began to raise an army, it was in the midst of such severe internal disorganization that the second Burmese dynasty disintegrated under the attack of the Mon rebellions, King Alaungpaya emerged as a sort of 'Messiah'. The urgent matter which the king had to deal with, was the setting up of a strong 'Buddhist State', through internal suppression as well as the establishment of an administrative organization.

The author's view is that the fact that the king Alaungpaya was born into the family of a rural village headman, and was therefore in the disadvantageous position of his birth as a king, made it necessary for him to emphasize his own lawfulness and legitimacy of Konbaung dynasty. For that purpose, the compiler of 'Manuge Dhammatah' made the king Alaungpaya in the image of King Mahathama, who belonged to the lineal descendant of the sun, born Hpaya-laung or future Buddha and was elected by the people as the first king in the world and tried to build an ideal society by restoring law and order from chaos.

The Administrative Divisions in the Ancient Kingdoms of Deccan:
Especially on its Numerical Appellations

by Kan ISHIKAWA

The practice of suffixing numerical figures to names of administrative divisions prevailed in the kingdoms of Deccan before the rise of Vijayanagar in 14th century. It is generally called numerical appellation of divisions.

Terms of territorial divisions had varied with time and place up to the 7th century. After the introduction of numerical appellation in the time of Chalukyas of Badami in about 7th century, this new method has been followed by the successive kingdoms of Deccan.

Thus the division like Banavasi-manḍala, Bejola-vishaya, Puligere-
naṭu and so on, came to be called as Banavasi-12000, Bejola-300, Puligere-300.

Various attempts to interpret these figures have been made so far. Among them opinions of J. F. Fleet and B. L. Rice have been upheld for
a long time. The former is the idea that these figures signify the number of villages (grāma) included in the divisions. The latter opines that revenue and the number of nāds are expressed by these figures.

Further some corrections have been made to the idea of Fleet. Pran Nath thinks that the term grāma does not signify an ordinally village but landed property. M. N. Katti holds the idea that figures express land units of agriculture. But both of these ideas are not tenable for lack of proof in the contemporary sources.

The author, following the opinion of Fleet in principle, regard the numerical figure below one lakh (hundred thousands) as expressing the number of villages according to some inscriptions. As for the figure below thousand, it is clear from some descriptions of sources that it expresses the actual number of villages. To ascertain this interpretation, it is required to prove the process of formation of villages and towns.

At present state of our knowledge, figures above one lakh seem to be difficult to interpret precisely. We can only infer that figures may be calculated to meet certain administrative purposes.

The Revolts of 'urbān in Upper Egypt under the Bahri Mamluks

by Toshimichi MATSUDA

Since the Mamluks established the dynasty, 'urbān of Upper Egypt continued to rise against it. These revolts rised by'urbān which were dissatisfied with the rule of Mamluks were extremely political movements at the first stage. So, on the one hand the Mamluks tried to take them in the ruling system by every possible means, and on the other hand Mamluks carried out oppressive policies for the rebellious 'urbān. But, on the contrary these policies incurred their repulsions, and the revolts occurred continuously. However, each revolt was isolated, and wasn't organized by uniting the people like fallāḥūn and slaves which were dissatisfied with the social system.

Certainly, it was found that the fallāḥūn participated in the revolts occurred under Sulṭān Nāṣir. Perhaps, there was coincidence for a time