

basis of the East China Sea trade from the Song Period on, as well as the enlistment of mountain hunters into its ranks to conduct covert military operations.

Furthermore, acting as hubs linking the Pinglu Command to maritime merchant and mountain hunters were the region's Buddhist temples, which had formed the base of operations for the latter two groups. This is one reason why the Pinglu Command donated generously to these temples, while at the same time dispatching personnel to oversee them and muster both their financial and military resources.

The power amassed by the Pinglu Command enabling it to threaten not only neighboring commands but also the imperial court itself stemmed from, first, its promotion of maritime trade and its keen sense of current events, and secondly, from its organization of land forces (i.e., mountain hunters) into an effective militia.

On the “Law Governing Imperial Succession” in Manchukuo

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This paper draws on the medieval European concept of “the king's two bodies” (the political body and the natural body) to investigate the position and role of the Manchukuo emperor in that nation's power structure.

The conventional view of Manchukuo Emperor Puyi emphasizes his fate as a “puppet” ruler. However, this view confuses Puyi's natural body, the individual, with his political body as the ruler of a nation, a king, as a “head” of state who must first and foremost consider the well-being of his “limbs,” the nation's subjects. Therefore, the actions of a monarch are bound by laws and subject to restrictions in terms of royal duties and daily life, which enhance his sacredness and make him an object of respect. In the case of Manchukuo, since the Organic Laws stipulated the emperor as the head of state, the author focuses on Puyi's existence as a sacred ruler rather than as an individual, in order to evaluate his role objectively. Setting the issue of royal succession as its primary consideration and an important criterion for the consecration of kings, this article analyzes the Law Governing Imperial Succession, as pre-

scribed in Manchukuo, to clarify the emperor's position there.

The catalyst for the formation of the political body of the Manchukuo emperor was created by the Law Governing Imperial Succession. While a faction within the Japanese Guandong Army favored the establishment of a new nation of Manchukuo with the Army's Commander as *de facto* head of state, the Law Governing Imperial Succession guaranteed the continuity of the imperial throne and established the emperor's position as head of state. However, since Puyi had no male heir, he risked confining succession to the realm of theory. Some felt that this problem could be resolved by designating the emperor's younger brother Pujie as the imperial heir. However, the idea of introducing a Japanese-inspired "unbroken line of sovereigns" into Manchukuo to emphasize the break with the Qing Dynasty prevailed, and a memorandum was drawn up between Puyi and the Guandong Army stipulating that if the line of succession was broken, a successor would be determined by the Japanese Emperor as to fit his heavenly mandate. This resulted in the birth of the notion of a subjected emperor who received favor from the Japanese Emperor, as opposed to favor from the gods, and the formation of a political body with the nation's people and officialdom.