

throughout the period. This change stemmed from a central government policy intending to incorporate some uniform symbol of the state, such as a shrine to Confucius or an altar to the God of Grain (*Sheji* 社稷), into the proceedings of the arrival ceremony. the central government expected the governors to maintain these facilities throughout their terms of office.

The author offers this law as proof that the central government aimed to indoctrinate local society with Confucian ideology and make the ideology the basis of local governance. On the other hand, from the mid-Southern Song period on, local governors such as Zhu Xi 朱熹, tended to visit not only the shrines to Confucius, but also the many shrines to various former worthies, set up in the local government schools, showing that the arrival ceremony also respected the unique identity of local society. Therefore, the changes of the arrival ceremony are also indicators of the social changes that were taking place in those schools and in the functions that they were performing.

The Debate Over Security Measures within the Process of Revising the Republic of China's Criminal Code

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It was in 1928 that the Republic of China put into effect a new criminal code during its Nanjing Decade, which was further revised in 1935. Within this revision process, the drafting of a new section on security measures became an important topic.

While the research to date has argued that the adoption of security measures was contemplated either for the purpose of upholding the Guoming-dang's dictatorial powers or in consideration of international trends of the time, the author suggests that both views need to be reexamined and thus focuses the present article on the debate that was carried on throughout the criminal code revision process during the Nanjing Decade, in order to deepen the analysis of the backdrop on which the section on security measures was established.

Leading up to the enactment of the 1935 Revised Code, after the setting up of a Criminal Code Commission 1931, the revision work began with a study of the criminal codes of various nations, the gathering of expert opinions

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 Legislation 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 concentrated 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*

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It has been argued that while granting the governance of local Mongolian society to its aristocracy (*tayiji*), the Qing Dynasty still tried to control the Mongols through the establishment of administrative units called *sumu*. Recent research has indicated that *tayiji* kinship groups took charge of these *sumu* and their administrative posts, arguing the possibility that in reality it was the *tayiji* 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