



A procession celebrating the Ganapati festival in Poonah (Pune) which held a special significance for the Peshwas. Balaji Bajirao built Ganpati Mahal in 1755 at Shaniwar Wada to celebrate the festival.

To this day Ganeshotsav is a significant event in Pune which is also known as the city of Lord Ganesh, the protector. A painting by artist and art historian Dr Shrikant Pradhan.



A colourful view of the treaty being signed between the Marathas and British to join forces against Tipu Sultan of Mysore in 1790. The signatories are the British Resident Charles Malet and Sawai Madhav Rao Peshwa at Ganapati Rang Mahal of Shaniwar Wada. The original painting was by James Wales (father-in-law of Malet) and was later completed by Thomas Daniel (1749–1840).

Right: A portrait of Ramchandra Pant Amatya Bawdekar, a court administrator. He rose from being a local Kulkarni to the ranks of Ashtapradhan under the guidance and support of Shivaji.

Pune

A CITY OF MANY SHADES AND COLOURS



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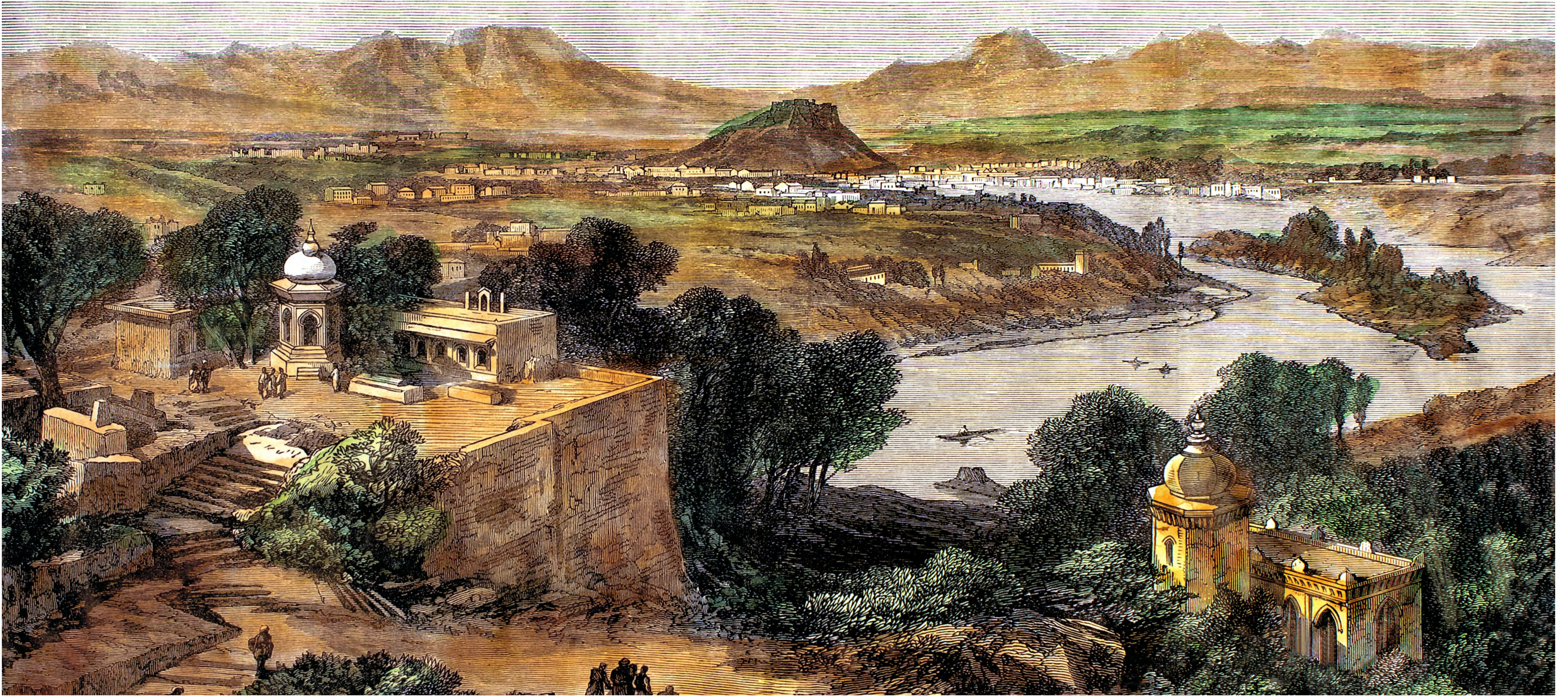


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An artist's view of Poonah (Pune), 1875.



Dedicated to past and present generations of Pune makers and creators, whose invincible spirit, patriotism and enterprise have become the lodestar. They have accomplished eminence in numerous fields and have made the country proud with their achievements and victories for the betterment of mankind at large.





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Chhatrapati Shivaji and Baji Prabhu at Pawan Khind, a painting by M. V. Dhurandhar. Mahadev Vishwanath Dhurandhar was a noted Indian painter from the British colonial era.



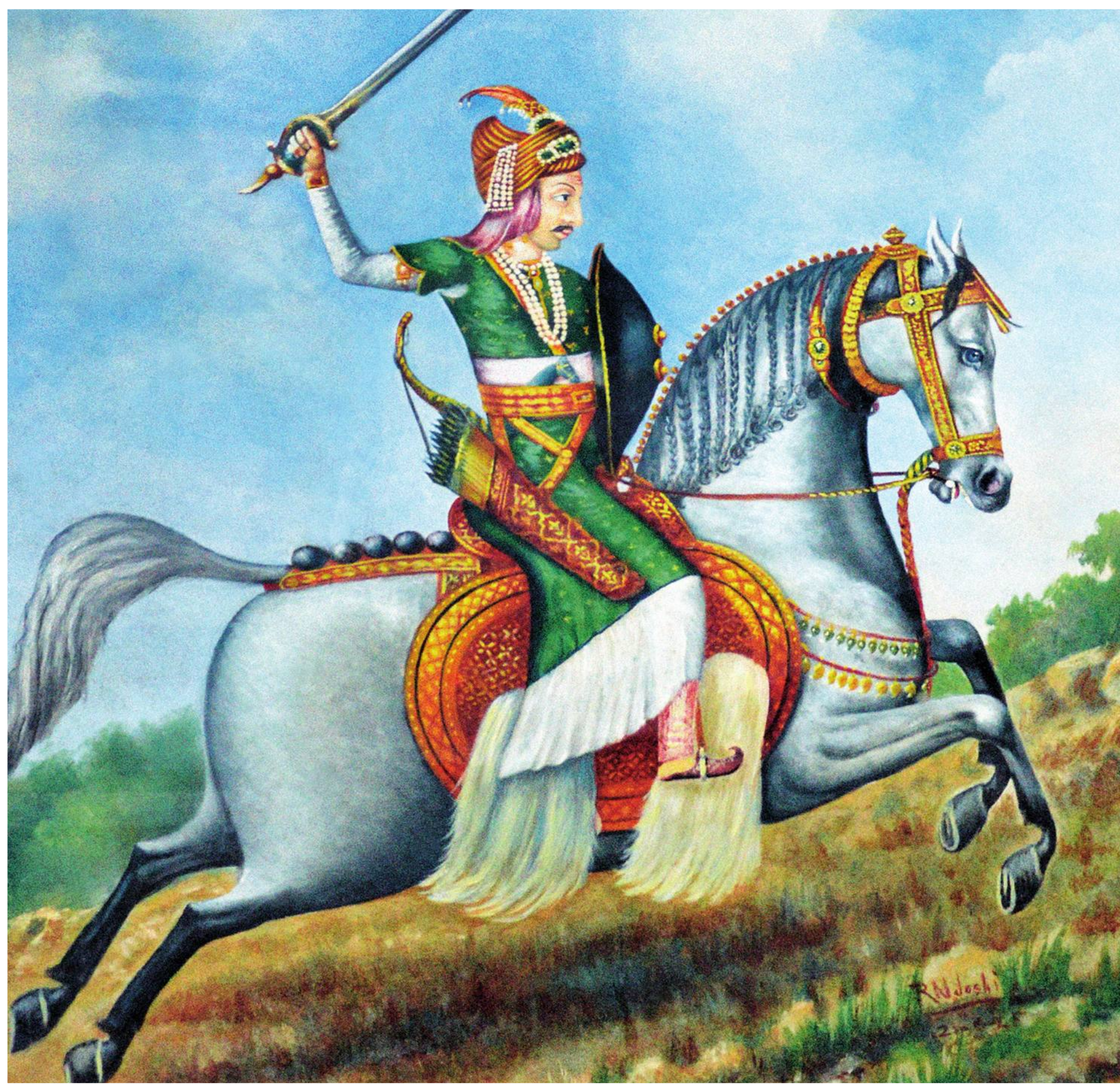
Foreword

A jewel of the Deccan region, Pune has for centuries been the cultural capital of Maharashtra and played a leadership role at every critical juncture of Indian history. It is considered a sacred city because it is situated at the *Sangam* or confluence of two rivers, Mula and Mutha. The worship of Lord Ganesha at Kasba Ganpati, its most revered temple, is a prelude to every significant rite of passage in the city. The many sounds of the city's eclectic music reflect the diversity of its inhabitants, presenting a stark contrast to the traditional Pune of yesteryear.

Pune, known as 'Motor City' for its burgeoning auto industry and 'IT Hub' for its range of advanced and sophisticated IT centres, is famed for its distinguished educational and research institutions employing people from every part of India. For centuries Pune has nurtured a culture of welcoming migrants from across the world, whether, as in the past, those seeking refuge from religious persecution in distant lands or as in the present, those seeking opportunities in its rapidly growing economy.

The pages of this art book present a wonderfully illustrated panorama of Pune through the ages. My warm congratulations to Dr D.K. Taknet and his team of research associates for providing such a treat to the eyes and food for the soul.





An artist's impression of Bajirao Peshwa I, the seventh Peshwa (Prime Minister) of the Maratha empire. In his 20-year military career, he never lost a battle and is widely considered as one of the best Indian cavalry generals.



Introduction

Pune nestles in the scenic Sahayadri ranges and in the distant past was variously referred to as *Punakavadi*, *Punavadi* or *Kasabe Pune*. There was a temple of Punyeshwara on the banks of the Mutha. According to the Pune Gazetteer, the word Pune is derived from 'Punya' or a holy place, as the city stands at the sacred confluence.

Chhatrapati Shivaji Maharaj spent his childhood here; drove away Mughal Governor Shaista Khan in a surprise night attack and paved the way to carve out 'Hindvi Swaraj', an independent kingdom. The Peshwas made it their capital city and the following hundred years have been described as the finest period in Pune's history.

The city's history and social life after the arrival of the British were influenced by Lokmanya Bal Gangadhar Tilak, Mahatma Jyotiba Phule, Gopal Krishna Gokhale, Gopal Ganesh Agarkar and other leaders. The city also witnessed the historic agreement 'Poona Pact' between Mahatma Gandhi and Dr Babasaheb Ambedkar.

This historical and cultural city has now been transformed into an IT and educational hub of India. Highly skilled manpower located in a peaceful environment is the key to Pune's success. Pune was the Karmabhoomi of Balgandharva and Pt Bhimsen Joshi and is a home to a number of talented musicians, dramatists, scholars, literati, artists and businessmen.

The great vision and ceaseless efforts of Dr D.K. Taknet, his research associates and IIME, a Scientific and Industrial Research Organisation of the Ministry of Science and Technology, Government of India as well as the publisher of this volume are really praiseworthy. Their sincere and dedicated endeavours backed by thorough research has made this great city shine in its true glory with brilliance. They have done justice to the city's greatness by highlighting its most significant facets through lucid content and rare visuals. I wish them all the best.

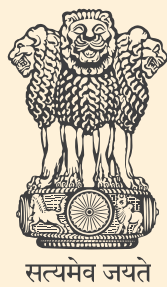
Sharad Pawar

Member of Parliament (Rajya Sabha)





Mahatma Gandhi with his wife Kasturba in Pune.



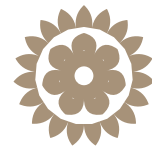
Prelude

Pune, the Queen of the Deccan and the cultural capital of Maharashtra, has a rich history dating over a thousand years, which may be divided into five important periods, namely, the pre-Shivaji era up to 1630, the reign of Shivaji (1630-80), the rule of the Peshwas (1713-1818), the British era (1818-1947), and the post-Independence period.

Pune has emerged as the most vibrant metropolitan city in south-western India. People from a wide range of castes, religions and economic backgrounds have been attracted here to its burgeoning modern industries, wonderful climate, fine educational infrastructure, and cultural ethos. The city lays great emphasis on arts, crafts, music, theatre and literature.

Pune also enjoys its unique cuisine, subtle nuances of language and idiosyncrasies. Pune's rich heritage has a lot to offer. From carved caves, grand palatial mansions, formidable forts, and places of worship to museums, malls, gardens, sanctuaries and numerous other historical monuments... the city abounds with many attractions. Surrounded by hills and numerous pristine locations, Pune is the perfect getaway for nature enthusiasts. Apart from the picturesque gardens and scenic spots within and outside the city, Pune has a plethora of destinations that can be visited by those seeking adventure. Welcome to this magnificent city! Together, let us explore all its wonderful facets.





Preface

As an actor wears many masks, each of which depicts an entirely different and vivid persona in varying shades and colours, so does Pune. A relatively small city compared to India's major metropolises, it figures disproportionately large in terms of its history, culture and economy.

Pune has a long and inspiring history of over a thousand years. Archaeological evidence exists that ancient travellers passed through it. The caves in its vicinity harbour the remnants of the lives of Buddhist monks and their viharas. The city evolved from three little known villages, to becoming the capital of the Maratha and the Peshwa empire. After the decline of the Mughal empire, it became the nerve centre of the Marathas. It boasted a rich legacy of social reformers and of powerful Maratha rulers such as Chhatrapati Shivaji and Peshwa Bajirao. By 1760, Maratha power attained its height, with much of India under its sway. The city has also played a leadership role in various periods of Indian history and was considered amongst the most politically influential in India.

Pune again came into focus in modern times when the Poona Pact, uniting India's disparate communities, was signed between Mahatma Gandhi and Dr B.R. Ambedkar. Pune's history and social life have been influenced by redoubtable leaders such as Lokmanya Bal Gangadhar Tilak, V.K. Chiplunkar, M.G. Ranade, G.G. Agarkar, Gopal Krishna Gokhale, N.V. Gadgil, Jyotiba Phule, and innumerable others not only associated with the freedom struggle but with fields as diverse as education, art, music, social reform, research and literature.

The fascinating history of Pune has attracted the attention of many scholars, Indian and foreign. This richly illustrated book attempts to provide a composite picture of the city, its history, economy, and society with an emphasis on modern Pune which is continually changing and evolving with a rapidly growing population, expanding boundaries, and rapid industrialisation. It attempts too to provide a human face to modern Pune by taking in the sights and sounds of the market places, the cuisine, the language, the people, the sports they play, and their culture. There is also a focus on industry and the industrialists whose foresight has so greatly contributed to the city's prosperity. In doing so the book pays tribute to some of Pune's leading industrialists who have pioneered the city's enormous economic growth over the past

few decades, be it in agriculture, IT, BT, engineering, floriculture, food-processing, and wineries and so fundamentally contributed to the city's burgeoning prosperity.

To gather together the wherewithal for this book, our research and visual teams spent 125 days interviewing over 825 people directly or indirectly associated with Pune city, ranging from historians, sociologists, educationists, businessmen and politicians to others from diverse backgrounds who so generously opened up their minds, and hearts to us, and provided us with such a vast array of insights and knowledge. I am also deeply indebted to the citizens of Pune who too provided us with so many valuable insights about life in the city. It was a truly herculean task to distil the essence of my research to accommodate it in the limited space available. Personally, it has been a very enriching journey.

Our visual teams collected 75,000 paintings, colour and black and white photographs, illustrations, line sketches, archival documents and coins from a wide array of sources from around the world. I warmly thank the personnel of the museums, art collectors and galleries in India and abroad for so generously facilitating our task. Our interaction with the librarians of colleges, universities, research institutions and social organisations has invariably been cordial and illuminating for which I am most grateful. I also wish to very warmly thank the editors, research associates, artists, designers and photographers who unstintingly provided us with valuable suggestions, feedback and rare material.

Knowledge of the past is an essential resource for our understanding of the present and provides insights into the future. I therefore sincerely hope that this book will spur further research into this fascinating city and help generate a new broad-based understanding and appreciation of Pune as a city of history and culture which today is a bustling centre of industrial growth.

New Delhi
5 September 2021

D.K. Taknet



CHAPTER 1

A Memorable Heritage

અમેમોરેબલ હેરિટેજ



Pune is a picturesque and prosperous city nestling amidst the Sahyadri range of Deccan in Maharashtra with an ancient history and culture.

According to the Pune *Gazetteer*, the word ‘Pune’ is derived from ‘Punya’ because the city is situated at the confluence or *sangam* of two rivers, Mutha and Mula, which in Hindu tradition is regarded as a holy place.

