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Nevertheless, what would have become of Japan, if she were impelled to have recourse to another orientation, in the face of the seclusion policy pursued by the Nanking Government and the Chang Régime? Supposing she had to turn away her attention from the Continent of Asia, the consequence would be at least her enforced expansion towards the regions already considered by the Western Powers as their spheres of influence or their colonial possessions. In plain English, the outbreak of Manchurian Incident should have been deservedly welcomed by the Western Powers. Meanwhile it may be conceded that those critics who had taken Japan to task since the year 1932 were totally ignorant of the ultimate futility of their expostulations. Their criticisms acted like boomerang.

Furthermore the Manchurian Incident afforded the inhabitants of Manchoukuo an opportunity for their rejuvenation.

The following quotations from the Proclamation of the Independence of Manchoukuo by the Government of Manchoukuo represent the actual state of political affairs then prevailing.

"The military factions of the Three Eastern Provinces, taking advantage of civil wars in the China Proper, usurped the administrative power and brought the territory under their control. War-lord succeeded war-lord,"—"All of them contemptuously disregarding the welfare of the people indulged in greed, extravagance and dissipation, pursuing their self-interest to the injury of the people,"—"The people were burdened with over-taxation to the point where they faced ruin and starvation. The currency system was completely ruined. The business of the country became stagnant and finally collapsed. At

this critical juncture, the war-lords, giving rein to their insensate ambition, advanced their armies into the country south of the Great Wall, causing unnecessary strife and killing and wounding many thousands of people. Although on many occasions they suffered defeat, they never awakened to the realization of their folly. They lost the faith and respect of the foreign Powers; they engaged in wars with neighbouring countries and in utter disregard of the spirit of international friendship and good-will, encouraged anti-foreign movements. Laxity in the police administration stimulated disturbances in the country and encouraged depredations by thieves and bandits. Robbery, arson and massacre by these lawless elements terrified the entire population, who, bereft of protection, were exposed to outrage and hunger in all parts of the country. To leave the thirty million people of Manchuria and Mongolia unprotected against this menace within their borders exposed them to atrocities, outrage and ultimate extinction."—(March 1, 1932).

That Marshal Chang Hsueh-liang and his entourage were expelled from Manchuria at the outbreak of the Manchurian Incident, and that "the citadel of misrule and corruption was now given a thorough renovation" seem in the eyes of the Manchoukuo inhabitants to be the outcome of "a Heaven-sent opportunity to the people of Manchuria to shake off their shackles" and to liberate themselves from their corrupt political state.

Any observer well versed in the conditions of Manchuria and capable of envisaging the actual situation of those days would not falter to tender his profound sympathy to the people who gazed at Heaven and heaved sighs of relief at the happy tidings of the downfall of Chang Hsueh-liang Régime. For the first time in their



history, these people came to realize the welfare and security of their existence.

Furthermore the New State of Manchoukuo is vitally concerned with the summum bonum of the people as well as the popular will. "All persons residing in the New State" shall enjoy "equal treatment" without distinctions of race or rank (civil status).

Again the primary concern of the New State is to assure peace and security to the people, with special regard to the popular will; and there shall be "no discrimination with respect to race and caste among those people who now reside within the territory of the New State." Utmost efforts shall be made along the line of administrative renovation. "The New State will dispel the policies adopted in the dark days of the past; it will revise laws, enforce local autonomy; draft able men into the service of the government; elevate the officials deserving promotion; encourage industry; open up the natural resources of the country; maintain a good standard of living; adjust and regulate the administration of the police; eliminate banditry; promote and popularize education."

In the New State, the principle of Wang-tao (Kingly Way) shall be applied and its teachings practiced. "In this way, the people will become educated and become prosperous and contented. The State can then assume its task of perpetuating the peace of the Eastern Asia and set up a model government," as vouchsafed in the Declaration.

