

SANCHI

well as on two important trade-routes resulted in a great overflow of wealth, was in no small measure responsible for the flourishing condition of Sanchi even when the empire of the Mauryas was a thing of the past.

After a temporary set back following the break-up of the Maurya empire, when the *stūpa* of Aśoka was damaged, the cause of the Buddhist establishment of Kākaṇāya¹ was taken up with a feverish zeal by the monks and the laity alike, not a negligible percentage of the latter being formed by visitors of Vidiśā for trade and other purposes. The religious fervour found its expression in a vigorous building activity about the middle of the second century B C, during which the Śuṅgas were ruling and which saw the stone encasing and enlargement of the *stūpa* of Aśoka, the erection of balustrades round its ground, berm, stairway and *harmikā*, the reconstruction of Temple 40 and the building of Stūpas 2 and 3.² The same intense religious aspiration and creative forces continued unabated in the next century as well, when, during the supremacy of the Sātavāhanas, new embellishments, in the form of

¹From the early votive inscriptions it appears that the locality was known anciently as Kākaṇāya or Kākaṇāva. The Gupta records of A D 412-13 and 450-51, inscribed on the ground balustrade of Stūpa 1, refer to it by Kākaṇādaboṭa. A still later inscription of the seventh century A D mentions it as Boṭṣ-Śrī-parvata. In the name of Kanakheda, an adjacent village, may be traced the survival of the ancient name.

²About the same time (*circa* 150 B C) a large brick *stūpa*, with a high stone railing and four gateways around it, was constructed at another place in central India, viz. Bharhut, about 15 kilometres to the south of Satna in Madhya Pradesh. Nothing of the *stūpa* now survives, but a part of the railing and a gateway are now preserved in the Indian Museum, Calcutta.