Habitation Since Prehistoric Times

As the city lies in the rain-shadow of the Western Ghats, rainfall is erratic and unpredictable. Like most ancient or medieval cities, Pune was established close to a water source. The oldest part of the city is bound by the Mutha river to the west and Mula to the north-west. The point at which the Mula meets the Mutha in the north-eastern part of the city is called *sangam*, which, in Hindu tradition, is considered a sacred area. Bhairobha nullah has restricted the city’s spread to the east and the south-east, and the south is bounded by the Sinhgad and Bhuleshwar Hills.

Excavated evidence of habitation in Pune dates to prehistoric times. There have been two sites of excavation: one along the Mutha river near Bund Garden in 1957, in which flakes and cutting tools were found, and the second in the Dattawadi area of the old city. The numerous basalt and dolerite tools discovered at these sites provide valuable evidence of their antiquity. Robert Bruce, who headed the Geological Survey of India for three decades, discovered many similar sites elsewhere in India.

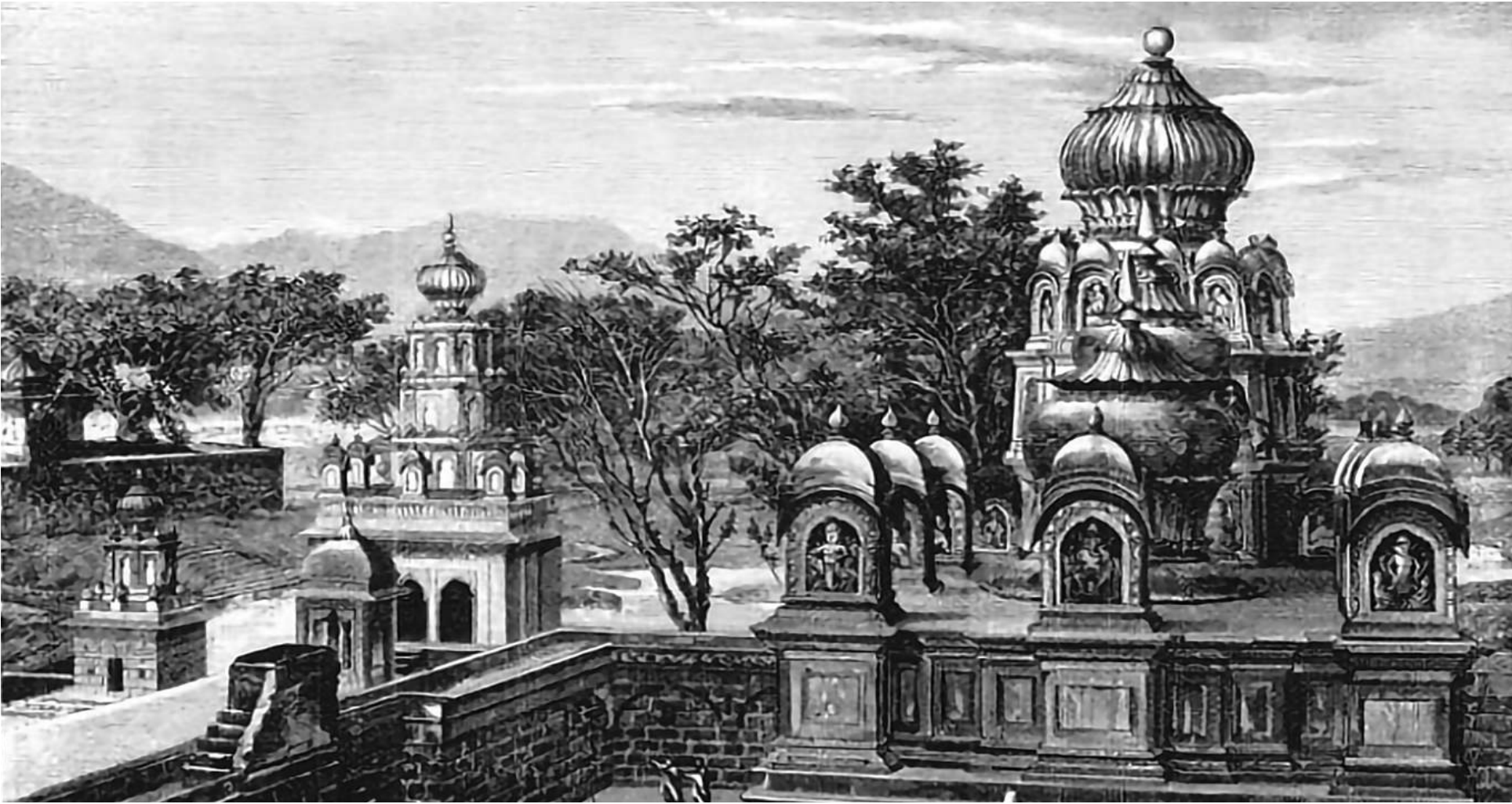
Pune Cantonment and the old city are both bounded by the Mutha river to the west and the Mula to the north-west, both rivers flowing into the Bhima river. Pune is thus situated in the Bhima river basin. The modern expansion of the city brought the confluence of these rivers



An artist’s impression of Poonah (Pune) in 1875 depicting the town on the Mula and Mutha rivers.



Left and right: Two watercolour paintings of Poonah (Pune) by British artist, Henry Salt, dating back to late Peshwa times. In the back ground is the towering Sinhadag fort and the temple of Parvati is visible in the distance.



to the centre of the city. Vetil hills denote the city's highest point. Parvati, ARAI, Fergusson College, Ram, Baner, Taljai, Chaturisingi, Law College, Katraj, and Kirkitwadi hills in Pune district add to the city's natural beauty. Some of these hillocks provide visitors and the local inhabitants the luxury of short trips to scenic locations with an abundance of fresh air and aroma. Pune has been described as the 'Queen of the Deccan'.

The Rashtrakuta Empire

Most medieval towns in the Indian subcontinent were unplanned. They generally evolved around a temple, a village or a market; and depended upon natural landscapes such as valleys, rivers or coastlines. Such was the case with Pune. The first mention of Pune occurs on copperplates dating back to 758 and 868 CE, indicating that the city was earlier called Punnaka or Punya Vishaya, and fell within

the Rashtrakuta empire. Vishaya, in the Rashtrakuta empire, connoted a province. A copperplate dating back to 993 CE is inscribed with Punyaka Desha (country). Later, Pune was referred to as Punak Avadi, Punavad and Kasabe Pune. There was a Punyeshwara temple on the banks of the Mutha which the thirteenth century saint, Sant Namdev, is known to have visited.

During the eighth and ninth centuries, the Rashtrakuta empire controlled a significant part of what today comprises modern India. In the east it had extended up to as far as Bengal, in the north up to Kannauj and up to Rameshwar in southern India. The Rashtrakutas certainly ruled over present-day Maharashtra, including the Vidarbha region. A copperplate from the Rashtrakuta era indicates that Emperor Krishna III donated a village named Bopkhal, of Punya-Vishaya, to a Brahmin named Pugadi



Parvati temple, dedicated to Lord Shiva, is constructed in the characteristic Maratha style. Nanaasaheb Peshwa also built a palace here which today houses the Peshwa Museum.

Bottom right, facing page: Parvati Hill, Poonah (Pune).

Bhatt. Another such copperplate dating to 768 CE which was found at Talegaon, stated that the same emperor donated a village named Kumarigram, of the Punya-Vishaya region, to a Brahmin at Karahat, today known as Karad.

There are different beliefs and tales about the first human habitation of Pune district. As history suggests, the first settlement must have developed around Kasba Ganapati temple at the southern end of the current Kasba Peth near the Mutha river. One *Gazetteer* also maintains that the starting point of the city was near the Mutha river. The deity at Punyeshwar temple is considered to be the patron deity of Pune. However, according to local belief, three existing villages Kasarli, Kumbharli and Punewadi were combined to form Pune town. The settlement evolved into what is now known as Kasba Peth, the oldest locality, or *peth*, of the city. The ancient names still echo in the modern names of places like Kasar Ali and

Kumbhar Wada. The temples of Punyeshwar, Kedareshwar, Narayaneshwar and Ganpati at one time served as the outer boundary points of the villages.

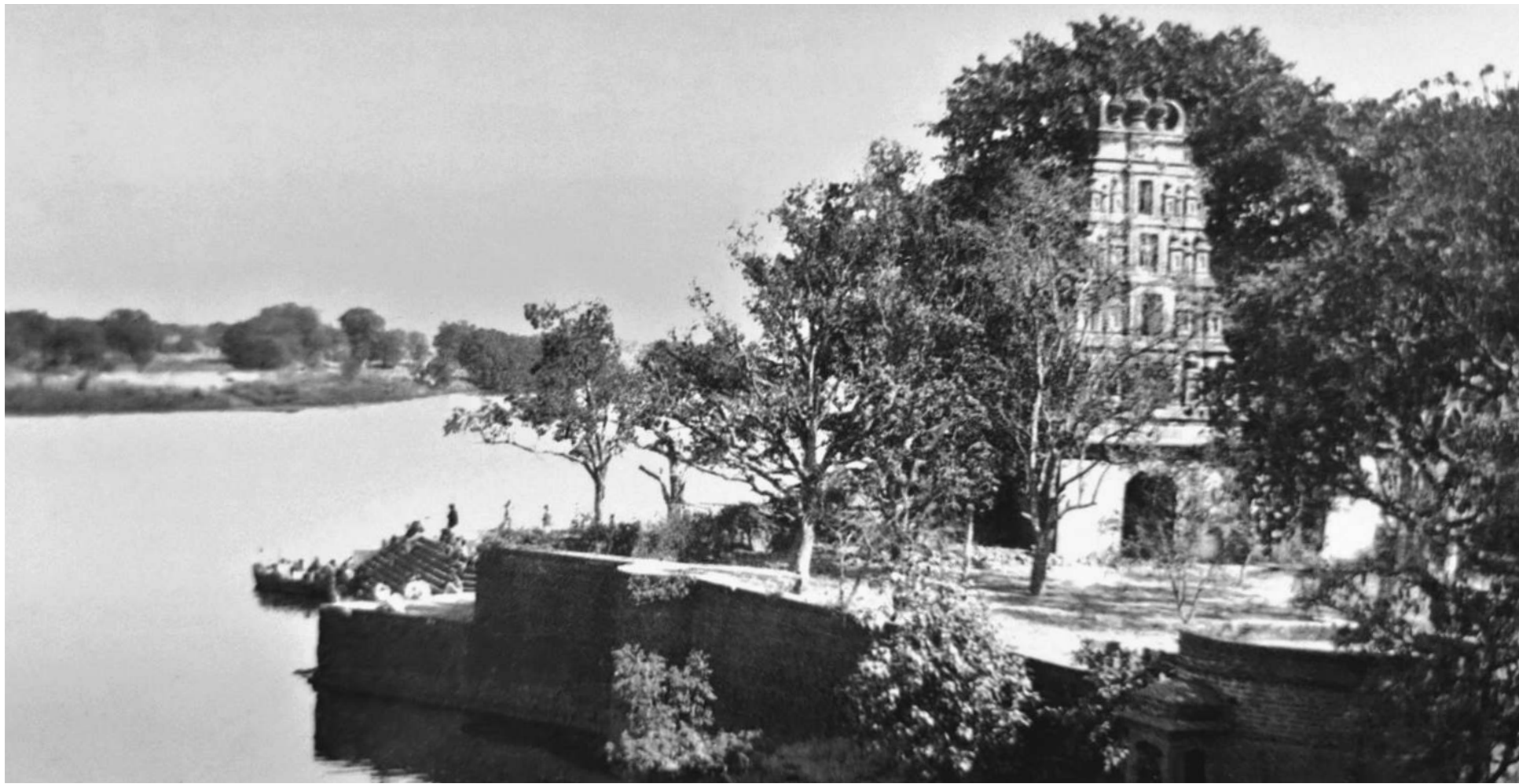
Kasabe Pune

In 1317, Delhi's Khalji dynasty finally defeated the Yadavs, the then ruling dynasty of the contemporary Pune region, but allowed them to rule under Khalji suzerainty, with governors appointed from Delhi. These governors however, proved to be incompetent and, following a revolt by Afghan soldiers, the Khaljis lost their grip over the Deccan rulers. The Khalji dynasty was subsequently replaced by the Tughlaqs.

Under the Sultanate and later Mughal rule, Pune was referred to as Kasabe Pune. According to historical documents, the villages of Kumbharli, Kasarli and Punewadi were surrounded by a wall called Pandhari Kot, which means 'white

wall', to form Kasabe Pune. The wall was built for defensive purposes to cordon off the garrison and administrative offices of the Deccan rulers. Around that time the small Chakan Fort was built by Barya Arab, a commander of the Tughlaq army, and the local administration was managed from there. According to sources, the wall had gates leading in, and there was an inner garrison known as Kille Hissar. Pune was under Muslim rule, and presumably the rulers had the support of the local elite. Punyeshwar and Narayaneshwar temples were converted into *dargahs*, and sizeable Muslim populations settled around these shrines.

The weather and natural calamities determined the fate of habitations in medieval India, and it was not until the eighteenth century that the rulers learnt to manage them. Falling in the rain-shadow region, Pune had always faced inconsistent rain and water shortage. The thirteenth to fifteenth centuries witnessed



an acute shortage of rain along with intermittent droughts. During the Mahadurga famine, which lasted twelve years, Mohammad Shah Bahmani set up orphanages in seven of his principal cities but there were none at Pune, indicative that Pune was insignificant in the eyes of rulers at that time; its population was scanty at least till the fifteenth century.

Upheaval in the Deccan

After the fall of the Bahmani Empire during the sixteenth century, the territory around Pune came under the rule of Ahmad Nizam Shah with its capital in Ahmednagar. Malik Ambar, his able deputy, dethroned him and placed Murtaza Nizam Shah II on the throne, appointing himself regent. He moved his capital from Ahmednagar to modern-day Aurangabad. The Mughals' only challenger was Ahmad Nizam Shah II during the battle of succession between Jahangir and Shah Jahan.

During the rule of Murtaza Shah I, the news of the exemplary courage of two brothers, Maloji and Vithoji, reached Ahmednagar. It is often remarked that when Pune was under the control of the Ahmednagar Nizamshahi dynasty, Bijapur eyed this area for its strategic location and there was a continuing struggle between their armies. Maloji and Vithoji began serving the Maratha baron Jagpatrao in 1577. One day, while bathing, the two brothers were caught unaware by Bijapur's forces but both were able to flee, and this daring escape motivated the ruler of Ahmednagar to recruit them as officers in his army.

