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SUMMARIES

The Structure of Saidai-ji during the Medieval Period

Masaaki OISHI

In the late Kamakura and the Northern and Southern Period, there were two groups of priests in Saidai-ji (ji, temple). One was called Rikke and the other Jiso. The former, composed of disciples of Eison, had a close connection with the power of this age and maintained the political and financial power. The latter, mainly composed of rich farmers who lived in proximity to the Saidai-ji, had been the members of the temple before Eison entered it.

In 1278 Rikke attained the power to manage the temple when the right of Sigyo (執行) was bestowed on it by Bettō (the chief priest). After that, Rikke set about the reorganization of temples administration. And in the Northern and Southern Period, Rikke appointed the posts, judged, managed manors and controlled the water for irrigation at its perfect mercy. Jiso losing its former position, was engaged in miscellaneous affairs under Rikke's command. Rikke made its faithful servants of Jiso in order to maintain the rule in the temple.

The Expansion of Ablai's Influence—An Essay on the History of Kazakhstan in the 18th Century—

Haruhi KAWAKAMI

The history of Kazakhstan in the 18th century is closely concerned with the movement of Jungars. And at that time Ablai sultan of the Middle Horde (who became Khan in 1771,) is worthy of note. This essay aims to prove how Ablai had extended his influence over Kazakhs.

At the beginning of the 18th century, Jungars often made a great invasion upon Kazakhs. It is said that Ablai had shown his talents in battles against Jungars. In 1740 he asked for protection of Russia with other Kazakh rulers. Then he was recognized as a man of ability by the Russian authorities.

When internal disturbances happened in the Jungar Khanate in 1745, Davači and Amurusana fled from Jungaria to Ablai's, because he was thought to be powerful. After that as they became hostile to each other, Ablai helped Amurusana in order to protract the disturbances and plan to march into Jungaria. So he opposed to the Ch'ing Dynasty for a time in spite of other Kazahks' objection. But he was always dealing with problems about Amurusana, taking account of the attitude of both nations, namely Russia and Ch'ing.

Thus his later policy that Kazakhs should preserve their independence between two big powers had been formed at this time.

Tsarist Illusion in Pugachev's Rebellion

Hitoshi NAKAMURA

The Peasant War in 1773—1775, or Pugachev's Rebellion was one of the greatest popular uprisings in Russian history. In that rebellion people participated under the command of a Don Cossack, E. I. Pugachev who claimed the name of tsar, Peter III.

In this article, I studied the problem of people's tsarist illusion in aspect of its relation to their behaviors in the rebellion.

Russian people, traditionally believing in goodness of a tsar, aspired to be emacncipated someday from the cruelty of nobles by "a good tsar". So they gave an enthusiastic ovation to Pugachev who appeared under the name of "good tsar, Peter III", and made "a good, true, strong tsar" of him through a series of rumors which ran in the course of the rebellion. But such enhancement of the role of Peter III (Pugachev) as an emancipator prevented people from recognizing themselves as their own emancipators and doomed the popular movement to be unsuccessful.