

uprising, especially on the social and cultural conditions of the Shandong Province, where the movement began. But this paper focuses on the activity of the Boxers and the reaction of urban people in Tianjin in 1900. The point is to analyse the local context in which the Boxers controlled the urban society.

An altar (*tan* 壇) was the place where the Boxers worshipped their deities and established their bases. Originally, on the spots called altars, the officials prayed to heaven for rainfall in time of drought. And it also had been a local custom for young men to pray for rainfall in a possessed state. The rise of the Boxers possibly meant that they would pray in place of the officials in order to get rainfall and peaceful life.

Most of the Boxers in Tianjin were not necessarily peasants, but urban labourers or impoverished. The main targets of their attack included Chinese men who were working for foreign companies or new schools. Behind this, we can see the antipathy against people from southern Provinces.

The legacy of social memory greatly affected the thinking and feeling of the people in Tianjin. They kept in mind the anti-Christian riot in 1870 and revived the anti-foreign sentiment. They thought local militia had often played an important role in the defense of Tianjin when at risk. The collective memory of the victories was so vivid that city people could believe in the reliability of the Boxers. The myth of local militia made it possible for the Boxers to control the city.

A Consideration on the Kuomintang Party Members and  
Party Expense in China

by Ryōko ICHIKA

In November 1894, Sun Yat-sen started the first revolutionary group known as the China Society (興中會) in Honolulu, Hawaii. The conditions for membership were only to be a Chinese, under-

stand the spirit of the group and to patronize its activities. In other words, membership requirements were relatively lax as they were called "Menshevist".

However, for the Chinese Revolutionary Party (中華革命黨) which Sun Yat-sen established in July 1914, mandatory involvement in its activities even risking their lives and a heavy financial responsibility were imposed on the members. These conditions known as "Sun Yat-Senist" membership regulations which were succeeded by Chiang Kai-shek.

In January 1924, at the time of the First United Front, the Kuomintang accepted the membership regulation of the Chinese Communist Party, the so-called Leninism membership regulation. The members had an obligation to take part in party activities, but financial responsibilities were reduced under new conditions. The Kuomintang continued to enforce regulations even after the split of the United Front, and this went on until the Kuomintang Fourth Central Committee in 1931.

At the Fourth Central Committee, Kuomintang amended its party regulation under the leadership of Sun Ke and others. As for the party regulation for the members, they were no longer forced to take part in the activities. This was the adoption of so-called "Menshevist" party membership regulation in order to subscribe competent experts into the party. As a result, Kuomintang membership increased and at this time; the government prepared to formulate the basic conditions to build a modern nation. However, this new regulation did not strengthen the party while the deterioration of moral of party members and the amount of the party expenses arrears were becoming serious.

Chiang Kai-shek who stepped into the position of the President of the Kuomintang in 1937, amended the regulation broadly at the Sixth Central Committee in 1945. The regulation concerning membership was changed drastically and the "Sun Yat-Senist" regulations seemed to be restored. Thereafter, the Kuomintang put heavy financial responsibility on the members such as to force them to make donations to the party. At the time of the Civil

War, those tendencies of the Kuomintang got stronger than ever, so that the party members were troubled from the heavy labour and the financial burden. Therefore, under such conditions, the Kuomintang encountered problems of widespread desertion of members whom they could have relied on.

#### The Events of Attacks on the Basmil by the Turks

by Midori NAITŌ

The army of the Second State of Turkish Khanate attacked the Basmil twice in the first quarter of 8th century. The first attempt to subjugate was in the days of the second Qayan Qapyan. Since the Basmil did not send their caravans to the Turks, the Turks attacked in 703, but the place where the Basmil lived is unknown. The second attempt was by the army of the third Qayan Bilgä. His army chased the Basmil who had advanced on them and retreated, arrived in Bishbaliq and plundered them. But the date has not been determined.

The earlier residence of the Basmil during the Sui to the beginning of Tang Dynasties has been ascertained. They were one of "Turkish Tribes Skiing on Wooden Horses" who were in the eastern or south-eastern regions of the Sayan Range in South Siberia. Later the Basmil migrated west to the northern boundary of the Altai Range and were subordinate to the son of Che-bi Qayan. After Che-bi Qayan was defeated by the Tang Dynasty, the Basmil gained power by trading with the Kirghiz and in Bishbaliq. Seeking more profit, the Basmil moved their center to Bishbaliq which was a large traffic center on the northern trade route along the Tian-shan Range. From Bishbaliq they used to send their caravans to the Kirghiz, the Turks and others. The tension between the Turks and the Bishbaliq Governor's Office, which was established against the Turks and others by the Tang Dynasty in 702, was the reason why the Basmil did not send their caravans to the