Another legend among the many surrounding the two brothers, is that one evening, during the harvest season, Vithoji had gone early to plough his fields and worked there till late in the day. His brother Maloji went to call him when a black peacock crossed his path from left



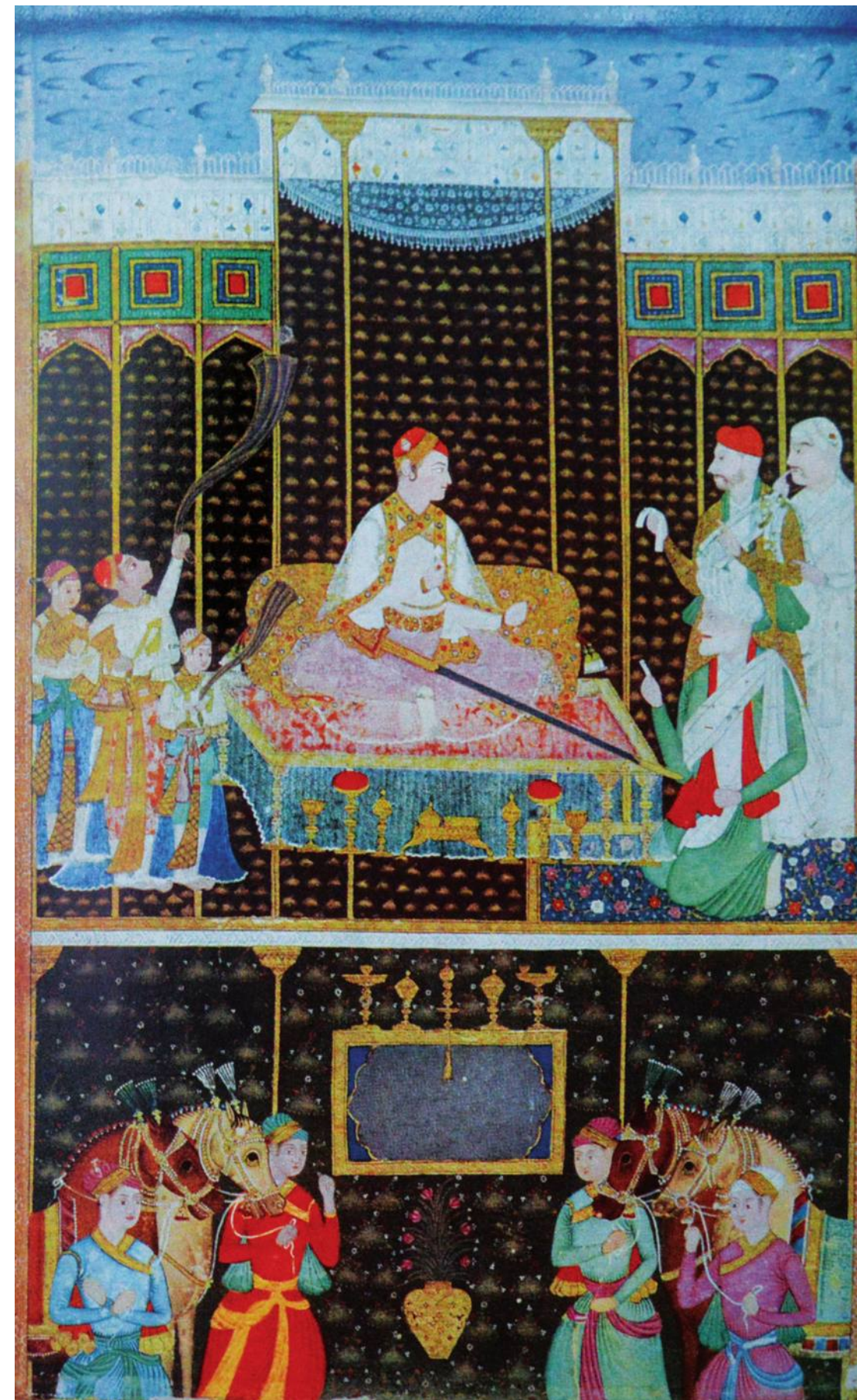
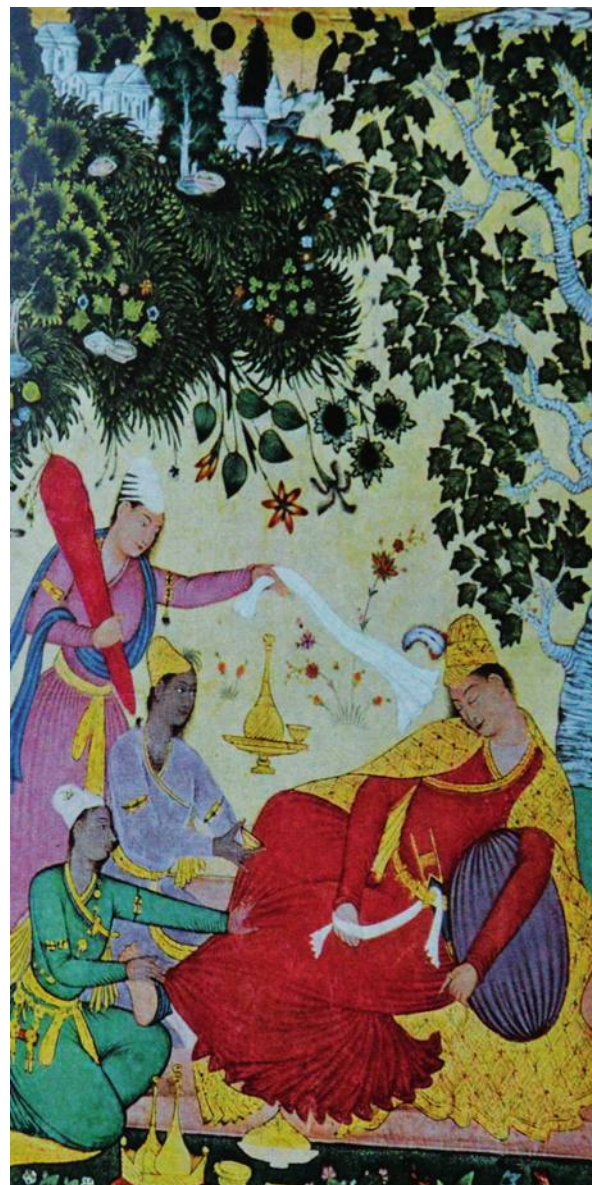
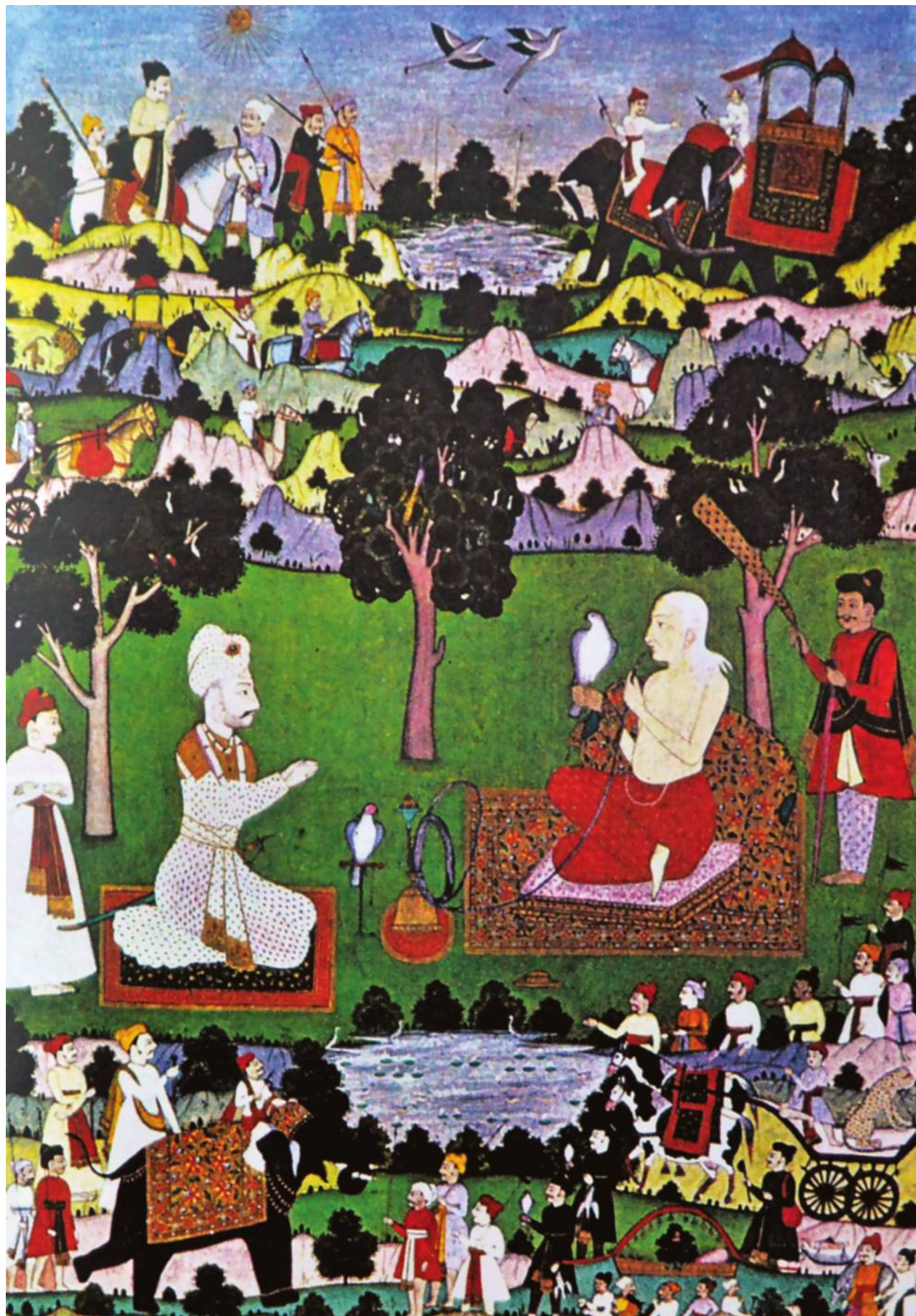
Murtaza Nizam Shah II, the Sultan of Ahmednagar, and his powerful regent Malik Ambar.



Maloji Bhosale, father of Shahaji and grandfather of Shivaji.



A painting of Hussain Nizam Shah I, the leading ruler of the Ahmednagar Sultanate, and the grandson of Malik Ahmad Nizam Shah II, the founder of the Nizam Shahi dynasty and the Ahmednagar Sultanate.



A finely drawn and colourful paintings of the Deccan region. These paintings date back to the sixteenth-seventeenth century, collected by the Faber Gallery of Oriental Art. It is notable that the Peshwas were avid patrons of the art. Their expeditions into Rajasthan and the Delhi region must have acquainted them with paintings in those areas. Many of the families of Poona had their own personal collections and therefore this patroange led to the congregation of a number of artists in Poona.



to right. Struck by this positive omen, Maloji entered a deep forest. The night was dark but suddenly Maloji stumbled over some bushes and saw before him the divine figure of Parvati, or Bhawani, the consort of Lord Shiva. He panicked but was reassured by the goddess, who told him that he would be blessed and one of his descendants would become an incarnation of Lord Shiva and establish a Hindu kingdom.

Maloji was then blessed with a son in 1594 and named him after Shahsharif *Pir* of Nagar because it was believed that he was born after his mother had prayed at the *dargah* of the *Pir*. Some accounts also note that Shahaji's father, Maloji, did not live long after he was born. The exact year of Maloji's death is not known but some sources suggest 1619. Shahaji was then raised by his uncle Vithoji.

Founder of the Maratha Empire

While Chhatrapati Shivaji is credited with being the founder of the Maratha kingdom, the original idea of *swarajya* was that of his father, Shahaji, and Chhatrapati Shivaji ably consolidated the task begun by the former. Shahaji played a pivotal role in the formation of the Maratha empire at a time when the region was being contested by three empires. The first was the Ahmednagar empire, where Shahaji served, as his father and uncle, Maloji and Vithoji, had done. The second was the Adilshahi state of Bijapur, where Shahaji chose to subsequently serve. The last was the mighty Mughal empire under Shah Jahan, where Shahaji served for a very brief period until he established an independent Maratha empire.

Impressed by Maloji's valour and courage, Murtaza Nizam Shah II raised his rank to command a thousand horses, with Pune and Supa (a village near modern-day Ahmednagar) as a fief to support them, and, in addition, appointed him commandant of Shivner and Chakan forts with the title 'Raja'. After Maloji's death, Shahaji continued to serve Malik Ambar at Ahmednagar during the tenure of Murtaza Nizam Shah II. Even during the Mughal war against Ahmednagar,

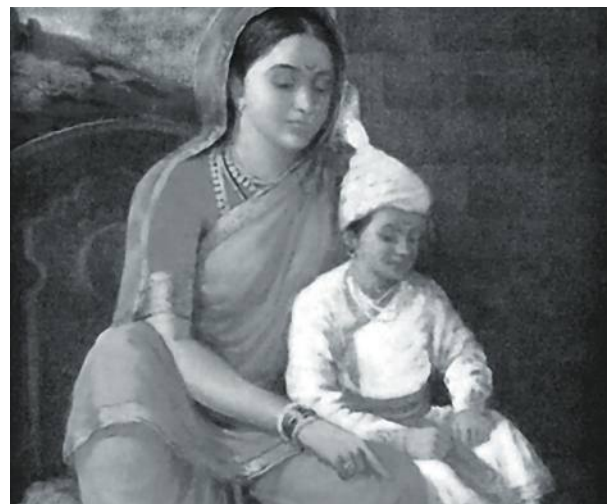
when many of the Ahmednagar ruler's allies switched loyalty to the Mughals, Shahaji remained loyal to Ahmednagar state till Malik Ambar's death in 1626.

After the defeat of Ahmednagar state, Shahaji thought it prudent to submit to the suzerainty of Mughal emperor Shah Jahan in Delhi in 1630. The Mughal emperor confirmed the earlier grant of the fiefs of Pune and Supa to Shahaji. In addition, a few other districts owned by Fateh Khan, Malik Ambar's son, were given to Shahaji. Later, Fateh Khan assured the Mughal emperor of his loyalty by sending him a number of gifts through his son. The emperor, reassured of his support, returned the districts earlier seized from Fateh Khan. Incensed by this about-face (*volte-face*), Shahaji resigned from Mughal service and joined the service of the ruler of Bijapur.

The Bijapur kingdom was at war with the Mughals, and Shahaji advised Mohammad Adil Shah of Bijapur to attack Daulatabad fort. The king asked him to lead the large Bijapur force against it. Fateh Khan, in command of the fort, sought the aid of the Mughal commander Mahabat Khan but Shahaji was able to persuade Fateh Khan to desert the Mughals and enter into a treaty with him. Enraged, Mahabat Khan captured Daulatabad.

Later, Shah Jahan decided to attack both the Bijapur kingdom and Shahaji to eliminate intermittent threats to Mughal rule. With a strong army of 40,000 men, the Mughal emperor marched on Bijapur against Shahaji who deployed the same skills which Shivaji later adopted to counter the enemy. Later, after a long struggle, in 1636, Shahaji entered into negotiations with the Mughal forces and the Bijapur kingdom agreed to allow Shahaji to retain the Pune and Supa fiefs.

In 1638, Shahaji was granted the *jagirdari* of Bangalore by the Bijapur ruler with a facility of 20,000 soldiers. Shahaji asked his wife Jijabai to remain at his fief in Pune with their son, Shivaji, entrusting them to the care of a trusted Brahmin retainer, Dadoji Kondadev. In

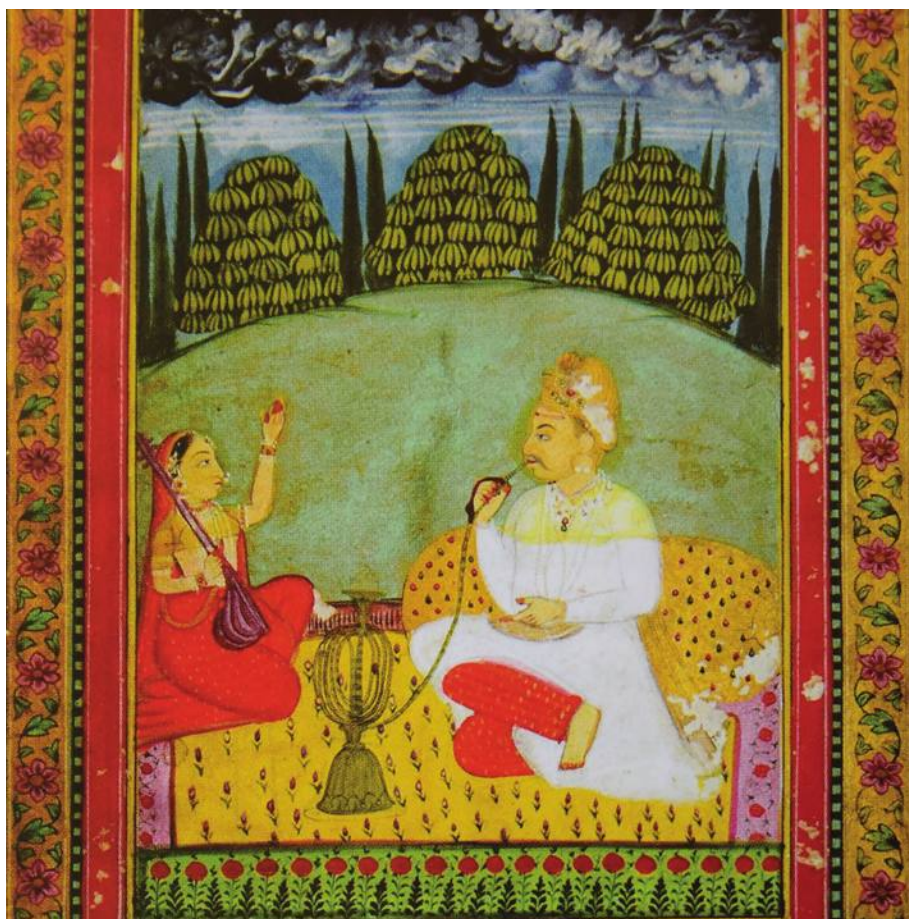
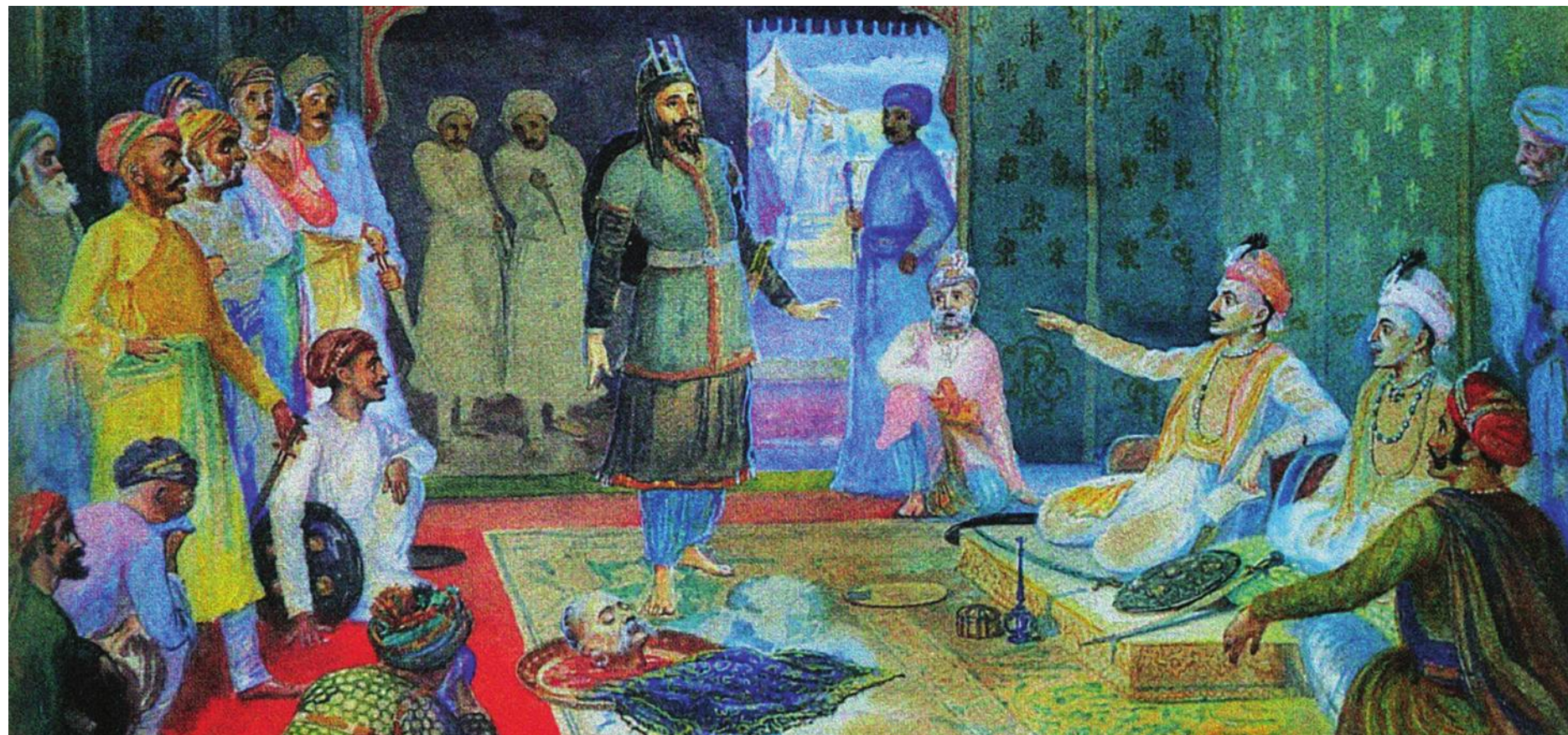


