

Producers' Societies, their various experiments and rural reconstruction activities as well as the democratic regulations of the Cooperative Producers' Society Law. Then with the formation of an Anti-Japanese league, involving the Guomindang and Chinese Communist Party, it assumed the form of a nationwide movement from below.

Foundation of the Konbaung Dynasty in Burma (Myanmar) and Compilation of *Manugye Dhammathat* with Special References to the Intention of Inserting 'a Mythological Story' in the Volume I.

by Ryūji OKUDAIRA

King Alaungpaya, who founded the third Burmese dynasty in 1752, ordered the compilation of a new law book called "*Manugye Dhammathat*", which was composed from various law sources, as part of the reorganization of the administrative system.

This law book is part of a series of law books called '*Dhammathat*', which were often revised or newly compiled in response to the needs of changing times, and it was one of the leading ones, in the Kingdoms of Burma for more than eight hundred years.

Each *Dhammathat* or law book has a preamble, and mostly describes the same kind of mythological story concerning royal power. Among these myths, that of "*Manugye Dhammathat*" is especially elaborate and detailed. This myth is composed of two parts; namely, from the time of election of the first king Mahathamada and from the appointment of seven years old cowherd as his minister as well as judge, who was famous for his fair judicial decision to the presentation of *Dhammathat*, which was found at the boundary wall of the universe, to the King.

In this article, this author discusses the reasons why such an elaborate and detailed myth was inserted as the preamble of "*Manugye Dhammathat*". The author, particularly, concentrates on examining the political background, using as evidence, primary sources, such as Royal orders (*Ameindaw*), Accounts of royal affairs on wars (*Ayedawbon*), chronicles or history of kings (*Yaza-win*), Official letters and so on.

By the middle of the eighteenth century, when King Alaunghpaya

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 Alaunghpaya 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 Alaunghpaya 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 '*Manugye Dhammathat*' made the king Alaunghpaya in the image of King Mahathamada, who belonged to the lineal descendant of the sun, born Hpayalaung 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 Chālukyas of Bādāmi in about 7th century, this new method has been followed by the successive kingdoms of Deccan.

Thus the division like Banavāsi-*maṇḍala*, Beḷvola-*vishaya*, Puligeṇe-*nāḍu* and so on, came to be called as Banavāsi-12000, Beḷvola-300, Puligeṇe-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