In its external relations, the New State will be "winning the trust and respect of foreign Powers" through strict observance of international conventions. Financial obligations incurred "within the territory of

Manchuria" by treaty or loan agreements with various countries prior to the establishment of the New State "shall be succeeded and recognized in accordance with international usages," or shall be met according to the terms of those agreements.

Further it has pledged to pursue the policy of "open door and equal opportunity" in the economic realm and welcome investments by any foreign nation for the exploitation of natural resources. In this manner, the people of Manchoukuo have addressed themselves energetically to the task of founding an ideal State, of which they have long dreamed.

In the course of five years—a very short span of life indeed, in the light of the everlasting continuity of a nation—these people have already accomplished much, on which it is superfluous to dwell in detail.

All in all, facts speak louder. Any and every critic of Manchoukuo is advised to take glimpses of Manchoukuo, as it is to-day. Observe, if you may, Manchoukuo as it exists now and compare it with that of yesterday. Here is found a marvelous object-lesson, demonstrating what man can achieve, once he is determined to strive energetically.

In the old days, Manchuria was a synonym of a brigand-infested land. To-day peace reigns all over the land; internal security is no longer the question of that country. Marauders numbering 200,000 or more have disappeared. In their stead, the judiciary system has been installed and innovated to such an extent that the abolition of extra-territoriality is being called for—and this, is preceding even the Chinese Republic.

While many Powers are afflicted with the malady of red figure finance, Manchoukuo is graced by the black



figure finance of most sound nature, which enables the New State to conduct numerous enterprises and establishments. Local government of feudalistic type has been replaced by the autonomous government of modern form, while feudalistic militarism has been completely wiped out and substituted by the fighting services with modern equipment under centralized control. The unified currency system and the centralized credit system are other outstanding examples of successive achievements, which led certain foreign observers to acclaim "The establishment of Manchoukuo is worth while" in view of even these two monumental exploits. Such and other successes have unceremoniously belied the expectations of Lord Lytton.

The rapid advance made in the building of roads and railways is unprecedented in the history of communications of the world. The progress of communications and the reign of peace afforded an opportunity to put into execution some of the far-reaching plans for industrial development; and the five-year plan at the estimated cost of nearly 3,000,000,000 yen is now under way. Educational enterprises have been promoted, and elementary education fostered; while the Continental Science Institute and the Ta-tung Institute were set up. Recently, the Imperial Institute of Manchouchuo was inaugurated with the plausible aim of training leaders for the rejuvenation of Asia.

In its oversea relations, it is noteworthy that Manchoukuo was recognized formally or *de facto* by Japan and other countries like Salvador, Vatican, Estonia, Soviet Union, Germany, Italy, the Eastern Hopei Autonomous Government, with all of whom various connections have already been established. There are a number

of countries, which while giving no recognition to the status of Manchoukuo, are interested in the promotion of trade and investments there. Even China, a country bitterly opposed to the existence of Manchoukuo is keeping up its communications with Manchoukuo through the railways, customs and postal services.

To sum up, Manchoukuo was given birth under circumstances, which made her birth inevitable. It has remained true to the *raison d'être* of its birth. The result is the spectacle of an array of achievements in various fields of activities.

## II

There is no denying the fact that Manchoukuo is such as she is to-day, largely because Japan had lent her helping hands in the way of sincere, immeasurable collaboration. Even in the future, it appears that Japan will not begrudge her continuous aid to Manchoukuo. Historical circumstances preceding and following the Independence had rendered such aid virtually necessary. At the same time, such assistance as has been given to Manchoukuo is merely a logical sequence of the reality of the situation, created by the close military and economic relations of these two countries, in addition to their spiritual solidarity.

In his Edict of Accession to the Throne, the Emperor of Manchoukuo enunciated in unequivocal terms his appreciation of the friendship and unstinted aid of Japan. In stressing on the perpetual relationship of good neighbourhood between Japan and Manchoukuo, he declared:—"Both with respect to long-sighted plans for national defense and far-reaching policy for the administration of the Nation, We depend much on the cooperation and



sympathy of the Japanese Empire."

