

of many families. So whenever the people of *grāmas* settled they were termed as *grāmas* (villages) and hence the word *Samgrāma* came into being when a number of *grāmas* united for a battle. Every Janapada had a *pura* or chief city (capital) where the king resided. Every Janapada was politically named as Rāṣṭra.²⁷ Pāṇini mentions a number of Janapadas in the Aṣṭādhyāyī.²⁸ Kauṭilya also uses the term Janapada for territory as the constituent of State.²⁹ We find the mention of sixteen Mahājanapadas of Āryāvarta in many places in the Buddhist literature. The term '*rājya*' with its different kinds is referred to in the later Vedic period i.e. in the Brāhmaṇas.

Later on we find that the connotations of the territorial units differed from place to place and time to time. Pāṇini mentions separately the villages and towns of Eastern India (*Prācām grāmanagarāṇām*, VII. 3.14), but with reference to Vāhika and Udīcyā country he uses the term *grāma* in a generic sense to include all centres of population (IV. 2. 117 and IV. 2. 109). Patañjali in commenting on the distinctions between the terms *grāma* and *pura* remarks that these should not be settled by rules of grammar but by local usage (*tatrātinirbandho na lābhaḥ*, III.321).

The two terms *grāma* and *nagara* were used indiscriminately in the Vāhika country (Punjab) where the villages had also grown in prosperity like the towns, and hence the word *grāma* here included *nagara* also in the connotation.³⁰

Yajñavalkya³¹ uses the term *Pūga* which the Mitākṣarā explains as the assembly of the inhabitants of the same place with different castes and occupations such as village, city etc.

The *Amarakośa* gives the following words as synonymous, all standing for town or city : *pur*, *purī*, *nagarī*, *pattana*, *puṭa-bhedana*, *sthānīya* and *nigama*.³² It also differentiates the *Mūlanagara* (main city) from the *Sākhā-nagara* (branch town).³³

REFERENCES

1. Simeon Potter, Wy. p.151.
2. Ibid., p. 156.
3. H.D. Sankalia, Pz. p.8.