

gods became a part of the main-stream of the Āryan society.

The Linguistic Survey of India has shown a survival of India's *janapadas* through the long periods of time. The areas of Indian dialects and languages as they are found today correspond, in a striking manner, to the ancient or medieval *janapadas* or *janapada-saṁghātas* (federations of *Janapadas*). Even the *Janapadas* of the *mahā-Janapadas* of the sixth century B.C. comprised small areas. 'The ancients were not great conquerors' declared Bāṇa, an author of the seventh century A.D., 'for in a small area of land, they had number of kings'.<sup>630</sup> By the close of the Gupta period, however, the *Janapadas* had grown sufficiently in size, and in the middle ages they came to be almost what we find them today.<sup>631</sup>

It may also be conceded that the *gaṇa* states of the Yaudheyas, Mālavas and Licchavis were not democracies or republics in the sense in which we understand these words today. Supreme and ultimate power did not lie vested in the whole body of adult citizens. We can still describe these states as republics. Standard works and authorities on the political science define republic as a state, where the sovereign power vests, not in a single person as in monarchy, but in a group or college of persons, more or less numerous. Oligarchies, aristocracies, and democracies have all been labelled as republics.<sup>632</sup>

In any case modern India may take legitimate pride in the fact that, though she may not have had democracies in the modern sense, government by discussion was by no means unknown in her ancient civilization.<sup>633</sup>

Finally we may say that Samudragupta did not destroy the Mālavas, Ārjunayānas, the Yaudheyas and the Madras to extinction; they had become tributary but retained their internal autonomy. Their territories were never directly administered by the Guptas, and so their republican institutions could not have been much affected.

#### REFERENCES

1. Śatapatha Brāhmaṇa, I, 4, I, 10 to 17;  
S.B. Chaudhuri, Jx. Introduction p. xiv;  
A. Ghosh, Vz. p. 33.
2. Aṣṭādhyāyī, 1/2/52 and 1/2/55.