On his return to Manchoukuo after a brief visit to Japan in the spring of 1935, when he was given hearty welcome everywhere, the Emperor of Manchoukuo issued another Edict, in which he voiced his true sentiments. The Edict reads:

"H. I. M. the Emperor of Japan and We are as one in spirit. Therefore, ye, Our subjects, bear this always in mind, and with the same virtues and in the same spirit, cooperate with Our friendly neighbour in establishing an everlasting foundation for the two countries, and exalt the true virtues of the East. Thus will the peace of the world and the welfare of mankind be promoted." (May 2, 1935)

In fact, Japan and Manchoukuo are linked by the bonds of spiritual unity, which in turn facilitates their mutual aids in economic and defense activities.

The common defense of Japan and Manchoukuo—or in actuality the defense of Manchoukuo—was carried out in virtue of the "Japan-Manchoukuo Protocol"; and such an undertaking of Japan was motivated primarily by the desire of salvaging thirty million people from the incubus of Red menace. Doubtless this course of action will insure the lasting peace of Asia.

It is granted that Japan, in her collaboration for the development of Manchurian industries through her colossal investments and through the inauguration of the Japan-Manchoukuo Joint Commission, may gain a due share of profits. But it is well to remember that the beneficiaries who gain the most direct and largest portion of profits are the people of Manchoukuo numbering 30,000,000.

Ever since the declaration of independence, the revenues of Manchoukuo have continued to increase, while the standard of living of the Manchoukuo people has

correspondingly risen from day to day. The people who were thrown into the abyss of misrule and dejected in their view of life, became inspired by a ray of hope, as they were enabled to exploit the rich, unlimited natural resources, which remained untouched from time immemorial. It is difficult indeed to size up the dimensions of the foundation thus laid up for the prospective renaissance of Asia.

Any well informed observer cannot but perceive the lofty, noble spirit of Japan prompting all her activities in Manchoukuo—the pulsating spirit unfathomable by a commonplace standard of egoism. We say this, because to bring up Manchoukuo means more than the promotion of welfare and benefits for the peoples of Japan and Manchoukuo, but it has vital relations to the destiny of Asia.

Under the pressure brought to bear on Japan by three Western Powers, she had to retrocede the Liaotung Peninsula to China, whereas the Imperialist Russia stepped in, ultimately exploding the Russo-Japanese War of 1904-5. The Soviet Republic which overturned the Czarist Russia harboured designs no less aggressive than those of its predecessors and set up a network of Communistic influence far and wide all over the realm of Manchoukuo. The Chang Regime was impotent to resist such a menace. The misrule of Chang Regime reduced the populace into misery and paved the way for the spread of Communistic ideas. Meanwhile, Nanking Government ever ready to cry out for its sovereign rights kept itself silent and abandoned the whole affair to the whim of the Chang Regime.

The Nanking Government had hitherto made no remonstrance, even in the face of the actual, wholesale



Sovietization of the Outer Mongolia. Should Manchuria be neglected and deserted as in the case of Outer Mongolia, it would certainly become a source of colossal calamity in the Eastern Asia.

In the midst of such conditions was born the Manchoukuo, which proved a barrier or more properly a break-water against the onrush of the surging Red waves. It is an event worthy of felicitations, not only to the Eastern Asia, but also the whole humanity.

Manchuria was fated to be subject to spoliation of the Western Powers as well—not to say Soviet Union. It is needless to dilate on how bitter were the struggles, how sinister the chicanery of the Western Powers, who even though pampered by their extensive territories and their vast colonial possessions, remained yet unsatiated and ventured forth their tentacles of greed to Manchuria. Withal, the Chang Regime susceptible to the lure of personal gains, readily succumbed to the ominous temptations and went to the length of extending the hand of welcome to those tendentious gestures of the West.