Top: Shahajiraje Bhosale, a military leader of seventeenth century India, who served the Ahmednagar Sultanate, the Bijapur Sultanate and the Mughal Empire at various times in his career. Shahaji inherited the Pune and Supe *jagirs* from his father Maloji, who served Ahmednagar.

Bottom: Rajmata Jijabai with young prince Shivaji, a valiant warrior and founder of the Maratha empire, born on 12 January 1598. She taught Shivaji about *swarajya*, (self-rule), and groomed him to become a warrior. Jijabai was married at an early age to Shahaji Bhosale.



Shahab-ud-din Muhammad Khurram, better known as Shah Jahan, the fifth Mughal emperor, reigned from 1628 to 1658. During his reign, the Mughal empire reached its cultural zenith. Folio from the Shah Jahan Album. 1630, Metropolitan Museum of Art, New York.



Top: Mahadaji was instrumental in resurrecting Maratha power in north India after the Third Battle of Panipat in 1761, and rose to become a trusted lieutenant of the Peshwa. He along with Madhavrao I and Nana Phadnavis, was one of the three pillars of the Maratha Resurrection.

Bottom: A painting of Shrimant Bajirao Peshwa.



Top: An artistic painting depicting the head of Govind Pant Bundela brought before Bhau. Govind Pant Bundela, was a Military General of the Peshwas in Northern India during 1733 to 1760. Peshwa Bajirao appointed him his trustee for the one-third kingdom awarded to him by Maharaja Chhatrasal in Bundelkhand.

Left: The Maratha Peshwa and his Ministers at Poonah (Pune). Drawn from an original sketch belonging to Sir Charles Malet.



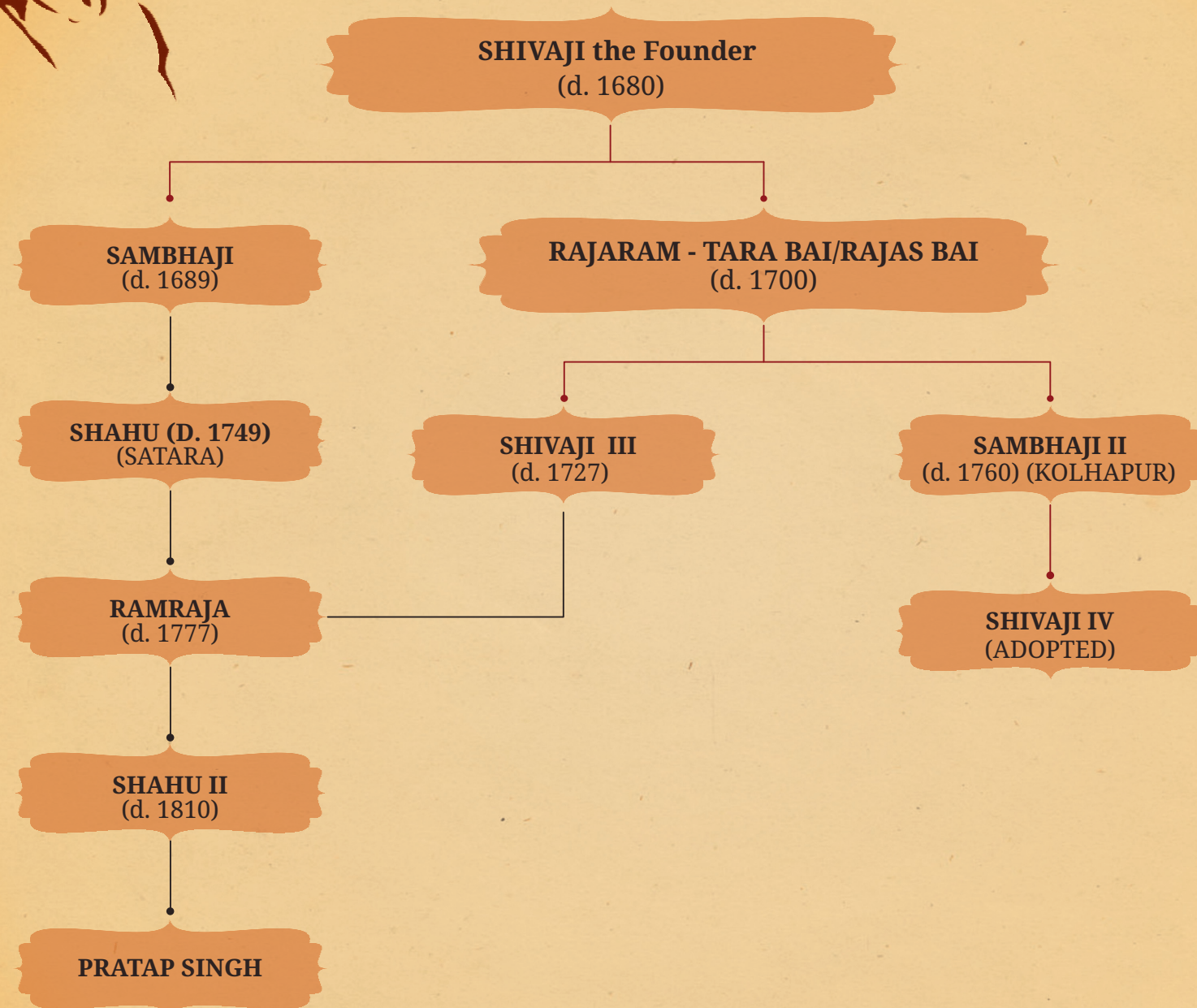


There are nearly 350 forts in Maharashtra, and most of these are associated with Shivaji, the great Maratha ruler. It is believed that he reconstructed 150 forts and built 110 new ones. Trade and business were administered from them. Watercolour paintings of forts by a passionate water-colourist and reputed artist of Pune, Bhaskar Sagar.

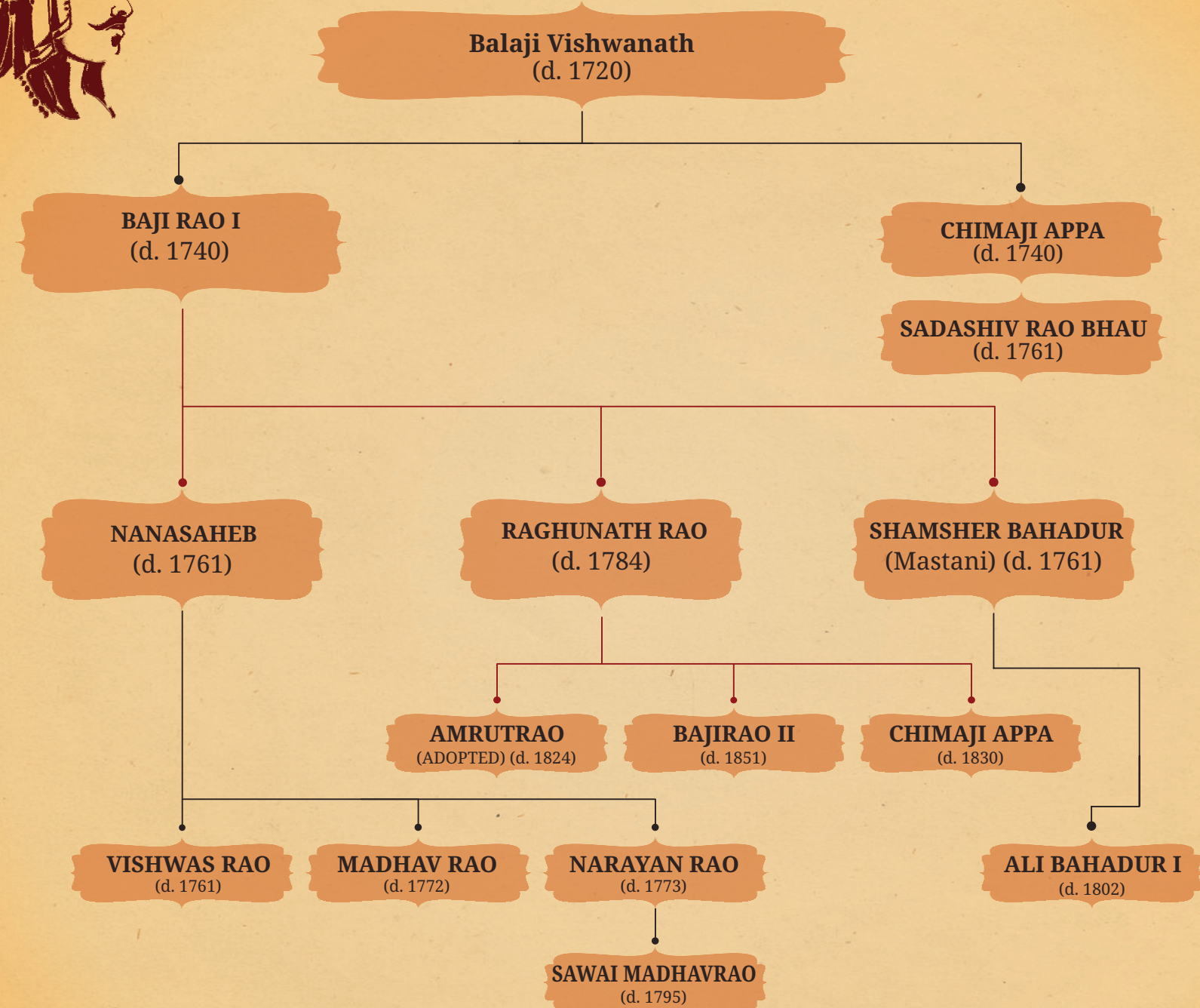
Left: Panhala fort, Top: Shivneri fort (birthplace of Shivaji), Middle: Raigad fort, Bottom: Deogiri fort.



The Chhatrapatis' Family Tree



The Peshwa Family Tree





Bangalore, Shahaji was soon able to establish efficient machinery of governance and organise small localities. He was also able to bring the Vijayanagar empire's territory of Tanjore under the control of the ruler of Bijapur. This southern expansion proved significant in the later formation of the Maratha empire.

There is no evidence to suggest that Shahaji displayed any animosity towards other communities or discriminated against them. This could be due to his upbringing and being named after a Sufi saint. Nonetheless, Shahaji had a great sense of devotion to his country and appointed around 75 poets and pandits to his court. Pune did not receive much attention during Shahaji's tenure because he was preoccupied in three-sided battles and foreign expeditions, which subsequently proved instrumental in laying the foundation of the Maratha empire.

The Era of Shivaji

Shahaji's son Shivaji is credited with ushering in a new era in the history not only of Pune but the entire present-day region of Maharashtra. With his valour, skills and devotion to his region, Chhatrapati Shivaji fought the Muslim rulers and established a Maratha empire. He was born in Shivneri fort in Junnar when his father Shahaji led an expedition to a foreign state. Later, Shahaji made the momentous decision to send Shivaji and his mother Jijabai to Pune under the tuelage of Dadoji Kondadev.

In Pune, the twelve-year-old Shivaji, raised by his mother and Dadoji Kondadev in Lal Mahal, was deeply influenced by the piety of his mother and the teachings of Dadoji Kondadev about the Maratha region. At that time, Pune witnessed continuing destruction at the hands of external forces and a local rebellion when famine ravaged the territory. While control of Pune was passing between the Nizamshahi and Adilshahi dynasties, the instability this generated caused several *jagirdars* to become powerful political forces and opened up an opportunity for Chhatrapati Shivaji to rise.

From childhood, Shivaji is said to have demonstrated the characteristics of a warrior. When his father was preoccupied in southern India serving the Bijapur kingdom, Shivaji had begun mapping his own destiny. In 1645, as a teenager in Pune, he had in a letter expounded the concept of 'Hindawi Swarajya' or Hindu self-rule. Pursuing that path, in 1646 he occupied Torna fort without any assistance from either Shahaji or Dadoji Kondadev. He unearthed vast treasure in the fort, and subsequently used it to buy ministers in the Bijapur kingdom and, as Dadoji Kondadev had taught him, to purchase arms for the hill folk and organise an armed force. With this strength, Shivaji fortified another area called Morbad, later changing its name to Raigad. These two feats at such a young age drew the youth of Pune's surrounding areas to Shivaji, and also attracted the enmity of many others.

These incidents were sufficient to raise concern in the Bijapur kingdom. The ruler, Adilshah, was manipulated by jealous ministers to turn against Shahaji with tales about the actions of his son, Shivaji. After securing Pune, Shivaji's rise was unstoppable. He directed his gaze towards Kondna fort, about 35 kilometres south-west of Pune, and occupied it by bribing its commander, renaming it 'Sinhgad' or 'Lion's Fort'. In his succession of triumphs, he took over another fort, Purandar, south-east of Pune. There are a number of tales about its capture, but the common thread in them suggests that this fort was also won without any bloodshed and it was there that Shivaji's son, Sambhaji, was born.

Shivaji was steadfast in his objective of establishing an independent Maratha state. He was not only a warrior but also a seasoned diplomat, as he proved when his father, Shahaji, was captured in a ruse by Baji Ghorpade on the instructions of Adilshah of Bijapur. Evaluating his limited resources at that time, Shivaji sought assistance from the Mughal emperor, Shah Jahan. The deal appearing lucrative, Shah Jahan sent his ambassador with a letter addressed directly to Shahaji supporting his release.



An early twentieth century painting by Sawlaram Haldankar of Chhatrapati Shivaji fighting against the Bijapur general Afzal Khan.

Above: Stone idol of Goddess Tulja Bhavani, considered to be an incarnation of the Goddess Durga, who was greatly revered by Shivaji. According to legend, the Goddess gifted him a sword called 'Bhavani Khadga'.

Above right: Ancient coins from Shivaji's reign.

Bottom: *Waghnakhs* or Tiger Claws, with which Shivaji killed Afzal Khan in 1659.



