in both the fields of jurisprudence and law enforcement and a field survey of
China’s judicial and correctional systems, followed by the completion of a
draft of the revised code, which was then submitted to the Ministry of Legis-
lation for deliberation, lasting between October and December of 1934. The
discussion concerning security measures under them that had already been
conducted by legal experts prior to the enactment of the 1928 Code would
greatly influence the establishment of the new section to the Revised Code.
While that discussion had lauded such points as a concen-trated emphasis on
the rehabilitation of criminals under the measures, concern was expressed
about the difficulty in enforcing them and the risk and harm posed by the
government’s arbitrary actions concerning them; however, the deliberators at
the Ministry of Legislation, marked by differing degrees of enthusiasm about
such problems, failed to address them.

That being said, in the end, the inclusion of the section of security measures
shows a raising of consciousness among both jurists and legislators concerning
the function of the criminal code in social defense and correcting the practice
of incarcerating criminals on an indefinite basis. Therefore, in this sense, the
new section did not blindly follow contemporary international trends, but
rather was written based on serious discussions about the real situation that
existed within Republican China.

Mongolian Sumu Districts under the Qing Dynasty:
The Case of the Left Wing Rear Banner of Qalq-a Tusiyetu Qan Ayimay

Nakamura Atsushi

It has been argued that while granting the governance of local Mongolian
society to its aristocracy (tayi'i), the Qing Dynasty still tried to control the
Mongols through the establishment of administrative units called sumu. Recent
research has indicated that tayi'i kinship groups took charge of these sumu
and their administrative posts, arguing the possibility that in reality it was the
tayi'i who controlled local society. However, the actual conditions under which
sumu functioned have yet to be sufficiently clarified. The question remains
as to whether the establishment of sumu really meant the subordination of
Mongol regional society to Qing Dynasty control. This article is an attempt to confirm via primary historical sources the actual functioning of *sumu* focusing on the case of the Left Wing Rear Banner of *Qalq-a Tusiyetu Qan Ayimay*.

In Qing institutional terms, *sumu* were defined as units from which *alba* were to be conscripted. *Alba* is public duties mainly including military service and corvee labor to maintain garrisons. However, the household registration ledgers used by Dynasty officials contained only a portion of the total *sumu* in existence, while judicial documents clearly show that *tayiji* vassals other than residents of *sumu* were also subject to *alba*. Both The Ciγulγan 盟 and the overlying Lifan Yuan 理藩院 ignored this discrepancy and made no attempt to intervene at the local level. This leads to the question of whether the *sumu* district existed merely in name only.

From the analysis of *alba* allotment records (*Alba qubiyaysan dangsa*), the author shows that *sumu* were units of taxation and were subject to such obligations not required of non-*sumu* commoners as convoying envoys and transporting materials sent to remote military installations. Also, legal contracts show that in terms of regional society, belonging to a *sumu* district meant that one was subject to *alba*.

However, this kind of role played by *sumu* was limited solely to the Left Wing Rear Banner and was not an essential function that the Qing Dynasty expected to be performed.

As far as the Dynasty was concerned, the most important military duties it expected could not be borne by *sumu* alone and required the cooperation of the whole *tayiji* class. Therefore, the author concludes, *sumu* performed almost no function in the so-called Qing Dynasty system of control over Mongolian regional society.