Manchuria was for decades placed under the ægis of the Open Door Doctrine. The true meaning of the Open Door Doctrine lies in this, that it is dedicated to the promotion of happiness and interest of the people residing under its influence. It attaches a cultural significance, only when it is construed as in above connotation. But the attitude of the White races to other races, especially to the Asiatic races, was essentially that of exploitation and plunder. The aggression of the Czarist Russia is typical one. Should several "Czarist Russia" ever make their debut in Manchuria and contend for the mastery or the lion's share, Asia would be turned into a scene of tumult, anarchy and holocaust.

Attacked by the Communists on the one hand, and subjected to the barrage of the Western Capitalism on the other, the constituted authorities in Manchuria remained powerless to resist and even lacked the will to resist.

Dismal, sombre clouds about to threaten whole Asia were rising up in Manchuria. However, the timely advent of Manchoukuo speedily cleared away such ominous clouds and dispelled the overwhelming unrest of Asia.

The advent of Manchoukuo accelerated thus the rejuvenation of Asia. Asia, long regarded as a happy hunting ground, an object of exploitation,—Asia tremulous at the impending sight of depredation in the hands of Western Powers—was enabled to enjoy a volt face or an opportunity of creating its own civilization and developing its resources by its own strength. And this is due veritably to the birth of New State.

Little wonder then, Japan had staked her national existence and bent all her energies for the growth of Manchoukuo. Little wonder again, the precious blood of her sons were spilled all over the vast plains of Manchoukuo.

The growth of Manchoukuo has contributed primarily to the reawakening of Asia; it has also conferred not inconsiderable quota of the increase of foreign trade upon the Western countries.

As mentioned elsewhere, Manchoukuo welcomes investments from the West. The newly established State has made all investments and undertakings safe and secure. That the total volume of her trade was augmented is beyond dispute, in the light of statistical figures. At least the demand for raw materials has been met to such an extent that it cannot, in point of quality



as well as quantity, be compared to that of the period under the old Regime.

Viewed from this angle, there is every reason to believe that Western Powers should be appreciative of the independence of Manchoukuo. Their assumption of blindness to the reality of facts under the spell of past circumstances would mean only a self-deception as well as a stultification of others. Should such be the case, no commendable outcome, be it noted, can ever be expected.

### III

As regards the independence of Manchoukuo, a number of arguments and counter-arguments were advanced from the standpoint of international law or the interpretation of international treaty. For these controversies, Japan has provided from the beginning very lucid expositions, which it is needless to reiterate, in as much as the existence of Manchoukuo is *fait accompli* lasting nearly five years.

Nevertheless, Nanking Government is still attempting, whenever an opportunity offers, to denounce Manchoukuo, probably on the plea that she be regarded in the same category as that of the local Government of Hopei-Chahar or of the East Hopei. Often it pretends purposely to overlook the reality of the case. Despite its oft-repeated pronouncements to the effect that it is for the best interest of China and Japan to set aside the Manchoukuo issue, the Nanking Government is reported to be attempting, simultaneous with the resuscitation of anti-Japanese sentiments, not only to repudiate Manchoukuo negatively, but also undermine her foundations in positive manner.

Outer Mongolia and Hsin-kiang are the regions of far

wider territorial extent; yet they are with impunity and utter complacency left in the hands of Soviet Union; while Tibet is also given up to the domination of England. Nevertheless, China would single out Manchoukuo alone as her implacable foe and embark upon its destruction. Such motive is believed to be ascribable to her inordinate desire to hamper Japan.

Japan is assisting Manchoukuo in every way; but she is not dependent on the latter. Suppose for a moment Japan might by any possibility have to withdraw herself from Manchoukuo, and the latter be subjected to the fatal dissolution at the mercy of China! What will ensue then?

In all probability, Manchoukuo will become a powder-magazine of Asia. It is too plain to foretell that the New State will become a powder-magazine of the whole world, liable by a single spark of turning the whole of Asia into the scene of fratricidal carnage and also of dragging the whole world again into the darkness of despair.