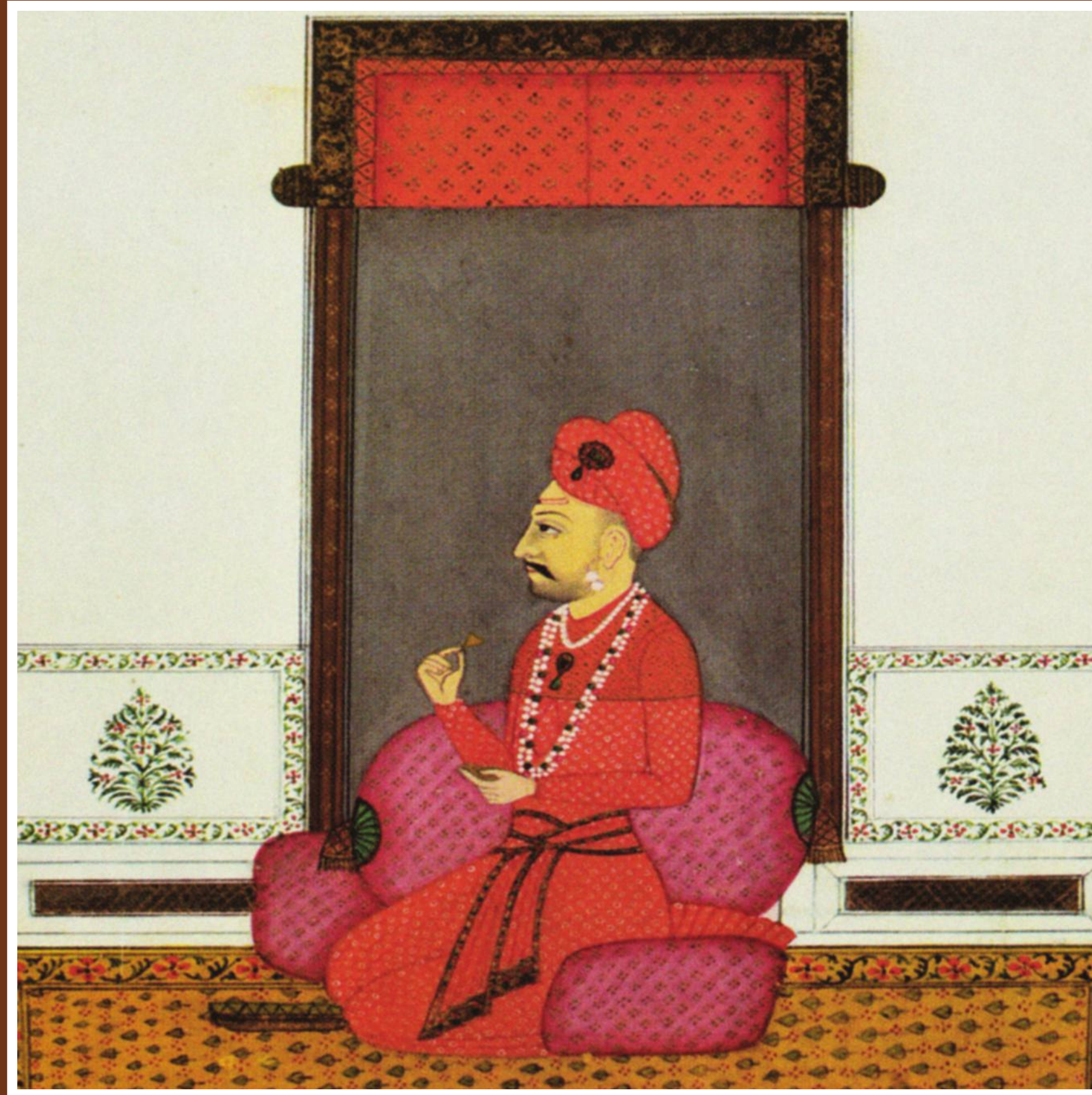
Vintage Indian miniature painting of Chhatrapati Shivaji, known as a great warrior, strategist, and general, who specialised in guerrilla warfare. He believed that 'Self-confidence provides strength and power imparts knowledge. Knowledge provides stability, and stability leads to victory'. Swami Vivekananda was of the view that Shivaji was the greatest Hindu king that India produced during the last thousand years. He was no bigot and respected mosques, the Quran and protected the Muslim population in his kingdom.



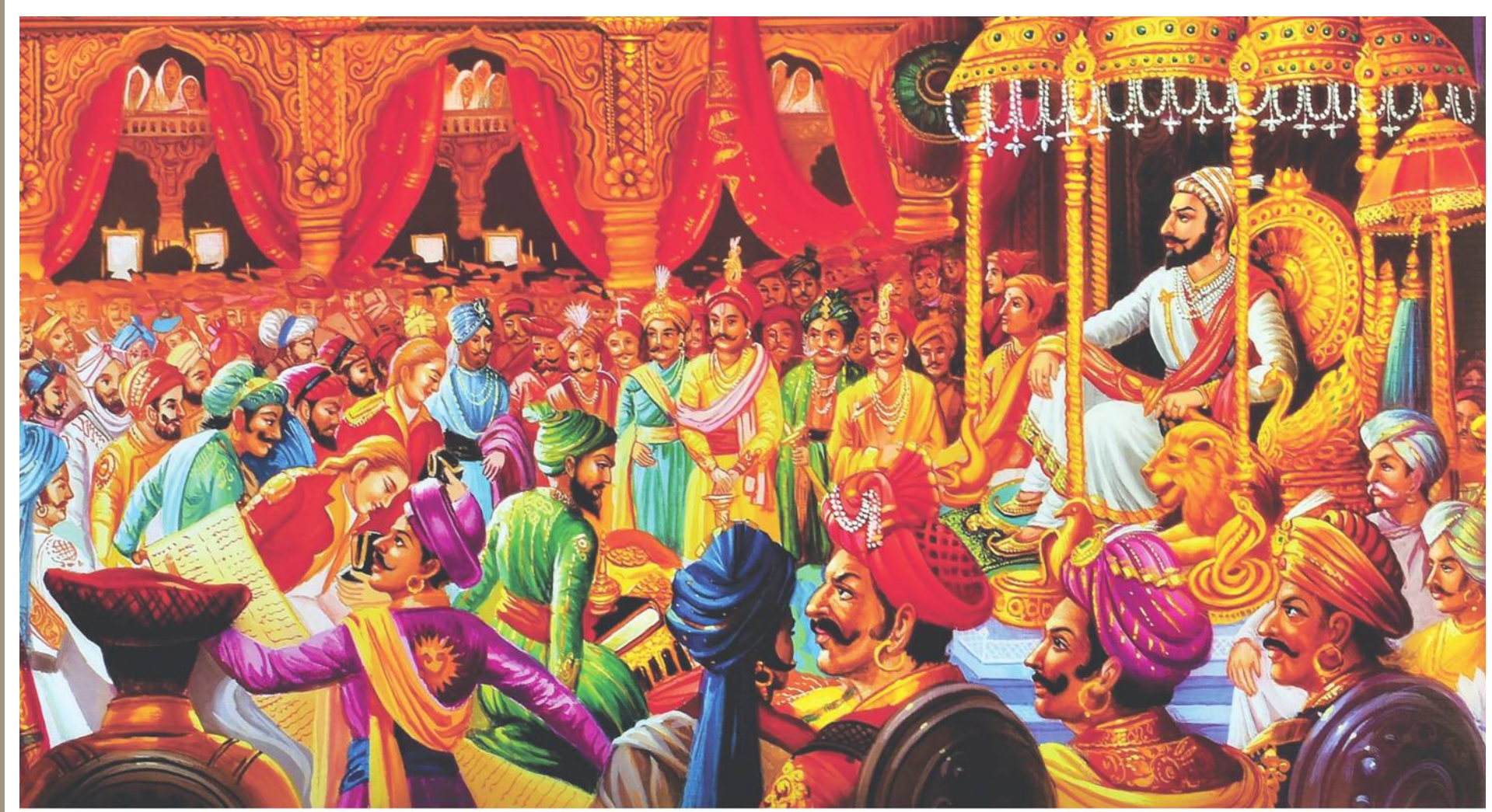
A well-known artist Pratap Mulick painted Lal Mahal, which was famous for an encounter between Shivaji and Shaista Khan where Shivaji cut off the latter's fingers when he was attempting to escape from the window of Lal Mahal. This was part of a surreptitious guerrilla attack on the massive and entrenched Mughal Army which had camped in Poona.



Chhatrapati Shahu Bhosale was the fifth Chhatrapati of the Maratha empire created by his grandfather Chhatrapati Shivaji. He was the son of Sambhaji Maharaj, Shivaji's eldest son and successor.



Baji Rao was appointed Peshwa, succeeding his father, by Shahu on 17 April 1720. His life was inspired by the lives of Chhatrapati Shivaji, Sambhaji, Ramchandra Pant Amatya and Santaji Ghorpade.





End of Afzal Khan

Later, Adilshah, the ruler of Bijapur, told his general Afzal Khan to bring Shivaji to him, dead or alive. Afzal Khan boasted: ‘I will not only take Shivaji prisoner but will make him ride on horseback to Bijapur’. In the end, however, with the aid of informers and a well-planned strategy, Shivaji successfully evaded Afzal Khan’s attack and killed him in his tent in Pratapgad, now located near Pune in Satara district. Historian S.S. Garge observed that the assassination of Afzal Khan was the most important event in Maratha history and awakened a sense of identity amongst the Marathas. Shivaji now became aware of his own power, and his self-confidence grew manifold. This helped him conquer the forts of Satara, Sangli and Panhala. These advances antagonised Aurangzeb, the Mughal emperor, who invited Shivaji to his court, sending the message via the ruler of Jaipur, Raja Jai Singh. Shivaji agreed to the meeting, which resulted in the Treaty of Purandar. Suffering a sense of humiliation in the court of the emperor, Shivaji left in rage, and was subsequently imprisoned in Agra by the emperor.

Shivaji’s Enthronement

There are many tales about Shivaji’s heroic escape from Mughal captivity, and sent a message to far-flung corners of India earning him immense admiration. Cannons were fired in his honour at every fort in the Sahyadris when news broke of his return. Even after capturing extensive territory and acquiring much wealth through his campaigns, Shivaji still lacked a title which would help to scotch any rivalry amongst Maratha leaders, and could potentially create a united force of Hindu rulers pitted against their Muslim counterparts. On 6 June 1674, Shivaji finally ascended the throne. A gold throne weighing 32 kilograms was manufactured for him and the necessary ritual was solemnised by priests.

The coronation took place in the presence of 50,000 people at Raigad, not far from Pune, and Shivaji’s title and coronation were announced

to the public. Chhatrapati Shivaji now assumed the title ‘Haindava Dharmodhharak’ or ‘the protector of the Hindu faith’ and made Raigad his capital. Torna fort, which was the first won by Chhatrapati Shivaji, Lohagad, Rajmachi, Sinhgad, Purandhar and other well-known fortresses are all either situated in Pune or around it. Pune’s history is thus uniquely linked with Chhatrapati Shivaji. His palace, Lal Mahal, was also located in Pune in front of Shaniwar Wada. Following his coronation, Chhatrapati Shivaji moved southwards and captured Bijapuri Ponda in April 1675, Karwar in mid-1675 and, soon after, Kolhapur. Chhatrapati Shivaji had the unique capacity to evoke a sense of patriotism amongst his people, a spirit that continues today in the form of the Maratha pride.

Peshwa Bajirao

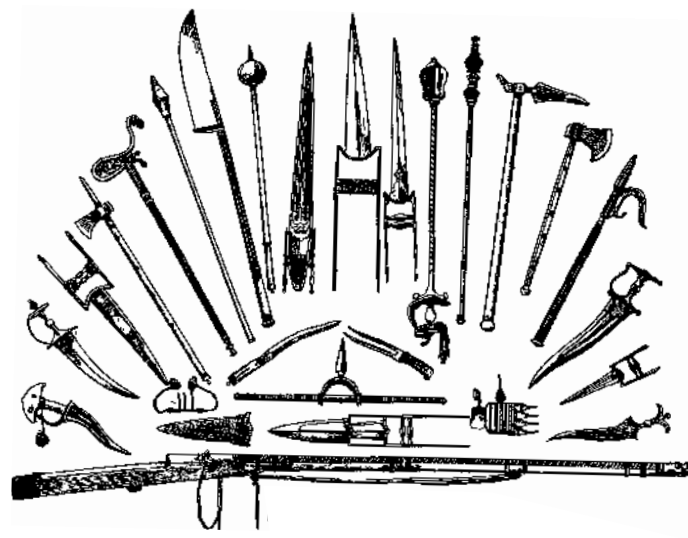
If Chhatrapati Shivaji’s tenure was devoted to building both a Maratha identity and the outer fringes of the Maratha state, it was during Prime Minister Peshwa Bajirao’s stewardship that Pune was developed, and the Marathas gained further territory. Pune came into prominence when Peshwa Bajirao made it his residence after Saswad, where his father, Balaji Vishwanath, lived. Shahuji, Chhatrapati Shivaji’s grandson, had his throne at the official Maratha capital, Satara, but the Peshwas made Pune an important destination for almost a century, and it remained the de facto capital of the Maratha empire which expanded further north. Six generations of Peshwas changed the image of Pune, the last remnants of which can be found in Old Pune today. Undoubtedly then, Pune was once the pre-eminent military station of the Deccan region.

Peshwa Bajirao said in 1723: ‘Strike, strike at the trunk and the branches will fall off on their own. Listen but to my counsel and I shall plant the Maratha banner on the walls of Attock’. From 1720 to 1740, Bajirao remained the Peshwa of the Maratha empire. Under the rule of Chhatrapati Shahuji and the command of Bajirao I, the Marathas ventured as far afield

as Malwa, occupying Bundelkhand and a part of Rajasthan. Even the states of Kota and Bundi were forced to pay *Chauth* and *Sardeshmukh* to the Maratha empire.

Chhatrapati Shahuji did not waste any time in appointing Bajirao as the Peshwa in 1720 after the death of his father, Balaji Vishwanath. It was another landmark moment in the history of the Maratha empire, especially for Pune. Bajirao I moved to Pune from Saswad and made it his headquarters. With the Maratha emperor within easy access at Satara, Peshwa Bajirao recognised the advantages of doing so. By that time, Pune had six *peths* (localities) and a potential for further growth. Also, by now the Mughal empire was crumbling with many senior officials of the empire breaking away and independently ruling the territories they had earlier administered. In 1721, Chhatrapati Shahuji entrusted Peshwa Bajirao with the task of negotiating with the Nizam of Hyderabad, who posed an imminent threat to Maratha rule.

Acknowledging the difficulties in ensuring that the vast Maratha empire remained intact, the Peshwas had a policy of allocating areas as fiefdoms to people of influence. In Peshwa Bajirao’s army were men of war like Ranoji Scindia from Gwalior, Malhar Rao Holkar from Indore, Pilaji Jadhav and Tukoji Pawar who accepted the Peshwa as an equal. These two factors added



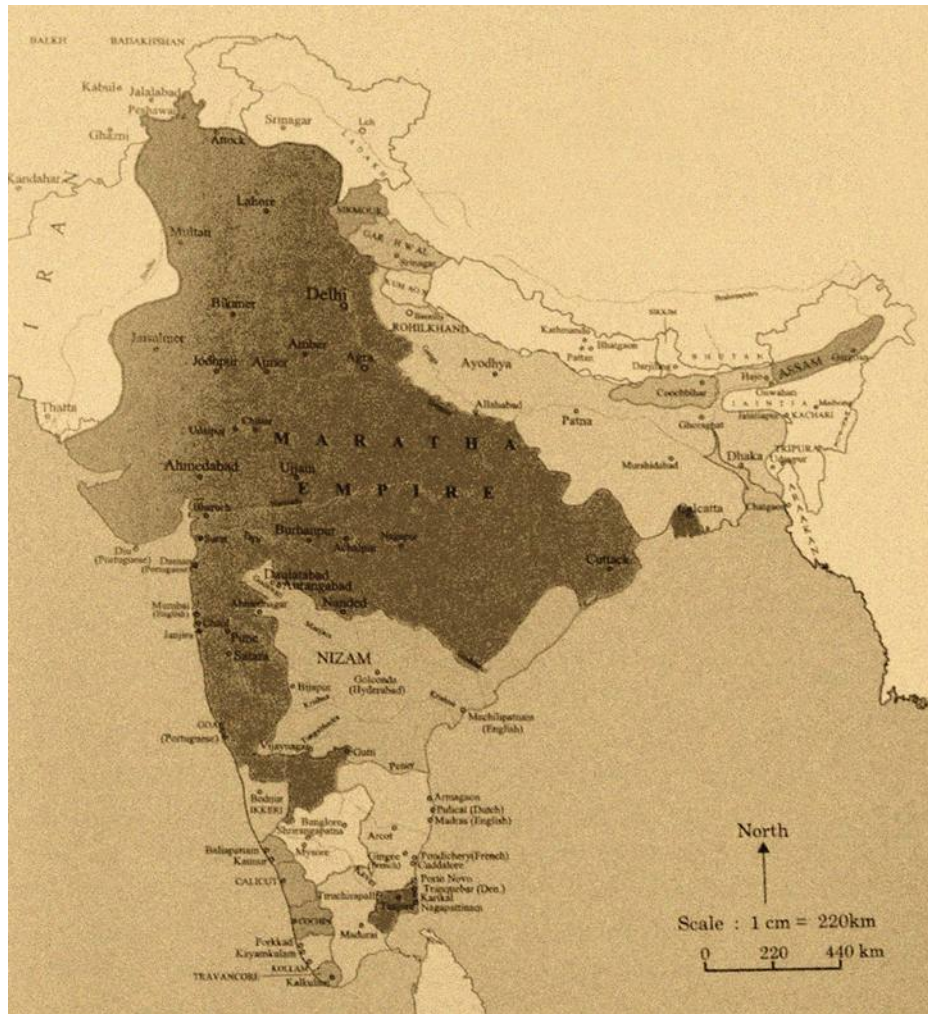
Arms of the Marathas.

