese state that were forming.

At one time there was a fierce struggle within the ruling class. A certain group from the seed of the nobility opposes the clan of the king, who is considered a large landowner, slaves and Ruler of “be”. At a time when the protest movement of slaves and free people escalated in the 6th century, the Soga household, fighting against the Tsarist power, uses this movement for little’ benefit. Representatives of the Soga household seize power, kill the king in 592, seize the rule of the palace and subjugate the King's seeds.

As a result of the coup d'état under the leadership of Soga, the importance of a new religion – Buddhism-begins to increase. Soga patronized Buddhism, and the religion of the ancient Japanese tribes, glorifying the spirit of nature and ancestors, dealt a blow to syntoism. Buddhism becomes the ideological weapon of the newly formed ruling class. Although the Soga household took power using popular protest, it did not try to change the situation of slaves and semi-free people. On top of this, large land holdings grow, and oppression grows over the people.

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