Historically, Manchuria was the hereditary property of the Manchurian people. At the incursion of Manchurian kings into Peking, from which city they ruled the whole of China, Manchuria was made a forbidden territory, or an exclusive "Crown Colony." Manchuria and China became a sort of confederation under one Sovereign. In another word, Manchuria conquered China, but never did China subjugate her as Chinese dominion or possession. Manchuria and China were affiliated for nearly three hundred years by virtue of the Manchu Dynasty. With the downfall of Manchu Dynasty, China set herself free from the bondage.

Hence, the independence of Manchoukuo does not



signify her isolation or secession from China; it simply means the remodelling of her historical existence in the garb of "modern state."

Since the establishment of Manchoukuo does not connote the disruption of China, nor the loss of that which she had possessed, it is not to be regarded as equivalent to the "loss of face" on the part of China.

As a matter of fact, Chinese inhabitants numbering more than 20,000,000 or the kinsmen of Chinese in China Proper, are now daily enjoying peaceful, happy livelihood, which was not dreamed of in the pre-independence days.

Is it too much to expect that China would rather felicitate heartily the people of Manchoukuo and promote her friendship with them, while consolidating their mutual relations, especially when the regime of Manchoukuo, constituted as it is to-day, has been fully supported by the general will of the entire population, even though there were some dissentient, recalcitrant elements at the beginning of the new Administration?

The people of Manchoukuo are engaged of their own accord in the formulation of their administrative measures for their own interests and also in going their own ways. Is there any ground on which to justify the obstruction of such a spontaneous development of the people?

Furthermore, their fundamental ideas of government are based on Wang-tao, "the Kingly Ways." The Government derives its authority from Heaven, as mirrored in the Popular Will. Heavenly Will is, in short, the Supreme Reality, or the Divine Will. The classical adage reads "Heaven does not speak. It causes Man to speak." General Will of the people is tantamount also to the Divine Will. The essence of the Wang-tao

Government exists in the realization of ideal government based on theocracy (the Unity of Gods and Man). China may be able to exalt fully her qualities and possibilities of a great nation, in proportion as she will aid the Wang-tao Government in Manchoukuo at work.

Some people hold that Manchoukuo is a territory of China, since the bulk of her population are composed of Chinese (the Han race). However, such a contention is wholly untenable, in view of what has already been referred to. If it can be maintained that Manchoukuo is a Chinese territory, because Chinese people have penetrated beyond the Great Wall into the forbidden territory of Manchuria, we might as well be warranted in counter-arguing to the effect that the United States shall be made an British territory; the Latin American countries a Spanish territory; or the Island of Hawaii a Japanese territory. Likewise, the Mongolian region now presumed to be Chinese territory may have to be returned to the Mongolians; and the large portion of frontier regions to the Miao tribe, the Mohammedans and Tibetans respectively.

Obviously, the growth and progress of Manchoukuo has brought about considerable benefits to China, a neighbour most directly interested therein. The conclusion of treaties regarding the through traffic and through postal services is self-explanatory of the close relationship of these two countries. They are kin and kith in their racial relationship; furthermore, they are cemented by the inseparable bonds of economic and industrial nature. There are no reasons whatever that they should be opposed to each other. By and large, China is ordained by destiny to advance, correspondingly with the progress of Manchoukuo.



It goes without saying that remittances sent from inhabitants in Manchoukuo to North China, as well as cash carried back home by the Chinese immigrants were the source of boom to Chinese in the North China, ever cursed by the overpopulation and famines. This is only one instance out of many. It simply illustrates that the bulk of Manchurian inhabitants are Chinese, closely bound by the ties of various inter-relationships. The upshot of all is that such a contingency makes China happily a beneficiary of advantages accruing from the growth and progress of Manchoukuo, and never a recipient of disadvantages and inconvenience arising therefrom. Hence, any move or design calculated to plunge the New State headlong into vortex of disorder cannot but be branded as a conspiracy of suicidal nature.