Preceding page: Chhatrapati Shivaji in a variety of scenes.



Sawai Madhav Rao, one of the most powerful Peshwas, seen alongside Nana Phadnavis, and attendants.





Top: The signature of a significant treaty between the Marathas and the British against Tipu Sultan of Mysore in 1790, signed by the British Resident Charles Malet and Sawai Madhav Rao Peshwa in Ganapati Rang Mahal of Shaniwar Wada. This is the only contemporary painting available of the inside of Shaniwar Wada. The original painting was by James Wales (Malet's father-in-law) and was later completed by Thomas Daniel (1749–1840). Shaniwar Wada is one of the most prominent historical landmarks in Pune. The walls of the Peshwa's Shaniwar Wada were constructed of stone and mortar. Today, only the massive stone walls and bastions remain along with the huge main gate and the wooden music room.

Bottom: Map depicting the extent of the Maratha empire during the period 1760 to 1767. Three Anglo–Maratha wars later, the empire finally fell to the British in 1818.

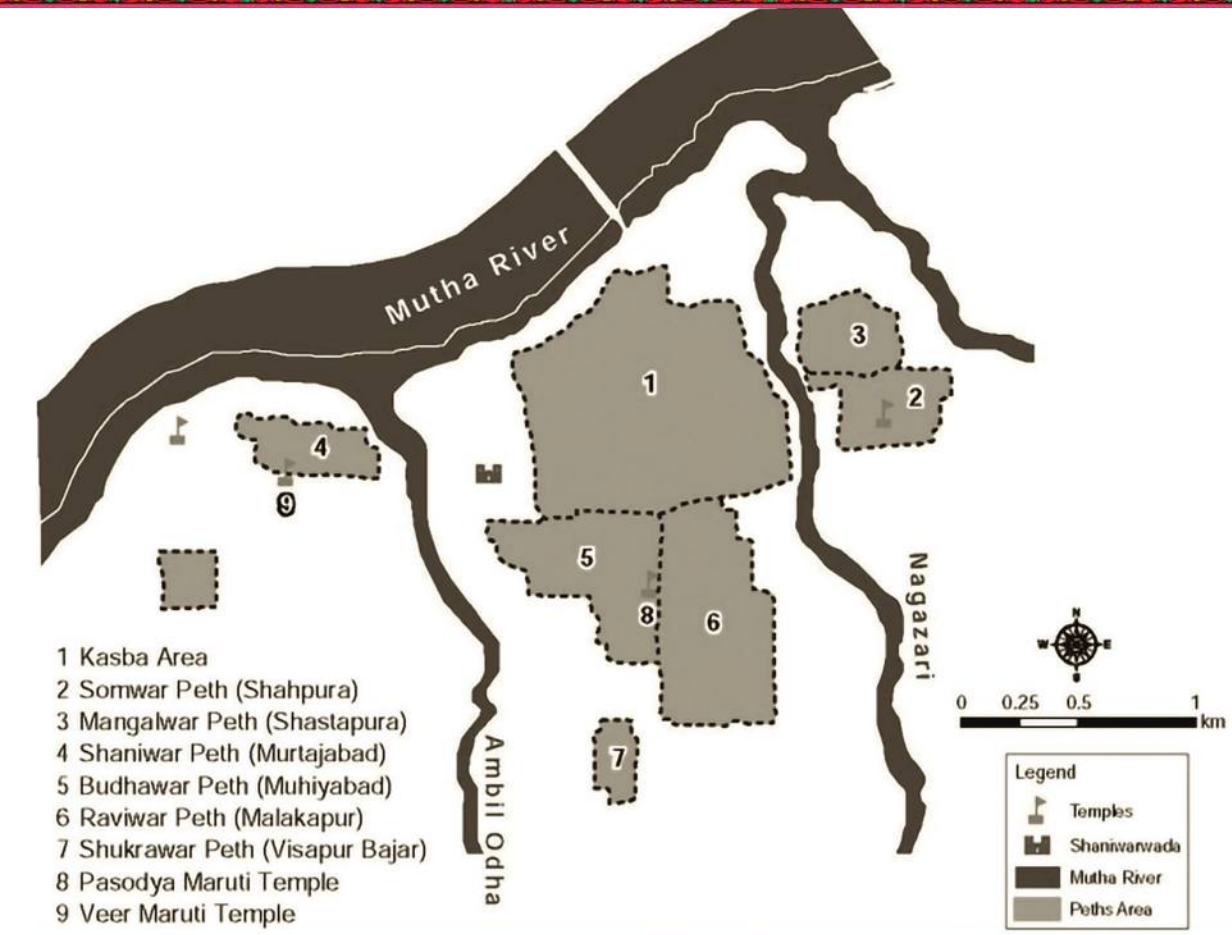


Nana Phadnavis, a powerful minister and the regent in Poonah (Pune) during the tenure of Sawai Madhav Rao.

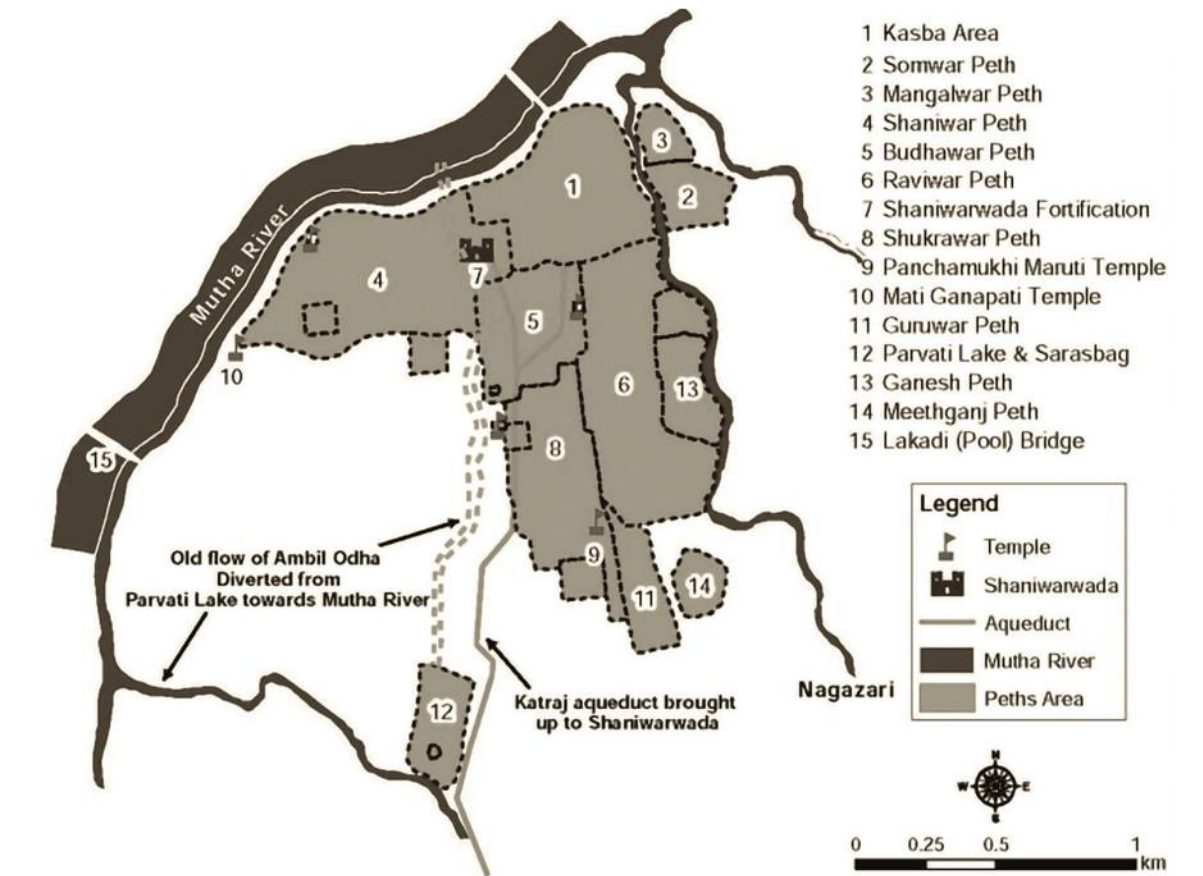


Father Mahabali Shahaji Raje and Mother Rajmata Jijabai with Shivaji Maharaj.

PUNE IN 1740 CE



PUNE IN 1761 CE



Old maps dating to 1740 and 1761, showing the different *peths* (housing clusters) in Poonah (Pune).



greatly in the expansion of the Maratha empire under Bajirao. Because of its expansion and several allies from various castes and religions, Bajirao did not insist on a Hindu character for the Maratha empire. His rapid moves and swift cavalry brought him success in wars, and his camaraderie with his troops was well known. The faith of local princes like the Holkars, Scindias and Pawars in his capabilities helped him to stand out.

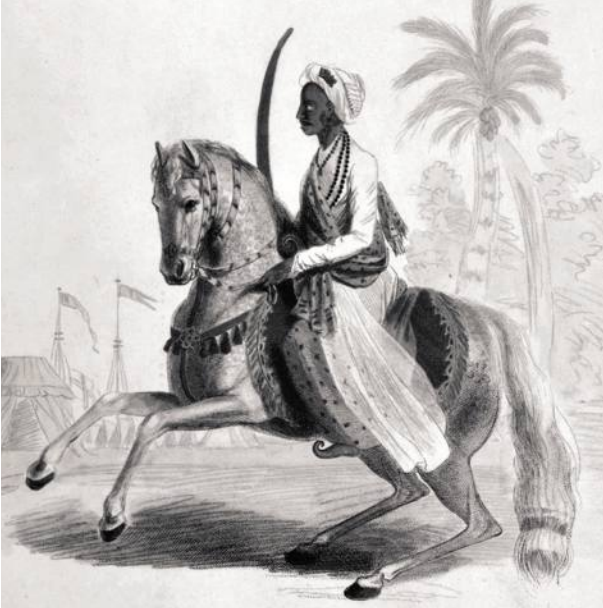
The Shaniwar Wada

Peshwa Bajirao fought 41 battles during his lifetime, and did not lose a single one. His strategy for the Palkhed battle in 1727 has been described as a ‘masterpiece of strategic mobility’. When the Nizam of Hyderabad chose to enter Pune and plunder the city in Bajirao’s absence, the latter did not rush into the melee or surrender. Instead, he attacked Aurangabad, the Nizam’s capital. The Nizam hurriedly left Pune to secure his capital, and Bajirao’s army completely encircled him with lightning speed.

In 1730, Bajirao observed a rabbit chasing a dog and, considering this to be a good omen, laid the foundation of his own capital, Shaniwar Wada, at that very spot. It is named after Saturday (Shaniwar), as work on it began on a Saturday and was completed two years later

also on a Saturday. Although Shaniwar Wada was substantially destroyed by a fire in 1828, several important buildings of the time remain, notably Ganpati Rang Mahal and Juna Arsa Mahal, known as the Mirrored Hall. Prior to Shaniwar Wada’s destruction, there was in its courtyard a magnificent lotus-shaped fountain with 196 petals.

Shaniwar Wada was ringed by massive protective walls and had a single massive gateway. Peshwa Bajirao I issued an order in 1734 to his brothers to set up a *peth* close by, which is now called Shukrawar (Friday) Peth. In 1737, after capturing Bundelkhand, a part of Rajasthan and Malwa, Peshwa Bajirao descended on Delhi, the Mughal capital. It is reported that when the Mughal commander thought that Bajirao had retreated, and celebrations began, Bajirao appeared at Kalka Devi Temple catching the Mughals by surprise. This was a matter of visible concern to the Mughal court. Nadir Shah, who plundered Delhi in 1739, remarked to the Nizam of Hyderabad: ‘It is surprising that while there are nobles like you on the emperor’s side, the naked Marathas can march up to the walls of Delhi and accept ransom from him’. Indeed, before Nadir Shah, Bajirao had laid bare the hollowness of the Mughal empire.



The Peshwas

During the eighteenth century, the Maratha state was at its zenith. It had extended as far as Attock fort, currently in Pakistan, across the mighty Indus river. It would not be incorrect to say that before the British became an imperial force on the Indian subcontinent, there was a substantial Maratha state governed by the Peshwa ruling from Pune, their de facto capital.

The natural beauty of Pune is mesmerising, and this had a significant impact on the life of



Chhatrapati Shivaji and even Nana Phadnavis. To the west is the towering Sahyadri range and a mere twelve miles to the south is the massive Sinhgad fortress. To the south-west, the peaks of Raigad and Torna are faintly visible, which when outlined against the setting sun, is an awe-inspiring sight. The real development of Pune began under the rule of Balaji Bajirao or Nanasaheb Peshwa, the son of Bajirao I. Shahuji Maharaj appointed him as successor to Bajirao I, and his tenure proved to be immensely beneficial for the urban development of Poona. Balaji Bajirao was the real builder of the city. Many of the *peths* were laid out during his rule. Gardens and water works were built and Poona enjoyed unprecedented prosperity with the rich living a life of luxury.

By the beginning of the nineteenth century, Pune resembled a characteristic late medieval town. *Wadas* lined the streets, giving an impression of walls on both sides. Although Pune did not strike visitors for its beauty, it was still the principal trading centre in the area. The *wadas* with the walls on both sides of the streets, had windows on their upper floors providing a view of the city. H.D. Robertson, one of the first administrators in British-ruled Pune, did not feel Shaniwar Wada was sufficiently royal, although the *wadas* of senior functionaries drew fulsome praise. His description of the city had evident Victorian overtones: ‘Wealth flowing into palanquins and gorgeous elephants. Messengers ran from place to place and all was gay with sports, dance and merry-making’. A major turning point in the city’s development came in 1818, when the Peshwas’ fate was sealed at the battle of Khadki. The British won the city and occupied Pune.

A City of *Peths*

Historically, the lack of water or poor monsoon rains would compel Pune’s residents to move elsewhere. During the fourteenth century there was a drought that persisted for twelve years. The concept of the *peth* took on a definite and distinct form after the Peshwas made Pune their administrative capital. With the Peshwas

came all the necessary administrative staff, necessitating a modern urban settlement. There was now a need to invite people to settle in Pune free of fear or concern. The Peshwas formalised a system of neighbourhoods called *peths*. Orders were issued to revitalise the old *peths* and/or establish new ones. Pune has eighteen *peths*, namely Kasba, Shaniwar, Malkapur, Somwar, Mangalwar, Budhwar, Shukrawar, Gurwar, Nagesh, Ganesh, Narayan, Bhawani, Muzaffarjang, Sadashiv, Ghorapade, Rasta, Nana and Ganj set up and nurtured by the Peshwas when making Pune their base and power centre.

The Peshwa’s court would issue a ‘Watan Patra’, i.e. a contract assignment to individuals, or to a team of more than one person, called Shete Mahajans. This document was hereditary. One such issued in 1793 read: ‘On fulfillment of the agreement for ten years you are to exercise the prescriptive rights of the office. You are to exert yourself to bring merchants and professionals for settlement, and discharge your responsibilities loyally to the best of your abilities’. From this, it was evident that it was the responsibility of the ministers to develop new *peths* or residential and commercial areas.

Settlement of Communities

Most of the *peths* were settled according to caste, community and religion. South Indians are thus located in Rasta Peth, the Sindhi community settled in Pimpri, and Christians are largely based in the camp area. A majority of the Muslim community are settled in Ganj, Nana, i.e. east Pune. Gujaratis, Marwaris and Jains live mostly in Bhawani, Shukrawar and Nana *peths*. While members of the Sikh community live in Ganesh Peth, Marathas and Brahmins are not restricted to any single area. The Maratha community, namely Mehendale, Mujumdar, Shirole, Shitole, Purandare and Phadke included those who had served the Peshwas as their *Sahukars*, i.e. Vaidya, Tulshi-bagwale and Khasgiwale.

The Shetes were instructed to build roads, demarcate plots, invite vendors and ensure the *peth’s* growth. If the functioning of a *peth* was

inadequate, the Peshwas had the right to recall their directions and cancel the *watan*. In turn, the Shete had the right (via the *watan*) to impose certain taxes or demand contributions from grocers, gardeners, manufacturers, tradesmen and those in other productive occupations. The Shetes were also responsible for connecting the *peth* with adequate water facilities, including the digging of wells if necessary, and the allocation of shops and facilities to facilitate trade. Nana Peth was established by Nana Phadnavis, the most powerful minister under Sawai Madhav Rao. Its initial purpose was to house a grain trade centre, a trade largely controlled by Marwari and Gujarati Vanis.

