

attempts were also made to introduce new farming methods such as deep cultivation, early planting, dense planting, and rotation of crops. During 1957, the last year of the program, however, less than one kilogram per acre of chemical fertilizer was used, and less than three per cent of the total farm area was cultivated by tractor, simply upon the mobilization of the potentially unemployed and the intensified use of farm labor. In particular the increased production of complete, organic fertilizer was strongly encouraged.

By the end of 1956, nearly all of the farming families had been organized into collective farm groups, and the traditional small farmers characteristic of Asian countries for three millenia ceased to exist. These land reforms, in turn, as if by chain reaction, led to mutual aid groups, both lower collective farms and higher collective farms (*kolkhozi*). The land reform had important significance as a temporary expedient towards meeting the urgent need for foodstuffs. After enforcing these policies for five years, Chinese agricultural production rose at least twelve per cent. Actual production in 1957 was twenty per cent higher than in 1952.

In conclusion, the question of the reliability of Chinese statistics arises. It is difficult to regard them as being truly fictitious. It is certainly undeniable that the country which in pre-war times ordinarily saw several hundreds of thousands of its people die of starvation annually has been able to export food since the end of the war. Is this an indication that the increased food supply exceeds the needs of the increased population?

A Chronological Table of Kōshin Beliefs

by Tadanori KUBO

Kōshin beliefs still maintained by many people in Tokyo and other parts of the country are believed by Japanese folklorists to be peculiar to Japanese culture. I cannot help casting doubt on this idea, however.

since Kōshin beliefs have much in common with San-shih beliefs of Taoism in China. I recently published a small book entitled 'Kōshin Beliefs', in which I tried to make a comparative study. In this book, however, I was unable to drive my argument home, because had to be omitted for fear of over-complexity. In this paper I have prepared a chronological table from the original texts giving data concerning the regular functions of Kōshin beliefs as collected from Japanese history books, diaries, poetry, and other sources from the Nara period to the end of Tokugawa era. The paper gives an outline of change in the functions of Kōshin beliefs in Japan, the terminology used, and the manner in which people worship. I have also included three examples of Kōshin monuments, which I think may be of high value in this. Since the documentary sources which I have used are, of course, limited and they leave many points, which I would like to modify later.