In particular, the security of Manchoukuo is a question, on which Japan cannot look with something of equanimity or indifference, as she is vitally concerned in all phases of the situation in the capacity of a neighbour. The same may be said of China. Herein lies the *raison d'être* of Japan's titanic struggle in the past even at the risk of her national existence.

Is it conceivable that Japan, who struggled for Manchoukuo at enormous sacrifices entailing the loss of three hundred thousand precious lives and the expenditure of huge sum of more than ten billion yen, inclusive of military expenses, investments and the cost of other enterprises, would allow the New State thus steadily built up to collapse into non-entity, or be blown up to four winds for nothing?

In relation to Manchoukuo, Japan has already made firm determination after forty odd years of vicissitudes.

Little wonder is it that her will in connection therewith is growing daily firmer.

It bears repetition that the question under review involves not only the destiny of Japan, but also the very fate of Asia. It is the hinge upon which hangs the life of Asia. Therefore, should any country harbouring malicious designs ever tamper with it, some tragic disaster will surely ensue therefrom.

All sensible, forward looking peoples in Asia—except those Communists or those susceptible to the Communist agitation—are fully conscious of the necessity of bringing up the young State known as Manchoukuo. They are keenly alive to the fact that the only way of insuring the future peace of Asia is to tender the young State every timely assistance. On the contrary, any secret act conducive to the subversion of Manchoukuo shall be duly construed as a misdeed sowing seeds of suspicion and dissension among Asiatics.

Asia is now awakening with undreamt of rapidity. It is no longer the colonial appendages of Western Powers nor their possessions. Should there be an activity aimed at suppressing the renaissance movement, or alienating those people engaged in the promotion of such a movement—a movement, the sole purpose of which is to contribute, under the inspiration of culture of three thousand years, its own share to the sum total of human civilization—then such an activity shall be condemned as heinous crime against the cause of humanity. A person who may approve of such a perfidy shall be ostracized as a traitor to humanity.



## AN OUTLINE OF THE MANCHOUKUO-SOVIET BORDER CONTROVERSY

### I. THE RISE AND FALL OF RUSSIAN AND CHINESE INFLUENCES IN THE FAR EAST AND CHANGES IN THE BOUNDARY

"The history of Russia is the history of a country that is being colonized. Falling at times and rising at times, this everlasting movement has continued up till the present day." So writes Kliuchevsky in his *History of Russia*.

Originating in Bessarabia, the Russian race had by the end of the 17th century expanded throughout the vast territory extending eastward as far as Kamchatka. During the period between 1581 and 1585, the Volga Cossack, Ermak, with a small number of followers and with reckless courage and perseverance, had subjugated the inhabitants along the banks of the Tobo and Taara Rivers, tributaries of the Obi. After his death, many expeditions followed in his footsteps, each one advancing farther eastward than the one preceding. Entertaining the unreasonable belief that the various races in Siberia should pay tribute to the Emperor in Moscow, these expeditions conquered one race after another; and during the thirty-five-year reign of Emperor Mihail Feodorovitch (1613-48) of the Romanoff Dynasty, they succeeded in conquering the vast territory stretching from the Obi River to the Pacific Ocean and in subjugating the Samoeds, Tungus, Yakuts, Buriats, Daurians, and the Koriaks. As reasons for these successful conquests may be given: possession of firearms, patriotism and a sense of Christian superiority. It is, however, an undeniable fact that the "yassak" (tribute in furs)

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collected from the conquered races, proved a no small factor in increasing their lust for conquest. Concerning the conditions existing at that time, *The S.M.R. Survey Report* states:

The chaotic sight of magistrates, village officials, Cossacks, sharpshooters (regulars of that time), merchants, hunters, Government farmers, exiles and free immigrants overrunning the whole of Siberia and fossicking for profit by inhuman exploitation of the native tribes as beasts depicts the actual situation in Siberia of that period.<sup>1</sup>