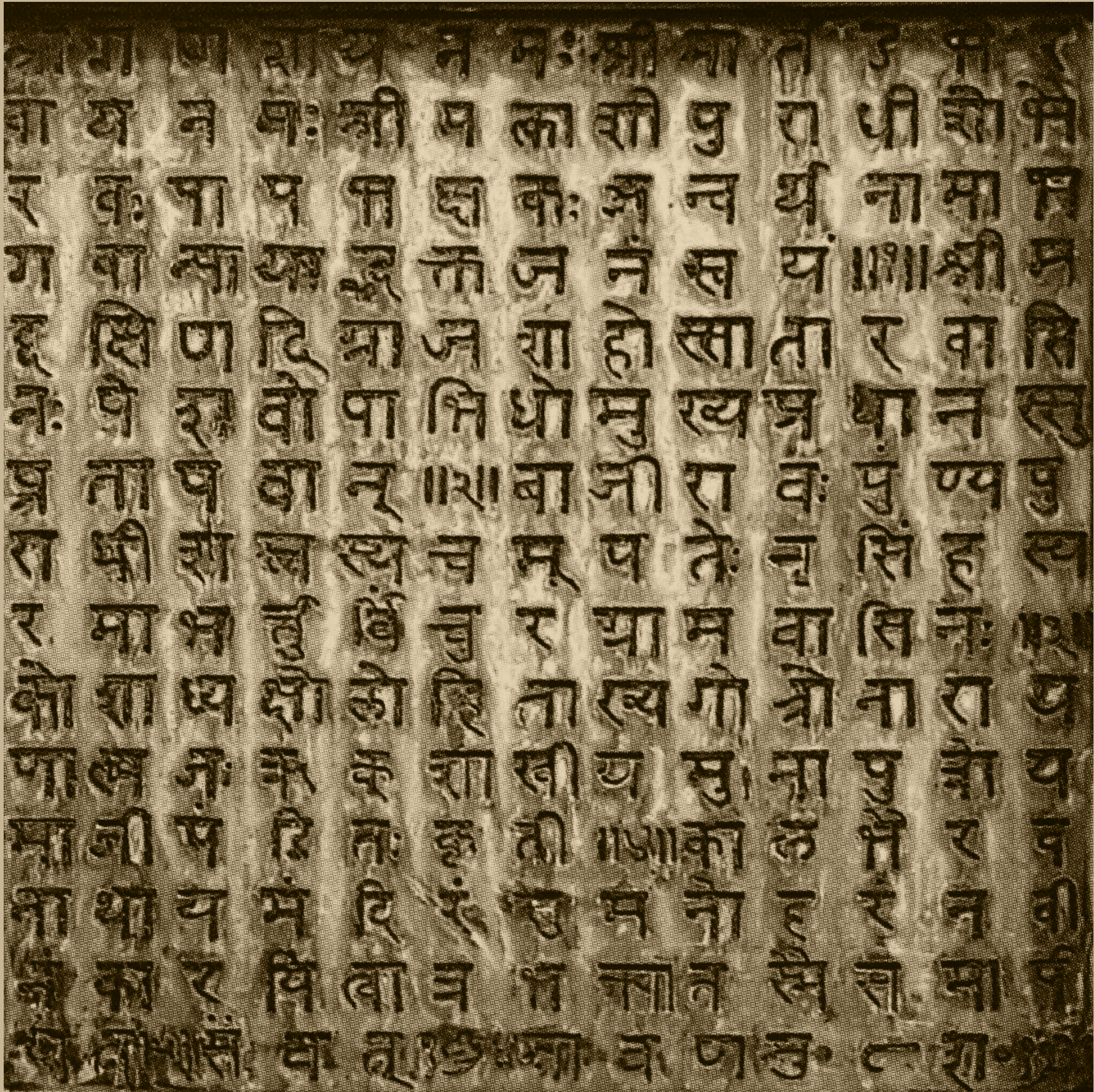
There were 18 *peths* in Pune in chronological order, beginning from the year they were first established: Kasba Peth, developed somewhere between 1637–62, was the first and oldest *peth*, dates to the reign of Peshwa Bajirao I. Historical evidence however suggests that it existed even prior to the arrival of Chhatrapati Shivaji in Pune in 1636 but was languishing. Shaniwar Wada is a part of Kasba Peth. From the eighteenth century till 1819, only 822 houses were added to the *peth*, but it was accurately described as a crowded and congested area with minimal scope for expansion. After the arrival of the British in Pune, Kasba Peth was viewed as a relic of a bygone era. The British era



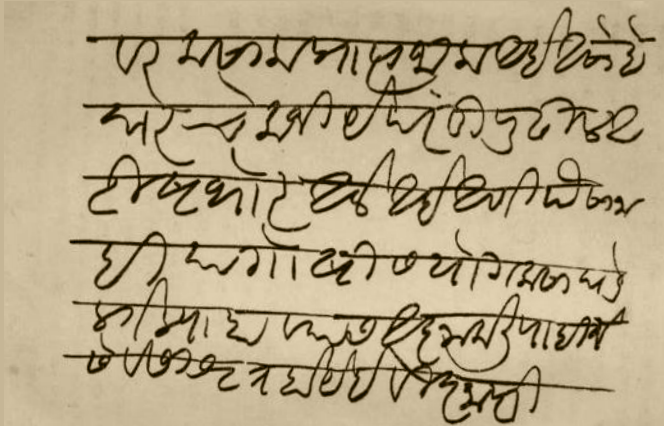
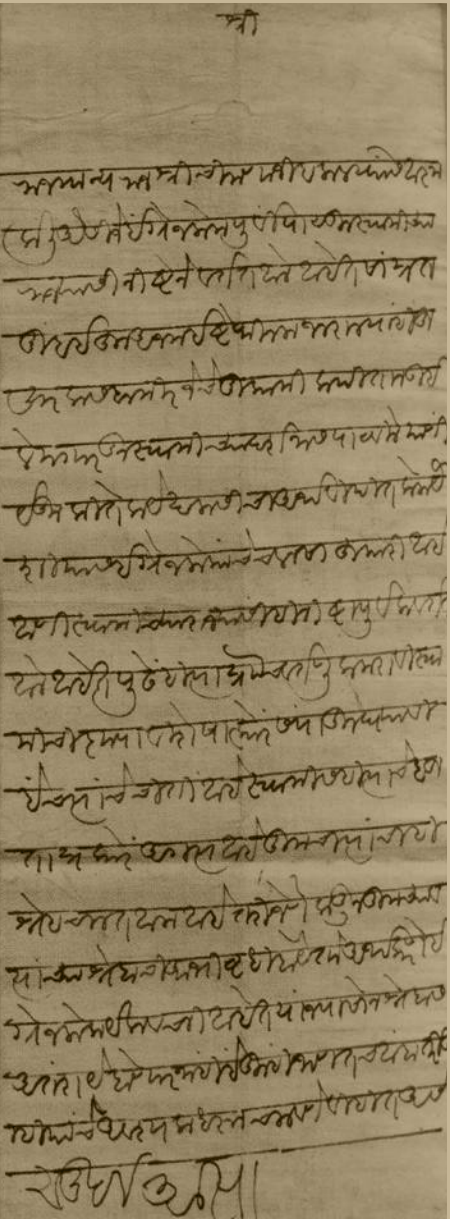
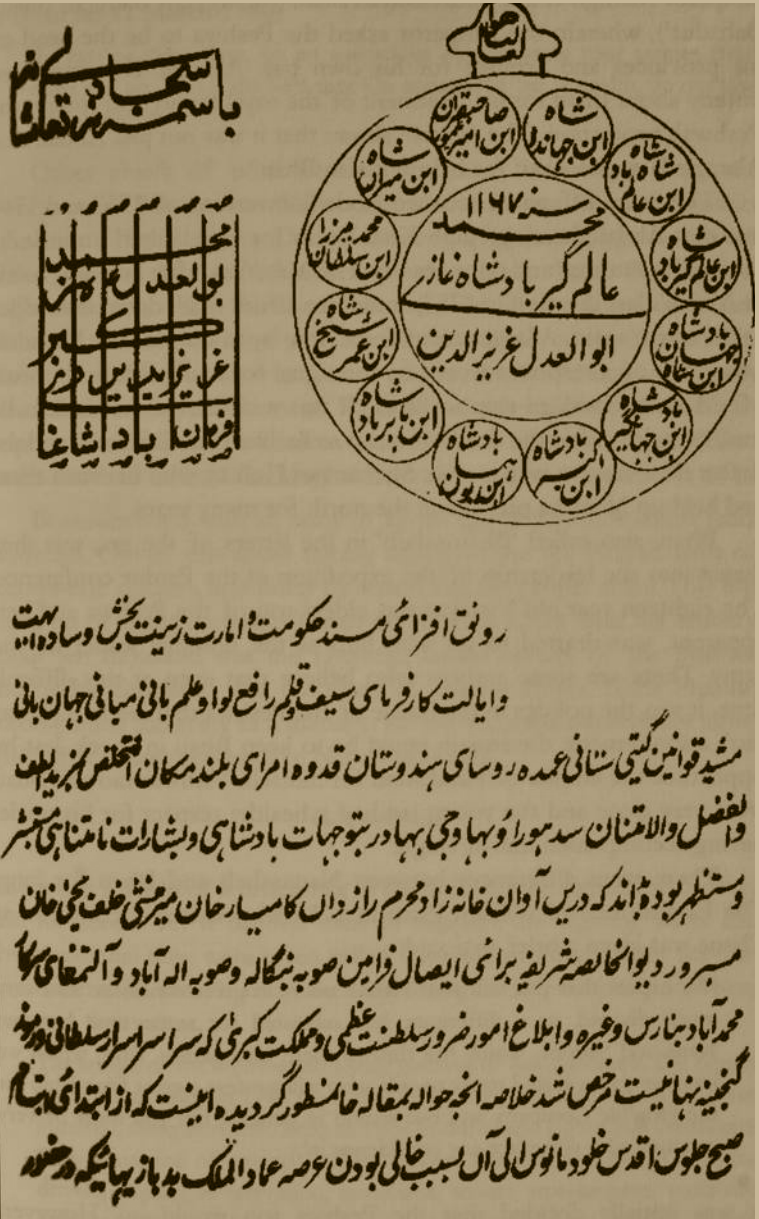
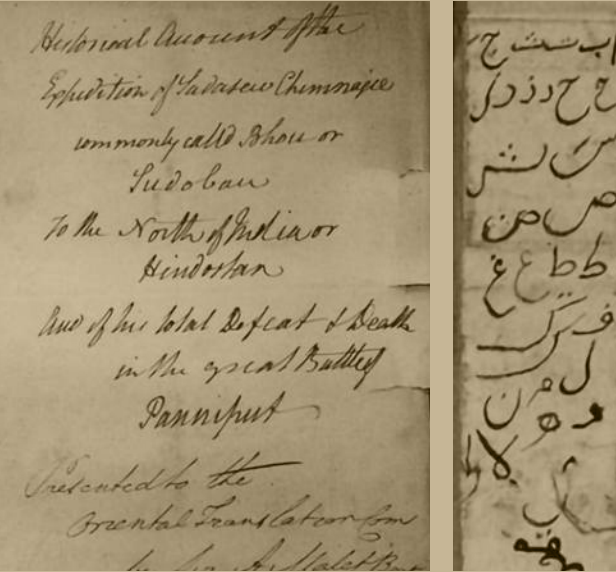
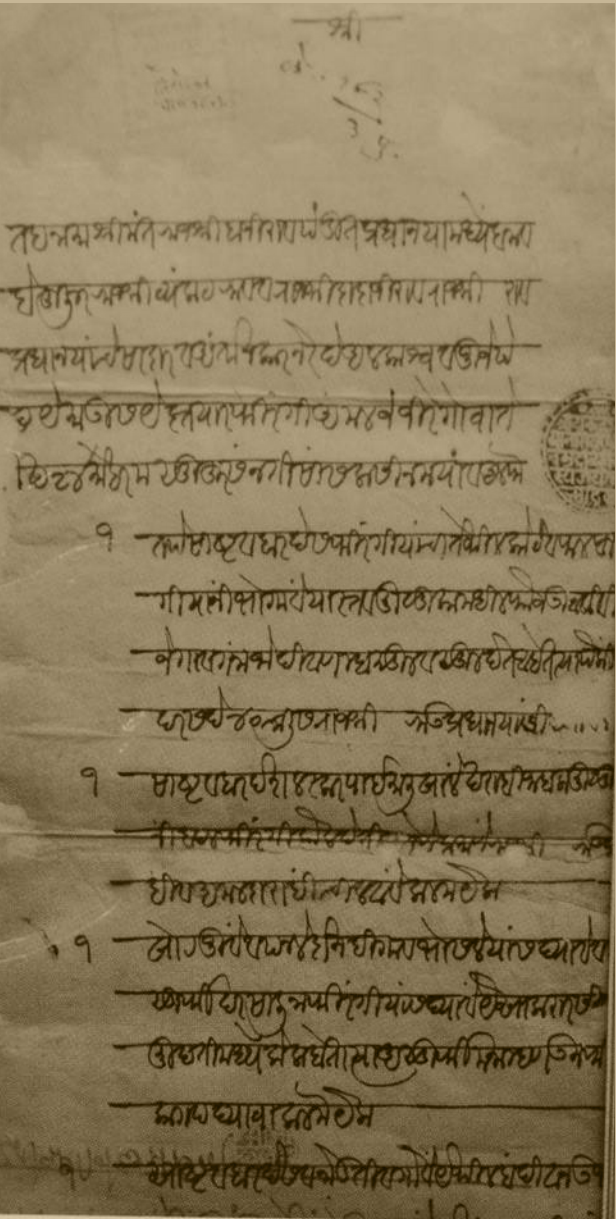
Most of the *peths* disintegrated and fell into decay after the fall of the Maratha empire, when the British moved their operations outside the old city.

Left top right: Ragonath Rao, Balaji, Pundit Purdhan, Peshwa of the Maratha empire.

Bottom left: An old picture of Shaniwarwada.



The inscription with the names of Chhatrapati Shahu and Bajirao Peshwa at the Kalbhairav temple at Varanasi.



Top left: The treaty between the Marathas and the Portuguese. Top middle: Emperor Alamgir's farman to Sadashiv Rao Bhau. Top right: Chhatrapati Shahu's letter to Chimaji Appa, 1739. Bottom left: Cover letter describing the Panipat campaign dated 1761, copied in 1791 for Sir Charles Malet. Bottom middle: Bajirao I's handwriting in Modi script. Bottom right: Coins of the Maratha and the Peshwa era.



Left: A view of a bazaar in *peth* which is a general term for a locality in the heart of Pune or old Pune. There are about 17 *peths* in the city, largely created during the reigns of the Marathas and Peshwas.
Top and middle: The old crowded *peths* in the city.
Above: A line drawing of soldiers crossing the Parvati river.



was viewed as a breakaway from the past, and Kasba Peth was generally avoided by visitors as an unhealthy and congested area. Before the establishment of the Pune Municipality, one attempt was made to renovate it by removing Kumbhar Ves or its old gate.

Murtazabad–Shaniwar Peth existed prior to Chhatrapati Shivaji's arrival in Pune. It is said that Muslim Kolis and Hindu weavers who had earlier lived on the land required for Shaniwar Wada were moved elsewhere. This *peth* had 374 houses in 1765. Malkapur–Raviwar *Peth* became a place for migrants; today this area is occupied by hardware merchants. In Bhori Ali society of Raviwar Peth, the Bohri community of traders established themselves. Both were redeveloped in 1740–41.

The Significance of *Peths*

In the twenty-first century we are familiar with concepts such as the Public and Private Partnership (PPP) model, where functions traditionally managed by the government are performed by private service providers on the basis of contracts from the government. It has been suggested that this eases the burden on the government and improves the quality of services provided. Pune had however, adopted a prototype of the much-touted PPP model way back in the seventeenth century. Before the arrival of the British and the construction of the cantonment region, Pune was already divided into demarcated *peths* established by private individuals who were periodically authorised by the rulers.

Each *peth* had its own boundary and was populated by people from different professions residing in homes built within the respective areas, with their work spaces in *wadas* (spacious buildings) built by the Mahajans. The decision to redevelop a declining *peth* was taken by the government, which delegated the work to Shete Mahajans or contractors. Apart from providing space to invite people to set up professional establishments in Pune, a *peth* also eased governance as it was nuclear and the administration's responsibilities were well defined. Officially,

the Census was adopted in India in the last decades of the nineteenth century. However, in the seventeenth century itself, the names of the occupants of houses and their house numbers were recorded in documents to keep track of the development of particular *peths*. For example in 1765, in the oldest *peth*, Kasba, there were 923 houses, and by 1819, when the British ruled Pune, there was only a marginal increase with the total number of houses numbering 1028.

Budhwar *Peth*, built by Aurangzeb in 1703, was perhaps the most populous of all. In 1763, during the Nizam's rule after Hyderabad's raid on the city, it lost around 61 per cent of its houses. Pune however has a unique ability to repeatedly rise from the ashes, be it after the great fourteenth century drought, or the raid by the Nizam in 1763 or when Pune was plundered in 1803. When Shukrawar *Peth* was built, documents suggest that its objective was to accommodate soldiers, which indicates that *peths* were designed as niche areas.