In order to lure their fellow-countrymen of Tsari to migrate to Siberia, these "pioneer immigrants" made raids upon the natives, took as hostages those who were wealthy or held high positions, and obtained as ransom for their release furs, valuables, live-stock, cereals and almost anything they could possibly lay their hands on. A part of this ransom they sent to Tsari or to their superior officials as presents; the rest they kept for themselves to satisfy their greed. In case the native tribes refused to accede to their demands, the invaders massacred the male population, enslaved the women, and inflicted brutal punishment upon the traitors. So notorious were the Russians for their brutality that the Sanskrit word "locha," meaning a demoniac god of the barbarous cannibals, was a popular name by which they were known at that time.

The invasion and the subsequent occupation of the Amur River basin by the Russian hordes inevitably brought them into conflict with China, ruled at the time by the Ching Dynasty which had been receiving tribute from the inhabitants of that region. With a magnanimity befitting a great nation, China then was pursuing an extremely humanitarian racial policy while content-

<sup>1</sup> Volume 17: "A Study of Recent Russo-Chinese Relations."



ing herself with a traditionally defensive attitude towards other nations. True to her benevolent policy towards the people owing fealty to her, she came to the rescue of the inhabitants of the Amur basin to free them from the Russian invaders. After first issuing an order for their evacuation to safer regions within the kingdom, China opened hostilities against the invaders. Thus Russia, the conqueror of all the races in Siberia, for the first time found herself confronted with a mighty enemy in China. At the end of a long struggle with China, which continued for over three decades (1652-86), Russia awakened to the realization that all factors considered, including her 17th century weapons and the racial and national consciousness of her people, her eastward advance had reached its limit. The result was a reorientation of her policy towards one of peace.

The capitulation of the Arbazin Fortress—a noted historical event in the Russo-Chinese struggle of the 17th century—afforded the Russians an excellent opportunity to discuss peace terms with China. The thirty-year struggle was brought to an end by the signing of the Nerchinsk Treaty which settled their respective spheres of influence. Although it is said that China made the first peace overture, it is a fact that Russia had by that time already inclined towards conciliation.

At the peace conference, held in Nerchinsk, the Russian delegation was headed by Golovin, who left Moscow towards the end of January 1686, accompanied by his suite and a bodyguard of 500 soldiers. The head of the Chinese delegation was So E-tu, who left China in May, 1686, with an escort of 800 soldiers. It took a long time for the two parties to get in touch with each other owing to defective means of communication, and

it was not until August 1689, when they finally arrived in Nerchinsk.

The conference first dealt with the war itself, following which it took up the question of clarifying the frontier between the two countries. With both delegations maintaining an adamant attitude, the parley encountered considerable difficulty in reaching an agreement. Assembling at the venue of the conference some 10,000 troops, composed of its bodyguard and local garrison troops, the Chinese delegation took a firm attitude throughout the parley, even going to the extent of threatening to attack Arbazin if Russia did not agree to making the Zabaikal region the new frontier. That the Chinese were able to take such a firm stand may be explained by the fact that anti-Russian feeling was running high among the native inhabitants of the frontier districts at that time. The Russians, on the other hand, vehemently contended that the Amur River should form the boundary and refused to make any concessions. After much heated discussion, however, the two delegations finally reached a compromise and agreed upon the following points:

- (1) The Gorbitza River flowing into the Shilka River from the left side near the Tchernaya River shall form the frontier between Russia and China. All rivers, both large and small, which flow into the Amur from the southern side of the Hsingan Range (which extends from the source of the Gorbitza River to the sea)<sup>2</sup> shall belong to China, while all rivers having their source on the other side of the Hsingan Range shall belong to Russia.
- (2) The ownership of the rivers located between the Uji River, in Russian territory, and the border mountains

<sup>2</sup> Geographic conception at that time being very vague, it is believed that what is meant by the above-mentioned "Hsingan Range" are the present Yablonoi and Stanovoi mountain-ranges.