Old *Peths* of the City

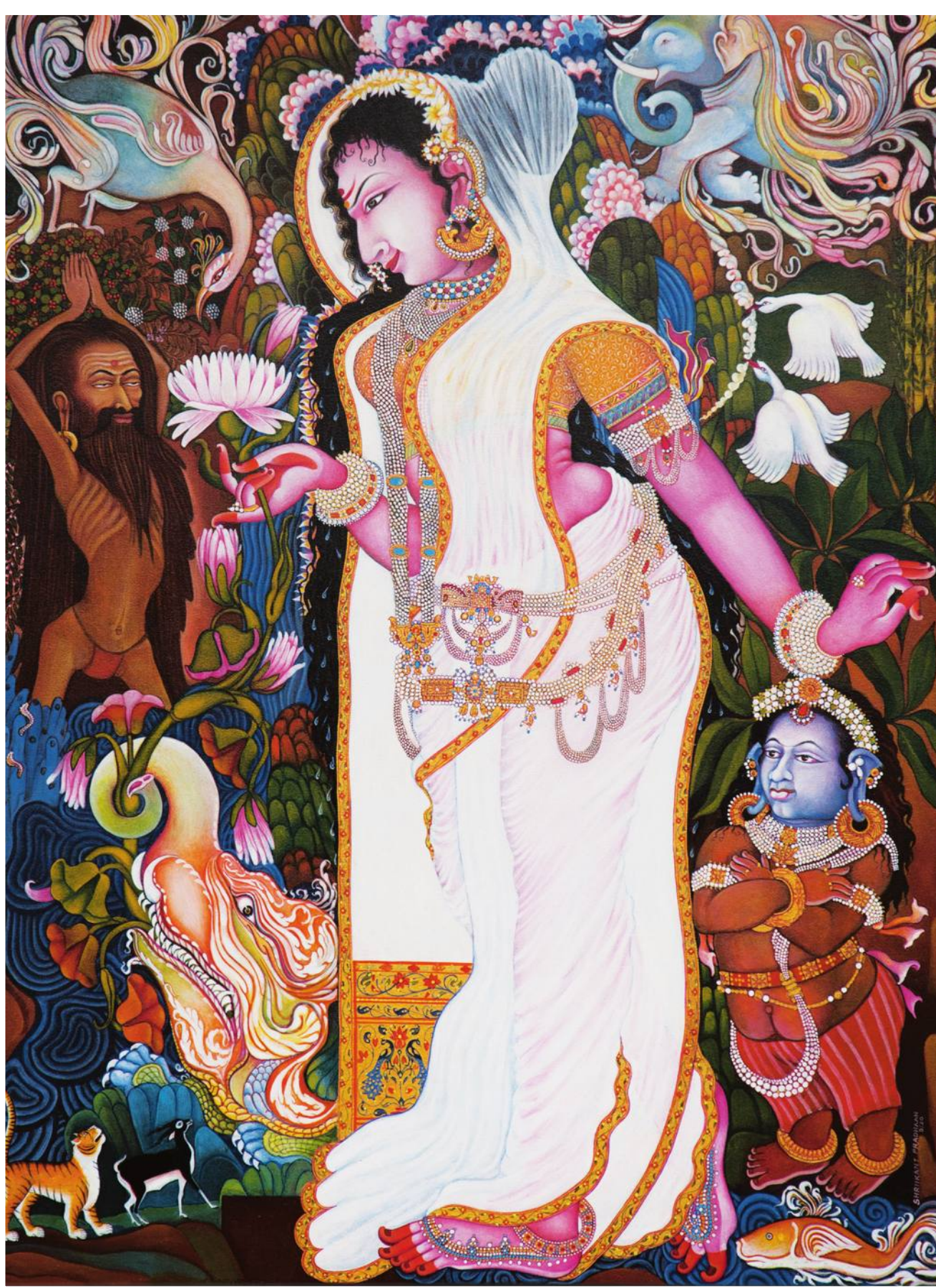
Shahpura–Somwar *Peth*, another very old peth of Pune, is famous for its Nageshwar temple, the city's oldest extant temple situated near Nagzari stream. It was not a very large *peth* and once had 18 large *wadas* of different sardars and a settlement of the Gosavi community. Ashtapur–Mangalwar Peth was developed in 1663. Mangalwar Peth or Ashtapur is reported to have been settled by Shaista Khan in 1663. It comprised people of mixed castes, including Brahmins and Maratha Kunbis, and also had a settlement of Dalits.

Mohuyabad Peth, also known as Budhwar Peth, was first established by Aurangzeb in 1703. This was subsequently developed by Shete Govind Shivram Khasgiwale in 1734, who widened and improved the roads and set up proper shops. A government mansion, Budhwar Wada, was built, which eventually became an important commercial area. Nana Phadnavis built the Belbag and Jogeshwari temples there. Shukrawar Peth or Visapur was built in 1734 after Bajirao I issued a *koul* for its



English artist Julius Middleton Boyd's impression of the Ganpati Festival in Peshwa times.

Bottom: The facade of the Trishund Ganpati Temple at Somwar Peth. Inside the temple is an idol of Lord Ganesha with three trunks. Built by the migrant Gosavis in 1754, the temple's carvings are remarkable depictions of their travels. The lower half depicts foot soldiers around a rhino, an animal not known in the area. It testifies to Gosavis' travels to eastern India.



A painting by Dr Shrikant Pradhan, on the descent of river Ganga from heaven to earth. The painting is inspired by ancient literature praising heavenly Ganga, the celebrated Indian river. Many elements are depicted here such as rain bearing clouds symbolised as elephants. Dr Pradhan who paints Indian culture in his own style, uses the maratha style of paintings. He teaches this art and history of art to interested students in different educational institutions.



An old portrait of the P. N. Gadgil family in traditional attire. The people referred to as Marathi or Maharashtrian, are an ethno-linguistic group speaking Marathi, their native Indo-Aryan language. They inhabit the state of Maharashtra as well as districts bordering the state, such as Belgaum in Karnataka and the state of Goa in western India, as well as districts of southern Gujarat and parts of Madhya Pradesh. The term 'Maratha' is generally used by historians to refer to all Marathi-speaking people, irrespective of their caste or religion.



establishment. This *peth* included the houses of some of the richest inhabitants of Pune. Vetāl-Guruwar Peth is named after the Vetāl temple there and was established by Kotwal Jivajipant Khasgivale in 1750. It too accommodates a mix of castes and professionals, such as the telis (oil merchants), sonars (goldsmiths), tailors, potters and carpenters.

Nagesh Nyahal Peth is named after a servant of Kotwal Khasgivale and was a largely residential area. Ganesh Peth was built around the 1750s and was subsequently rebuilt by Jivajipant Khasgivale after the Nizam raided the area in 1763. It became prosperous soon after, its population comprising a range of communities and castes. There was a Peshwa Wada which was redeveloped in 1789. Given its location on the western most part of the city at that time, Narayan Peth became a hub for Marwari Jain traders, especially those who traded in rice. It was called Brahmin Peth on the basis of its overwhelmingly Brahmin population. However, many of these *peths* have been demolished and replaced by modern buildings. A renowned *wada* in Pune, Vishram Baug Wada, the last residential palace of the Peshwas, is currently under renovation.

Peths were Trade Centres

Bhawani Peth, named after the Bhawani temple located in the area, was established during the tenure of Madhav Rao I (1761–72). It subsequently became an important trade centre and many eminent people lived there. The shopkeepers there were periodically encouraged, through incentives and exemptions, to maintain the status of the area. The Gaikwad of Baroda had his palace there, which was later bought by Bal Gangadhar Tilak to house the offices of his newspapers *Kesari* and *Mahratta*.

Muzaffarjang Peth was set up in 1768 by a commander in the army of Malojirao Ghorpade. It was a small *peth*, established perhaps to shelter soldiers, and catered to a large number of immigrants. Ghorpade Peth, built in 1781, was originally intended for cavalry but was dominated by lower castes such as Malis and

Chambhars, although other communities also lived there. It was named after the commander of the blue-blooded Vyankatrao Ghorpade during the tenure of Peshwa Madhav Rao II.

Rasta Peth, like Bhawani Peth, is known as Shivpuri because of a Shiva temple there. The *peth* was founded in 1780 by Anandrao Laxman Raste who was the commander of the Peshwa's cavalry. The end of Peshwa rule led many to desert it. Nana Peth, also known as Hanmant Peth, was established by the powerful minister Nana Phadnavis during the tenure of Madhav Rao between 1789 and 1790. It was constructed exclusively for trading and commercial activities, akin to the current SEZs. Today, Nivdumgya temple is located there. Later, true to its reputation, this *peth* became cosmopolitan and attracted many migrants. Ganj Peth was another locality established by Nana Phadnavis but is believed to have existed before 1765. It too had large commercial centres and housed the city's salt stores. It was one of those rare *peths* that grew exponentially with time, from 493 houses in 1765 to 861 in 1819.

A Secular Ethos

There are numerous places of worship in Pune, visited by hundreds of people on a variety of religious occasions. Hindus and Muslims constituted the earliest communities to settle in, and they dominate in terms of numbers. Other religions with a significant presence include Buddhism, Jainism, Christianity and Zoroastrianism. Of the many Hindu temples in the city, Parvati temple complex on Parvati hill and at least 250 others dedicated to a range of deities, date back to the eighteenth century.

The historic temples of Kasba Ganpati, Tambadi Jogeshwari and Dulya Maruti are considered the guardian deities of the city. During the Peshwa period, a range of temples dedicated to Shiva, Ganesha, Parvati, Rama, Krishna and Hanuman were built. Dagdusheth Halwai Ganpati Temple is the richest Ganesha temple in Pune. Chaturshringi temple is also worth mentioning. The city has two of the most important pilgrimage centres of the Varkari

sect of the Bhakti movement: Alandi, where Saint Dnyaneshwar lived, and Dehu, the home of Sant Tukaram.

Other important Hindu pilgrimage sites include Jejuri and five of the Ashtavinayak Ganesha Temples. Shrutisagar Ashram houses the Vedanta Research Centre and a unique temple of Dakshinamurthy. Pune hosts Jain temples dating back to the Peshwa era. Currently there are over a hundred Jain temples in the Maharashtra region with the largest at Katraj in Pune. Pune has over twenty gurdwaras, notable among them, Gurdwara Guru Nanak Darbar in Pune Camp. The nineteenth century Ohel David Synagogue, known locally as Lal Deval, is said to be one of the largest synagogues in Asia outside Israel. The Sir Jamsetjee Jeejeebhoy Agiary is a prominent Zoroastrian temple. The earliest Muslim *dargah* in Pune is called Shaikh Salla. Prominent mosques include Chand Tara Masjid, Jama Masjid and Azam Campus Masjid. Chand Tara Masjid, located in Nana Peth, is one of the largest mosques in Pune. The city has several churches founded by different Christian communities, including the Portuguese church called St Anthony's Shrine, Dapodi Church and others. St Patrick's Cathedral, built in 1850, is the seat of the bishop of the Roman Catholic Diocese of Pune.

Pune has been associated with several significant spiritual teachers. It is the birthplace of the Sufi saint and spiritual leader Meher Baba (1894–1929), although his followers usually travel to Meherabad to visit his tomb. The controversial Guru Osho, formerly the self-styled Bhagwan Rajneesh, lived and taught in Pune through much of the 1970s and 1980s. The Osho International Meditation Resort, one of the world's largest spiritual centres, is located in Koregaon Park and attracts visitors from over a hundred countries.



Osho Rajneesh in meditation with his followers. He emphasised the importance of meditation, mindfulness, love, celebration, courage, creativity and humour.





PUNE, the Name

In ancient times, trade routes passed close to the Pune region. Paithan was the capital city of the Satavahana empire. The principal trade route between Paithan and Junnar was through Nane Pass. Rock-cut caves were built in the Sahyadri mountains during that time. A rock-cut inscription found in the caves near Nashik provides information about places in the province, such as Aparant (now known as Konkan), Ashmak (now known as Nanded), Mulak (which now covers Aurangabad and Beed districts), Vidarbha, Setgiri (called Khetgiri today which is situated near Junnar), and Krushnagiri (which is now the area of Kanheri near Mumbai). There was, however, no evidence of the existence of Pune till as late as the eighth century. This does not mean that it did not exist in ancient times.

In 2004, the remains of a few ancient houses were unearthed in the Kasba Peth region. Archaeologists have discovered remains dating back to the first century and a few from the period between the fourth and eighth centuries. Pune was no more than a hamlet in those days, and this is perhaps why no document prior to the eighth century deemed is worthy of mention. Its population grew gradually. It has been proven that up to the period of the Chalukya empire, Pune had no independent identity. A few sources suggest that some time during the eighth century, during Rashtrakuta rule, Pune rose in significance. In the early days of the Rashtrakuta empire, there was a reference to a province called Vishaya, indicative of the Pune of today. Later, during the same period, Pune was referred to as 'Punak'.

Several stories attribute different reasons for the origin of the name Pune. According to one, during the Rashtrakuta era, the Pataleshwar rock-cut temple was built there and Pune was called Punyaka Desha. A copperplate from the Rashtrakuta period, in the form of a letter of donation, stated that a village called Bopkhal of Punya Vishaya was donated to a certain Pugdi Bhatt. Later sources refer to it as Pune-kavadi, Pune-vadi and Kasabe Pune. As Pune is located at the confluence of the Mula and Mutha rivers, this region was considered sacred, or *punya*, from which the word Pune is derived. The temple of Punyeshwar, on the banks of the Mutha river, is believed to house the patron deity of Pune, and finds mention in the thirteenth century texts relating to Namdev.

A line sketch of a picturesque scene in Poonah (Pune), 1874, by Edward Lear.



Mula and Mutha

The Mutha and Mula rivers form the lifeline of Pune city. Flowing over the foothills, they once covered the western and northern boundary but now flow somewhere around Pune's centre. They meet at a place called Sangam. There is a mythological and historical significance to this confluence which lends Pune some importance. Both the rivers flow into the Bhima river. The temple of Bhimashankar, some 20 miles from Khandala, is situated at the source of the Bhima river on the crest of the Sahyadri range. The rivers Ambi and Mose are tributaries of the Mutha. Ambi's Tanaji Sagar dam has a capacity to provide 304 mcm of water annually. Apart from this, the Khadakwasla Dam on the Mutha river has a capacity to yield 1088 mcm of water annually. Till 1950, there were only three bridges over the Mutha river; but subsequently, after the expansion of the city, eight additional bridges were constructed. The Fitzgerald and Wellesley bridges were the earliest ones, built by the British in 1818 as conveniences in the monsoon capital of Bombay state. In 1875, a right bank canal was first created from the Mutha river to ensure adequate water supply to the city's residents.

The Mula and Mutha rivers are personified as twin sisters of Sahyadri. It is an illustrative interpretation in *Rivers of India*, an informative series by Kosh Designs in association with We PuneKars depicting rivers as living entities.

The Mutha river is imagined as a royal Maratha queen, a blend of beauty and riches as she flows through the heart of the city. Her composed demeanour exudes determination and fierceness reminiscent of the great Maratha period. The Mula river is imagined as a forest maiden curving along the (old) city borders, some distance from the city aspirations.





The Heritage of Wadas

Wadas were spacious buildings constructed by or for important people in Pune during the eighteenth and nineteenth centuries. *Wadas* began being built when *peths* made their first appearance in the city. Initially, there was a small lane with a few *wadas* and some huts in one *peth*. Subsequently the locality grew as bankers, artisans and others arrived. Pune has virtually no monuments per se, apart from structures such as Shaniwar Wada built by Bajirao I in 1730 and 1732, which remains a lone symbol of the city.

During the reigns of Nanaji and Balaji Bajirao, lavish *wadas* were built and the civic amenities of the city were also developed. The timber support, ceilings and brackets of the *wadas* were decorated with intricately carved designs. In Majumdar Wada, which is still standing, the cypress column of the *Diwankhana* is decorated in a lavish Maratha style. Generally, *wadas* had two floors, but during Peshwa Nanaji's rule they were built with additional storeys. Curiously, there are no windows on the ground floors of *wadas*. The area on both sides of the entrance was used by clerks and other staff as an office. The courtyard inside is surrounded by pillars and arched galleries. Frequently, this area was occupied by the women of the household.

Lavish window-frames and glass paintings depict the opulence of *wadas*. There was a well within the confines of each equipped with Persian wheels and a facility to raise water up to the higher floors. Haripant Phadke's *wada* had seven courtyards and Ghorpade Wada had a large cistern with a room at the centre known as *jalmandir*, illustrating how luxurious these mansions were. Nana Wada, where the New English School first operated, was one of the prominent *wadas* of Pune but was gutted in a fire. The British later rebuilt it with Neo-Gothic arches. The *Diwankhana* of Raste Wada is yet another example of the magnificent *wadas* of the eighteenth century.

Preceding page: Villagers resting on the river bank and gazing at Parvati hill in the background.

Left: A panoramic view of the Vishrambaug Wada, built in 1807. It was the luxurious residence of Peshwa Bajirao II, the last Peshwa of the Maratha confederacy. It has been fully restored by the Pune Municipal Corporation.